

SECOND EDITION



★

HISTORICAL DICTIONARY OF

ALBANIA

★

ROBERT ELSIE

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Second Edition

Robert Elsie

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Editor's Foreword

Historical dictionaries are useful books for all countries, but they are more essential for some than others. Albania is a case in point. Never particularly well known by outsiders under earlier regimes, it was deliberately and almost hermetically closed to the outside world during the communist era. Now it has thankfully become free again, its borders are open and it can be visited, and it is increasingly integrating with the rest of Europe and beyond. Nonetheless, it still remains relatively remote, and our knowledge of it is sparse. Worse, some of the things we think we know are wrong. So it takes a lot of effort to learn about Albania, although that was already lessened considerably by the previous edition of this *Historical Dictionary of Albania*, and will be even more so by the second edition.

This volume takes a long view, presenting the various peoples, regimes, and rulers who shaped its earlier development and the leaders who are now seeking other, more promising directions, although not always successfully. Nonetheless, there has been progress, and it can best be seen by taking a long view, which is one of the strong points of this book. It also takes a very broad view, covering not only history and politics, but also economics and social customs, foreign policy, language, culture, and religion. And it adds a further dimension: the Albanians living outside of the country, whether in neighboring Kosovo or the more distant diaspora. Literally hundreds of entries in the dictionary section are buttressed by a list of acronyms, a chronology, and an introduction. And those who want to learn more about specific topics should consult the impressively large bibliography.

Not surprisingly, the number of foreigners who know Albania is quite limited, and the number of those who have mustered any “expertise” is even more so. We were thus fortunate that both the first and second editions were written by one of that tiny circle, Robert Elsie. Dr.

Elsie, along with engaging in extensive studies, has traveled widely in Albania and other places inhabited by Albanians. In recent decades, he has written some 50 books and numerous shorter works on Albania. He has also served as a translator and interpreter of Albanian, most recently before the International Criminal Tribunal for the Former Yugoslavia, and presently works for the Hague Tribunal. Few have gained as much insight into the region and its inhabitants, and even fewer can convey their accumulated knowledge as easily and effectively.

Jon Woronoff
Series Editor

Preface

This revised edition of the *Historical Dictionary of Albania* updates the reader with information on Albania and the Albanians up to the middle of 2009. Compiling a historical dictionary for a whole country, even for a small one like Albania, is a major undertaking. Compiling a historical dictionary for a country as traditionally reclusive as Albania is even more of a daunting task, in particular because there is still no objective and reliable historiography in Albania upon which such a work can be based. Decades of politically motivated censorship and self-censorship, combined with generations of nationalist thinking, have given rise to many myths and misconceptions. It has been difficult for Albanian historians and scholars to set aside the standard fare of hero glorification and turn their backs on pompous assertions of national grandeur. Albanian history abounds with myths, which have served to disguise the inferiority complexes of a small and underdeveloped people, but on the other hand, they have also helped to hold the nation together in times of crisis. Poet Dritëro Agolli described Albania as a country that has produced more heroism than grain.

The few foreign historians who have dealt in depth with Albanian history and have published in this field have proven to be more trustworthy, working as they do from an objective distance. Nonetheless, some erroneous claims and naive views still pass from hand to hand. A full-length, comprehensive, and reliable history of Albania has yet to be written. The present work does not endeavor to fill the void, but only to offer the reader basic, factual information on the country, its historical development, its current situation, and the culture of its people.

The majority of the ca. 750 entries in this *Historical Dictionary of Albania* are about people. They comprise not only figures of Albanian history, but also contemporary public figures and political leaders in

Albania, as well as individuals, Albanian and foreign, who have made notable contributions to Albanian studies and culture.

The *Historical Dictionary of Albania* thus endeavors to provide a comprehensive overview, not only of Albanian history, but also of contemporary Albania as it enters the 21st century, focusing on both the past and a modern European nation struggling to put its formidable Stalinist past and underdevelopment behind it. It must not be forgotten that, for half a century, Albania was a planet of its own, isolated from the rest of Mother Earth. Since the fall of the communist regime, the Albanians have been striving, not without difficulty, to find their place among the nations of Europe.

Robert Elsie
The Hague, The Netherlands

Reader's Note

The Albanian alphabet contains a number of sounds (treated as individual letters of the alphabet) that have a special graphic representation: *c* ("ts" as in Engl. "bits"), *ç* ("ch" as in Engl. "child"), *dh* (a voiced "th" as in Engl. "this"), *ë* (a schwa vowel like the "e" in "father" or the "a" in "about"; it can be stressed), *gj* (a voiced palatal plosive, something like "d" + "y" together), *j* (as in Engl. "yes"), *l* (a palatal "l" as in Italian "voglio"), *ll* (a velar "l" as in English "table"), *nj* (a palatal "n" as in "cognac"), *q* (a voiceless palatal plosive, something like "ch" + "y" together), *r* (a simple flapped "r" as in Spanish "pero"), *rr* (a rolled "r" as in Spanish "perro"), *sh* (as in English "she"), *th* (a voiceless "th" as in Engl. "think"), *x* ("dz" as in "foods"), *xh* ("j" as in Engl. "jam"), *y* (a high round vowel as in French "tu," German "grün"), and *zh* (as in Engl. "measure," "Brezhnev"). Albanian users of this volume should note that the entries are listed according to the English, not the Albanian, alphabet.

Albanian nouns and place-names often cause confusion because they can be written with or without the postpositive definite article, e.g., Tirana vs. Tiranë and Elbasani vs. Elbasan. In line with recommended international usage for Albanian toponyms, feminine place-names appear here in the definite form and masculine place-names in the indefinite form, thus: Tirana, Vlora, Prishtina, and Shkodra rather than Tiranë, Vlorë, Prishtinë, and Shkodër; Elbasan, Durrës, and Prizren rather than Elbasani, Durrësi, and Prizreni. Exceptions are made for tribal designations and regions for which English forms such as Hoti, Kelmendi, and Shkreli are better known. In this connection, reference is made to political leader Ahmet Zogu, but when he became king of Albania, to King Zog, in line with common usage.

Finally, a word on the term Kosovo/Kosova. The first edition of this dictionary and of our *Historical Dictionary of Kosova*, both published

in 2004, gave preference to the Albanian form *Kosova* over the traditional *Kosovo*. Since the country's independence in February 2008, it has called itself the Republic of Kosovo in line with traditional international usage. For this reason, we have adopted the form *Kosovo* for this edition.

The birth and death dates given for people are provided in the international day/month/year system. Cross-references in the dictionary entries are printed in **bold** or are listed at the end of the entry.

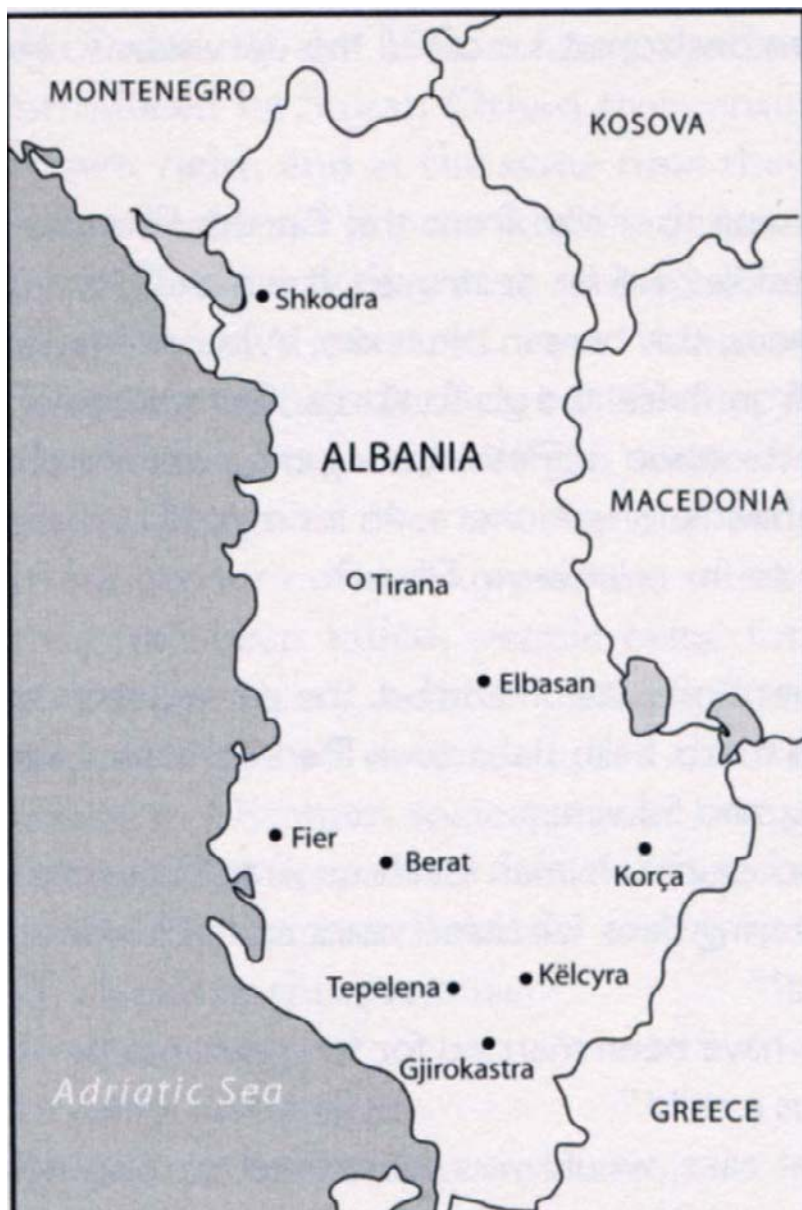
Acronyms and Abbreviations

AACL	Albanian–American Civic League
AANO	Albanian–American National Organization
AD	Aleanca Demokratike (Democratic Alliance)
APC	Albanian Communist Party
AVC	American Vocational School
BBC	British Broadcasting Corporation
BCS	Bosnian–Croatian–Serbian (language)
BF	Bashkimi për Fitore (Union for Victory)
CSCE	Conference for Security and Cooperation in Europe
DBSH	E Djathta e Bashkuar Shqiptare (United Albanian Right)
EU	European Union
FAC	Free Albania Committee
FRESSH	Forumi i Rinisë Eurosocialiste Shqiptare (Forum of Albanian Euro-Socialist Youth)
FYROM	Former Yugoslav Republic of Macedonia
G99	Group 99
KESH	Korporata Elektroenergjetike Shqiptare (Albanian Electrical Energy Corporation)
KLA	Kosovo Liberation Army
KONARE	Komiteti Nacional Revolucionar (National Revolutionary Committee)
kV	kilovolt
kWh	kilowatt-hours
LDK	Lidhja Demokratike e Kosovës (Democratic League of Kosovo)
LSI	Lëvizja Socialiste për Integrim (Socialist Movement for Integration)
LZHK	Lëvizja për Zhvillim Kombëtar (Movement for National Development)

MW	megawatt
NAAC	National Albanian American Council
NATO	North Atlantic Treaty Organization
OSCE	Organization for Security and Cooperation in Europe
PAA	Partia Agrare Ambientaliste (Agrarian Environmentalist Party)
PAD	Partia Aleanca Demokratike (Democratic Alliance Party)
PALSH	Partia Alternativa Liberale Shqiptare (Albanian Liberal Alternative Party)
PASH	Partia Agrare Shqiptare (Albanian Agrarian Party)
PBD	Partia Bashkimi Demokratik (Democratic Union Party)
PBDKSH	Partia Bashkimi Demokristian Shqiptar (Albanian Christian Democratic Union Party)
PBDNJ	Partia Bashkimi për të Drejtat e Njeriut (Union for Human Rights Party)
PBK	Partia Balli Kombëtar (National Front Party)
PBKD	Partia Balli Kombetar Demokrat (Democratic National Front Party)
PBKSH	Partia Bashkësia Kombëtare Shqiptare (Albanian National Unity Party)
PBKSH	Partia e Bashkuar Komuniste Shqiptare (United Albanian Communist Party)
PBL	Partia Bashkimi Liberal (Liberal Union Party)
PBRSH	Partia Bashkimi Republikan Shqiptar (Albanian Republican Union Party)
PBSD	Partia Bashkimi Socialdemokrat (Social Democratic Union Party)
PBSH	Partia e Biznesit Shqiptar (Albanian Business Party)
PD	Partia Demokratike (Democratic Party)
PDD	Partia e Djathtë Demokrate (Democratic Right Party)
PDI	Partia për Drejtësi dhe Integrim (Party for Justice and Integration)
PDK	Partia Demokristiane e Shqipërisë (Christian Democratic Party of Albania)
PDR	Partia Demokratike e Re (New Democratic Party)
PDS	Partia Demokracia Sociale e Shqipërisë (Social Democracy Party of Albania)

PDSH	Partia Demokratike e Shqipërisë (Democratic Party of Albania)
PESH	Partia e Emigracionit Shqiptar (Albanian Emigration Party)
PFA	Partia Forca Albania (Forca Albania Party)
PKONS	Partia Konservatore (Conservative Party)
PKSH	Partia Komuniste Shqiptare (Albanian Communist Party)
PLD	Partia Lëvizja për Demokraci (Movement for Democracy Party)
PLFSH	Partia Lidhja Fshatare Shqiptare (Albanian Rural League Party)
PLL	Partia Lëvizja e Legalitetit (Movement for Legality Party)
PL Mona.	Partia Lëvizja Monarkiste Demokrate Shqiptare (Albanian Democratic Monarchist Movement Party)
PLPSH	Partia Lëvizja Punëtorë Shqiptare (Albanian Labor Movement Party)
PMP	Partia e Mirëqenies Popullore (People's Welfare Party)
PPD	Partia Progresi Demokratik (Democratic Progress Party)
PPK	Partia e Pajtimit Kombëtar Shqiptar (Albanian National Reconciliation Party)
PPSH	Partia e Punës e Shqipërisë (Party of Labor of Albania)
PRDSH	Partia Reformatore Demokratike Shqiptare (Albanian Democratic Reform Party)
PRSH	Partia Republikane Shqiptare (Albanian Republican Party)
PSDSH	Partia Socialdemokrate e Shqipërisë (Social Democratic Party of Albania)
PSHA	Partia Shqiptare Ambientaliste (Albanian Environmentalist Party)
PSI	Partia Socialiste për Integrim (Socialist Party for Integration)
PSKSH	Partia Socialkristiane Shqiptare (Albanian Social Christian Party)
PSSH	Partia Socialiste e Shqipërisë (Socialist Party of Albania)
PUKSH	Partia e Unitetit Kombëtar Shqiptar (Albanian National Unity Party)

SAP	Stabilization and Association Process (European Union)
SHIK	Shërbimi Informativ Kombetar (National Information Service)
SHISH	Shërbimi Informativ Shtetëror (State Information Service)
SOE	Special Operations Executive
TOB	Teatri i Operas dhe Baletit (Opera and Ballet Theater)
UÇK	Ushtria Çlirimtare e Kosovës (Kosovo Liberation Army)
UÇK	Ushtria Çlirimtare Kombëtare (National Liberation Army) in Macedonia
UCLA	University of California in Los Angeles
UÇPMB	Ushtria Çlirimtare e Preshevës, Medvegjës e Bujanovcit (Liberation Army of Presheva, Medvegja, and Bujanovc)
UNDP	United Nations Development Programme
UNESCO	United Nations Education, Scientific, and Cultural Organization
UNMIK	United Nations Interim Administrative Mission in Kosovo
UNRRA	United Nations Relief and Rehabilitation Administration
VOA	Voice of America



Albania and surrounding countries.



Albania on a map by Giacomo Cantelli da Vignola, 1684.



Northern Albania and the Drin estuary on a map by Giacomo Cantelli da Vignola, 1684.



Map of the Drin Valley, by Vincenzo Coronelli, 1688.



Albania on a map of Turkey-in-Europe (*Turecko Evropské*), by Jan Václík in Prague, 1859.



Map of the newly created Albanian state, contrasted with Albanian-settled territory, 1913.



Proposed borders for the new Albanian State in 1912-1913.

Published in Ernest Christian Helmreich: *The Diplomacy of the Balkan Wars, 1912-1913* (Cambridge: Harvard University Press, 1938)



Hungarian map of occupied Albania, used by Georges Clemenceau at the Paris Peace Conference on 14 January 1920.

Chronology

EARLY ALBANIA (TO 1416)

7th century BC Greek colonization of Epidamnos (Durrës) and Apollonia.

272 BC Death of Pyrrhus, king of the Molossi, in Epirus.

229 BC Rome declares war on Illyria and sends military forces to the Balkans for the first time. Durrës comes under Roman protection.

227 BC Illyrian queen Teuta of Lezha surrenders to Roman forces.

168 BC Roman forces vanquish Genthius, the last Illyrian king of Shkodra.

48 BC Naval battle between Julius Caesar and Pompey off the coast of Durrës during the first Roman civil war.

395 AD Illyricum divided between east and west. The provinces of Moesia, Dardania, and Epirus become part of the Byzantine Empire.

ca. 600 AD Slavic invasion and settlement of Albania.

851 Bulgarian invasion of Albania.

1018 Expulsion of the Bulgarians and restoration of Byzantine rule.

1038 First reference to the existence of the Albanians by Byzantine historian Michael Attaleiates.

1043 Shkodra conquered by the Slavic rulers of Montenegrin Zeta.

1054 Albanian territory divided by the great schism between western Roman Catholicism and eastern Byzantine Orthodoxy.

1081–1085 Norman reign in Albania. Robert Guiscard de Hauteville, Duke of Apulia (r. 1057–1085), lays siege to Durrës in 1081 and defeats the Byzantine emperor there.

1096 Armies of the First Crusade pass through and devastate Albania.

1180 Shkodra taken over by the Serb dynasty of Stephen Nemanja.

1190 Founding of the medieval state of Arbanon with its capital in Kruja.

1204 Arbanon attains full, though temporary, political independence after the pillage of Constantinople during the Fourth Crusade.

1205 Venetian forces take possession of Durrës.

1248 Monks of the Franciscan Order arrive in Albania.

1257 Reference by Byzantine historian George Acropolites to an Albanian uprising.

1267 Severe earthquake in Durrës recorded by Byzantine historian George Pachymeres.

1272 Charles of Anjou (1226–1285), having landed in Vlora in 1269, proclaims the kingdom of Albania (*regnum Albaniae*).

1285 Earliest reference to the Albanian language, in Dubrovnik.

1308 “Anonymous Description of Eastern Europe,” containing an account of Albania.

1322 Irish monk Simon Fitzsimmons visits Albania.

1332 *Directorium ad passagium faciendum* (*Directive for Making the Passage*), containing a detailed description of Albania.

1343–1355 Serb reign in Albania under Stephan Dushan.

1359–1388 Reign of Charles Thopia as prince of Albania (*princeps Albaniae*).

1385 18 September: Battle of Savra marks the beginning of Turkish involvement in Albania.

1389 28 June: The Turks defeat a coalition of Balkan forces under Serbian leadership at the Battle of Kosovo Polje and establish themselves as masters of the Balkans.

1392 Durrës conquered by the Venetians.

ALBANIA IN THE OTTOMAN EMPIRE (1393–1912)

1393 Shkodra overrun by the Turks.

1396 Shkodra reconquered by the Venetians.

1405 Birth of Scanderbeg.

1415 Fortress of Kruja conquered by the Turks.

1417 Vlora, Kanina, and Berat are conquered by the Turks.

1419 Gjirokastra conquered by the Turks.

1431 Founding of the Ottoman sandjak of Albania (*Sancak-i Arnavid*).

1432 George Arianiti begins his uprising against the Turks.

1438 Scanderbeg appointed military commander of the fortress of Kruja.

1443–1468 Uprising of Scanderbeg.

1448 Albanian refugees begin settling in southern Italy.

1462 Baptismal formula recorded in Albanian.

1466 Sultan Mehmet reconstructs the fortress of Elbasan.

1468 17 January: Death of Scanderbeg.

1478 Kruja falls to the Turks.

1479 January: Shkodra falls to the Turks after a long siege.

1492 Construction of the Sultan Mosque of Berat.

1495 Construction of the Mirahor Mosque of Korça.

1497 Pilgrimage of Arnold von Harff, recording a description of Durrës and notes on the Albanian language.

1501 Durrës falls to the Turks.

1504 Shkodra historian Marinus Barletius publishes *De obsidione Scodrensi* (*On the Siege of Shkodra*).

1515 Chronicle of John Musachi.

1531 Sultan Suleyman the Magnificent constructs a fortress in Vlora.

1532–1533 Albanians in the Morea (Peloponnese) flee to Italy after Turkish encroachments.

1537–1542 Construction of the Murad Mosque of Vlora.

1555 The missal of Gjon Buzuku, the first Albanian-language book, published.

1591 Journey of Venetian ambassador Lorenzo Bernardo through Albania.

1592 Albanian-language “Christian Doctrine” written by Italo–Albanian priest Leke Matrënga.

1610 Visit to northern Albania by Marino Bizzi, Catholic archbishop of Bar.

1614 Description of the Sandjak of Shkodra, including Kelmendi territory, by Italian diplomat Mariano Bolizza.

1618 Albanian-language “Christian Doctrine” written by Pjetër Budi.

1621 Pjetër Budi, Catholic bishop of Sapa and Sarda in northern Albania, calls for an uprising against the Turks.

1635 Latin–Albanian dictionary published by Frang Bardhi.

1670 Turkish traveler Evliya Çelebi visits southern Albania.

1685 Albanian-language *Cuneus Prophetarum* published by Pjeter Bogdani.

1703 14–15 January: Albanian Council (*Kuvendi i Arbënit*) held near Lezha.

1716 Francesco Maria da Lecce publishes the first Albanian grammar.

1725 The earliest Albanian-language poem written in Arabic script, by Muçi Zade.

1731 Nezim Frakulla prepares his Albanian-language divan of poems.

1732 Founding of the Corsini Seminary in San Benedetto Ullano in Calabria.

1740 Gjon Nikollë Kazazi discovers Buzuku's *Meshari* in Rome.

1744 Founding of the Orthodox New Academy or *Hellênikon Frontistêrion* as a center of learning in Voskopojë.

1744–1746 Albanian settlement in Villa Badessa near Pescara in Italy.

1757–1775 Dynasty of Mehmed Bushatlliu, pasha of Shkodra.

1762 Giulio Variboba from Calabria publishes Albanian-language *Life of the Virgin Mary*.

1773–1774 Construction of the Lead Mosque of Shkodra.

1774 Albanian settlement in Brindisi di Montagna near Potenza in Italy.

1777 Nicola Chetta of Palermo in Sicily composes the first-known Albanian sonnet.

1778–1796 Reign of Kara Mahmud, pasha of Shkodra, in northern Albania.

1787–1822 Reign of Ali Pasha Tepelena, the Lion of Janina, in southern Albania and Epirus.

1793–1794 Construction of the Et'hem Bey Mosque in Tirana.

1811–1832 Reign of Mustafa Pasha Bushatlliu of Shkodra.

1822 5 February: Death of Ali Pasha Tepelena in Janina.

1827 Publication of a bilingual Albanian–Greek edition of the New Testament in Corfu.

1836 Girolamo De Rada publishes the first edition of his best-known Albanian-language poem, the “Songs of Milosao.”

1839 3 November: Beginning of Tanzimat reform in the Ottoman Empire. Resistance in Albania to compulsory military service.

1845 Publication of Naum Veqilharxhi’s *Very New Albanian Spelling Book for Elementary Schoolboys*.

1848 Publication in Naples of *l’Albanese d’Italia*, the first Albanian newspaper.

1854 Publication of *Albanesische Studien (Albanian Studies)* by Johann Georg von Hahn, father of Albanian studies.

1855 Founding of the Franciscan school in Shkodra, the first school in which Albanian was taught.

1859 Opening by the Jesuits of the Albanian Pontifical Seminary (*Kolegija Papnore Shqyptare*) in Shkodra.

1861 Founding of a Franciscan seminary in Shkodra.

1872 Kostandin Kristoforidhi translates the New Testament into Gheg dialect.

1876 2 July: Serbia and Montenegro declare war on Turkey.

1877 Founding of the College of St. Francis Xavier, also known as the Saverian College (*Kolegja Saveriane*), in Shkodra. **December:** Founding of the *Komitet qendror për mbrojtjen e të drejtave të kombësisë shqiptare* (Central Committee for the Defense of the Rights of the Albanian People) in Constantinople.

1878 Pashko Vasa writes his stirring nationalist poem “O moj Shqypni” (“Oh Albania, Poor Albania”). **3 March:** Treaty of San Stefano. **10 June:** Founding of the League of Prizren. **13 June–13 July:** Congress of Berlin.

1881 Turkish forces occupy Prizren and disperse the League of Prizren.

1883 Girolamo De Rada founds the bilingual monthly journal *Fiàmuri Arbërit-La bandiera dell'Albania* (*The Albanian Flag*).

1884 August: Albanian-language periodical *Drita* (*The Light*) published in Istanbul.

1886 Naim bey Frashëri publishes his verse collection, *Bagëti e bujqësija* (*Bucolics and Georgics*).

1887 7 March: Opening of the first Albanian-language school, in Korça.

1891 First Albanian girls' school founded in Korça.

1899 Sami bey Frashëri publishes his manifesto, *Shqipëria-ç'ka qënë, ç'është e ç'do të bëhetë?* (*Albania—What It Was, What It Is and What Will Become of It?*).

1899–1900 League of Peja.

1901 Founding of the *Agimi* (The Dawn) cultural society by Ndre and Lazar Mjeda.

1908 February: Founding by Fan Noli of the Albanian Autocephalic Orthodox Church in Boston. **July:** Young Turk revolution. **14–22 November:** Congress of Monastir sets forth a common Albanian alphabet.

1909–1912 Uprisings in northern Albania and Kosovo.

1909 Founding of the Boston weekly *Dielli* (*The Sun*) by Fan Noli and Faik bey Konitza. **1 December:** Opening of the Normal School (*Shkolla Normale*) in Elbasan, Albania's first teacher-training college.

1912 28 April: Founding in Boston of the Pan-Albanian *Vatra* (The Hearth) federation. **8 October:** Beginning of the first Balkan War.

INDEPENDENT ALBANIA (1912–1944)

1912 28 November: Ismail Qemal bey Vlora declares Albanian independence in Vlora.

1913 22 April: The citadel of Shkodra, the last Turkish stronghold in the Balkans, is abandoned by Ottoman forces. **30 May:** End of the first Balkan War and peace treaty in London. **5 July:** Formation of a provisional government with Ismail Qemal bey Vlora as prime minister. **29 July:** Albanian independence recognized at the Conference of Ambassadors in London. **16 October:** Essad Pasha Toptani forms a government in Durrës. **1 November:** German Prince Wilhelm zu Wied agrees to accept the Albanian throne.

1914 7 March: Arrival of Prince Wilhelm zu Wied in Durrës to take the throne.

1914–1918 World War I. Albania invaded and occupied by seven foreign armies: Austrian, Italian, Greek, Serbian, Montenegrin, French, and Bulgarian.

1914 3 September: Departure of Prince Wilhelm zu Wied from Albania. **30 October:** Italian troops occupy the island of Sazan. **26 December:** Italian troops occupy Vlora.

1916 Austro–Hungarian troops occupy northern and central Albania. Albanian Literary Commission (*Komisija Letrare Shqype*) set up in Shkodra by the Austro–Hungarian administration. **10 December:** French forces proclaim the autonomous Republic of Korça.

1918 February: End of the autonomous Republic of Korça.

1919 Formation of the Bogdani Theater Company in Shkodra. **18 January:** Beginning of the Paris Peace Conference. **29 July:** Tittoni–Venizelos agreement for the partitioning of Albania.

1920 28–31 January: Congress of Lushnja and beginning of first genuinely independent Albanian government, with its seat in Tirana. **8 February:** Tirana becomes capital of Albania. **15 May:** Kapshtica agreement, by which Greece renounces possession of Korça. **5 June:** Beginning of the battle for Vlora. **13 June:** Assassination of Essad Pasha Toptani in Paris. **17 December:** Albania, represented by Fan Noli, joins the League of Nations.

1921 Growing conflict between Fan Noli and Ahmet Zogu.

1922 Founding of the Albanian Publishing Society (*Shoqeria botonjesë shqiptarë*) in Cairo, headed by Milo Duçi. **2 December:** Ahmet Zogu becomes prime minister for the first time.

1923 Population census shows 817,460 people in Albania. **21 November:** Fan Noli consecrated Bishop of Korça and Metropolitan of Durrës.

1924 23 February: Ahmet Zogu shot and wounded in Tirana. **20 April:** Revolutionary Avni Rustemi shot and killed in Tirana. **30 April:** Funeral of Avni Rustemi in Vlora marks the beginning of the so-called Democratic Revolution. **16 June:** Bishop Fan Noli as prime minister officially forms a government. **24 December:** Ahmet Zogu takes over power in Albania in a coup d'état, thus putting an end to the liberal Noli administration.

1925–1939 Albania under Ahmet Zogu, alias King Zog.

1925 21 January: Albania declared a republic. **31 January:** Ahmet Zogu becomes president of Albania. **7 March:** New Albanian constitution. **15 March:** Albanian national bank founded, with its headquarters in Rome. **18 July:** Parliament authorizes territorial concessions to Yugoslavia.

1926 27 November: First Pact of Tirana ensures Italian predominance in Albanian affairs.

1927 22 November: Second Pact of Tirana ensures Italian military influence in Albania.

1928 1 September: Ahmet Zogu proclaimed king of the Albanians. **1 December:** Constitution of the Kingdom of Albania (*Mbretnija Shqiptare*).

1930 13 April: Law on agrarian reform passed.

1934 23 June: Italian fleet pays a visit on Durrës in a show of strength.

1935 14–15 August: Anti-Zogist demonstrations in Fier.

1936 19 March: 12 economic and financial agreements and a secret military agreement are signed with Italy.

1937 Gjergj Fishta publishes the definitive edition of *Lahuta e malcís* (*The Highland Lute*), a 15,613-line historical verse epic. **27 April:** King Zog marries the Hungarian–American countess Geraldine Apponyi.

1938 28 November: First transmission of Radio Tirana.

1939–1945 World War II.

1939 5 April: Queen Geraldine gives birth to a son, Leka, in Tirana, before the royal family flees to Greece. **7 April:** Italian invasion of Albania. **12 April:** Albanian parliament offers the crown of Scanderbeg to King Victor Emmanuel III of Italy, thus making the latter king of Albania in “personal union.” **16 April:** Italian ambassador, Francesco Jacomoni di San Savino, appointed viceroy (Ital. *luogotenente generale*) of Albania. **23 April:** Albanian Fascist Party (*Partia Fashiste Shqiptare*) founded as the only legal political organization.

1940 28 October: Beginning of the Italian invasion of Greece.

1941 6 April: German troops invade Yugoslavia and Greece. **12 April:** Reunification of Kosovo with Albania. **17 May:** Assassination attempt made in Tirana on the life of King Victor Emmanuel III by the young revolutionary, Vasil Llaçi (1922–1941). **29 June:** Greater Albania proclaimed by Benito Mussolini. **8 November:** Creation of the Albanian Communist Party.

1942 16 September: Conference of Peza proclaims the national liberation struggle. **November:** Founding of the *Balli Kombëtar* resistance movement.

1943 1–3 August: Communist and nationalist resistance movements agree in Mukja to cooperate. **8 September:** Italy capitulates. Albania occupied by German troops. **5 November:** Government of Rexhep bey Mitrovica, under German occupation, declares Albania’s neutrality in the war. **21 November:** Founding of the Legality movement.

1944 24–28 May: Antifascist congress of national liberation meets in Përmet. **2 October–29 November:** German troops withdraw from Albania.

COMMUNIST ALBANIA (1944–1990)

1944 28 November: Communist forces under Enver Hoxha take control of Tirana. **29 November:** Last German troops leave Albania.

1945 March: Beginning of open persecution of the Catholic Church. **22 March:** Special tax of 7,250,000,000 lek imposed on businessmen for supposed war profits; liquidates the middle class in Albania. **29 April:** Yugoslavia becomes the first country to recognize the new communist regime. **August:** Beginning of agrarian reform. **7 October:** First writers' conference and founding under Sejfulla Malëshova of the Albanian Writers' Union. **10 November:** Establishment of diplomatic relations with the United Kingdom, the United States, and the Soviet Union. **2 December:** First parliamentary elections under communist rule.

1946 5 January: Compulsory military service introduced. **11 January:** People's Republic of Albania formally established. **17 January:** Government closes down all Catholic cultural institutions and begins mass arrest of priests. **15 February:** Nationalization of all Italian companies. **19 February:** Expulsion from Albania of all non-Albanian priests. **23 June–2 July:** Enver Hoxha pays official visit to Belgrade. **9 July:** Treaty on friendship, cooperation, and mutual assistance with Yugoslavia signed. **22 October:** Corfu Channel incident. **15 November:** U.S. mission withdraws from Albania because new government refuses to recognize prewar agreements between the two countries. **27 November:** Treaty on a customs union with Yugoslavia signed.

1947 Implementation of agrarian reform and state planning for the economy. **10 February:** Peace treaty with Italy signed; return of the island of Sazan. **10 July:** Albanian government rejects the Marshall Plan. **14–26 July:** Enver Hoxha meets Joseph Stalin in Moscow for the first time. Loan agreement with the Soviet Union. **9 August:** Introduction of forced labor throughout the country. **28 September:** sixteen people sentenced to death, accused of spying for the United Kingdom and the United States with the intention of overthrowing the regime. Others are sentenced to prison. **7 November:** Railway line from Durrës to Peqin inaugurated.

1948–1961 Alliance with the Soviet Union.

1948 28 June: Yugoslavia expelled from the Cominform after Warsaw conference of communist parties. **30 June:** Albania renounces all economic agreements with Yugoslavia. **27 September:** Trade and loan agreement signed with the Soviet Union. **3 October:** Koçi Xoxe fired as deputy prime minister and later denounced as an anti-Marxist, a Trotskyite, and a Titoist. **8–22 November:** First congress of the Albanian communist party, which is renamed the Party of Labor. Pro-Yugoslav faction in the party eliminated.

1949 1 January: Introduction of rationing. **23 February:** Railway line from Durrës to Tirana inaugurated. **21 March–11 April:** Second meeting between Enver Hoxha and Stalin. Trade and loan agreement signed with the Soviet Union. **3 May:** Diplomatic relations established with Italy. **11 May:** Beginning of the trial of Koçi Xoxe and conclusion of the political witch hunts in Albania. **2 June:** National assembly approves a two-year plan for 1949–1950. **11 June:** Koçi Xoxe executed. **2 August:** Anticomunist forces attempt to infiltrate Albania from Greece. **26 August:** Anticomunist parties in Paris form National Committee for a Free Albania, headed by Mid'hat bey Frashëri. **October:** Third conference of the Albanian Writers' Union introduces Zhdanovism and Soviet literary models. **12 November:** Yugoslavia renounces the pact of friendship, cooperation, and mutual assistance. **26 November:** Third meeting between Enver Hoxha and Stalin, in Sukhumi on the Black Sea. **26 November:** Law on religious communities passed, obliging them to show allegiance to the "people's power." **15 December:** International Court of Justice rules that Albania must pay £843,947 in damages to the United Kingdom as a result of the Corfu Channel incident.

1950 5 January: Fourth meeting between Enver Hoxha and Stalin, in Moscow. **11 October:** Yugoslavia breaks diplomatic ties with Albania. **21 December:** Railway line from Peqin to Elbasan inaugurated.

1951 19 February: Bomb explodes outside Soviet legation in Tirana. A wave of arrests and purges in the Party of Labor ensue. **2 April:** Fifth and last meeting between Enver Hoxha and Stalin, in Moscow. **30 July:** Law on the statute of the Catholic Church passed, forcing it to sever all ties with the Vatican. **2 November:** Three institutes of higher education

established in Tirana: the pedagogical institute, the polytechnic, and the agricultural institute.

1952 April: Second party congress. Adoption of the first five-year plan (1951–1955). **10 July:** New Albania Film Studios open.

1953 5 March: Death of Stalin commemorated in Albania. **22 December:** Resumption of diplomatic relations with Yugoslavia.

1954 20 July: Mehmet Shehu becomes prime minister.

1955 Purge of Tuk Jakova and Bedri Spahiu on charges of revisionism. **March:** Albania rejects an offer from President Eisenhower for US\$850,000 in food aid. **14 May:** Albania becomes a founding member of the Warsaw Pact. **18 July:** Unofficial meeting between Enver Hoxha and Nikita Khrushchev. **14 December:** Albania joins the United Nations.

1956–1960 Second five-year plan.

1956 October: Enver Hoxha and Mehmet Shehu travel to China.

1957 16 September: Founding of the University of Tirana.

1958 8 February: Agreement reached with Greece to clear mines in the Corfu Channel.

1959 24 April: Trial of Catholic priests and laymen in Shkodra ends in death sentences. **25 May–4 June:** Nikita Khrushchev visits Albania.

1960 5–8 September: Koço Tashko expelled from the party and Liri Belishova expelled from the Central Committee. Ramiz Alia appointed secretary to the Central Committee. **10 November–1 December:** Conference of 81 communist and workers' parties in Moscow, during which Enver Hoxha denounces Khrushchev's policies in a speech on 16 November.

1961–1965 Third five-year plan.

1961–1978 Alliance with the People's Republic of China.

1961 2 February: Economic, loan, and trade agreement with China signed. **March:** Soviet Union breaks off food aid to Albania. **15–27 May:** A number of high-ranking officers are tried for plotting against the government. **9 April:** Death of King Zog in Suresnes near Paris.

3 December: Rupture of diplomatic relations with the Soviet Union; beginning of a blockade by the Comecon countries.

1962 2 June: Democratic Front wins 99.99 percent of votes in parliamentary elections, with 99.99 percent participation.

1964 10–17 January: Visit to Albania by Chinese prime minister Chou En-lai.

1965 24 December: Party campaign against “bureaucracy.”

1966–1970 Fourth five-year plan.

1966 March: “Revolutionization” of Albanian culture in the wake of the Chinese Cultural Revolution, which had begun in November 1965. The highest wages are reduced and military ranks are eliminated. Thousands of white-collar workers, including many writers and artists, volunteer to be sent to the countryside to work the land with the peasants. **November:** Fifth party congress sets about to intensify class struggle by making manual labor in the production sectors of the economy obligatory for everyone.

1967 6 February: Speech by Enver Hoxha in Tirana to revolutionize the country. Beginning of the campaign against religion. All churches and mosques closed down. **29 April:** Private gardens are forbidden. **19 July:** Personal income tax abolished. **30 November:** Earthquake in Dibra and Librazhd.

1968 13 September: Albania withdraws from the Warsaw Pact after the Soviet invasion of Czechoslovakia.

1969 April: End of the “revolutionization” campaign in Albania.

1970 25 October: Electricity made available to the whole country. **27 October:** Cooperation agreement between the universities of Tirana and Prishtina signed.

1971–1975 Fifth five-year plan.

1971 February: Establishment of diplomatic relations between Albania and Yugoslavia brings about a thaw in cultural relations with Kosovo. **6 May:** Diplomatic relations with Greece established.

1972 25–26 February: Speech by Enver Hoxha in Mat about the leading role of the party. **10 October:** Founding of the Albanian Academy of Sciences. **19 November:** Albania refuses to take part in the Conference for Security and Cooperation in Europe (CSCE) in Helsinki. **20–25 November:** Tirana orthography congress approves standard Albanian (*gjuha letrare*) as the unified literary language of Albania and of Albanian speakers in Yugoslavia. **25 December:** The 11th Song Festival held, which was used as a pretext for the purge of June 1973.

1973 26–28 June: Fourth Plenary Session of the Central Committee crushes the “liberal movement.” Fadil Paçrami and Todi Lubonja are condemned as deviationists and enemies of the people. **8 December:** All villages in the country are linked by telephone.

1974 July–August: Purge of Beqir Balluku, Petrit Dume, and Hito Çako for allegedly organizing a military coup d’état. **27 November:** Inauguration of regular flights between Tirana and Beijing.

1975 26–29 May: Purge of Abdyl Këllici, Koço Theodhosi, and Kiço Ngjela at the seventh Congress of the Central Committee for alleged grave “revisionist” mistakes and sabotage of the economy. **23 September:** Decree on the Albanization of all personal and place-names that are not in line with political, ideological, and moral guidelines.

1976–1980 Sixth five-year plan.

1976 November: Seventh party congress. Enver Hoxha criticizes China. **28 December:** Constitution of the Socialist People’s Republic of Albania.

1977 7 July: Article in newspaper *Zëri i Popullit* (*The People’s Voice*) denounces the Chinese “theory of the three worlds” as antirevolutionary. **18 July:** Inauguration of regular flights between Tirana and Athens.

1978 7 July: China withdraws its experts and blocks all further economic and military assistance to Albania. **29 July:** Rupture of the Sino–Albanian alliance.

1979 15 April: Severe earthquake in northern Albania causes 35 deaths.

1981–1985 Seventh five-year plan.

1981 March-April: Uprising in Kosovo. **22 November:** Railway line from Lezha to Shkodra inaugurated. **18 December:** Mysterious death of Enver Hoxha's rival Mehmet Shehu.

1982 4 January: Adil Çarçani appointed prime minister to succeed Mehmet Shehu. **24 February:** Politburo decrees the collectivization of privately owned farm animals. **29 May:** Purge of the followers of Mehmet Shehu. **22 November:** Ramiz Alia takes over as de facto head of state.

1983 24 June: Bomb explodes at the Albanian embassy in Athens.

1985 11 January: Railway line from Shkodra to the Montenegrin border crossing Hani i Hotit inaugurated. **11 April:** Death of Enver Hoxha, who is succeeded on 13 April by Ramiz Alia. **26 November:** Railway line between Shkodra and Titograd (Podgorica) opened to international freight traffic.

1986–1990 Eighth five-year plan.

1987 11 September: Diplomatic relations with Canada established. **2 October:** Diplomatic relations with the Federal Republic of Germany established.

1990 26 March: Anticommunist demonstrations in Kavaja. **9 May:** Restoration of religious freedom. **11–12 May:** United Nations Secretary General Perez de Cuellar visits Albania. **28–31 May:** American politicians Tom Lantosh and Joseph DioGuardi visit Albania and are received by Ramiz Alia. **2–3 July:** Over 5,000 Albanians take refuge in foreign embassies in Tirana and are allowed to leave the country on 13 July. **31 July:** Resumption of diplomatic relations with the Soviet Union. **15 September:** Albania applies for full membership in the CSCE. **24 September:** Ramiz Alia visits the United States as part of an Albanian delegation to the United Nations. UN speech on 28 September. **25 October:** Writer Ismail Kadare seeks and obtains political asylum in France. **1–5 December:** Mother Teresa visits Albania and is received by Nexhmije Hoxha. **7 December:** Beginning of student demonstrations at the University of Tirana.

MODERN ALBANIA (FROM 1990)

1990 11 December: Introduction of political pluralism in Albania. Unrest in Kavaja, then in Shkodra, Elbasan, and Durrës. **12 December:** Founding of the Democratic Party under Sali Berisha.

1991 1 January: The first 3,000 Albanians flee to Greece. **3 January:** Democratic Party holds mass protest meetings in Shkodra and Durrës. **5 January:** 202 political prisoners are granted amnesty. The first issue of the opposition newspaper *Rilindja Demokratike* (*Democratic Rebirth*) appears. **18 January:** Public prayer at the Et'hem Bey Mosque in Tirana. **6 February:** Students go on strike, demanding that the name Enver Hoxha be removed from the University of Tirana. **8 February:** Thousands of young people storm the ferries in Durrës and are driven back by the police. **20 February:** Statue of Enver Hoxha toppled in Tirana during a large demonstration. **22 February:** Fatos Nano appointed prime minister in a short-lived administration. **March:** Some 20,000 Albanians flee by sea to Brindisi in southern Italy. **15 March:** Diplomatic relations with the United States established. **17 March:** Release of 175 political prisoners. **31 March:** First pluralist elections in Albania, in which the communist Party of Labor wins 55.8 percent of the popular vote. **2 April:** Opposition demonstrations in Shkodra result in deaths and injuries. **25 April:** Boats and ships in Shkodra, Lezha, and Shëngjin are seized by Albanians wanting to get to Italy. **30 April:** Ramiz Alia elected president of the Republic of Albania. **29 May:** Diplomatic relations with the United Kingdom established. **5 June:** Coalition "stability" government formed under prime minister Ylli Bufi. **10–13 June:** Founding of the Socialist Party of Albania from the ranks of the former Party of Labor. **19 June:** Albania joins the Conference for Security and Cooperation in Europe (CSCE). **22 June:** U.S. Secretary of State James Baker given an enthusiastic reception in Tirana. **19 July:** Privatization of land and property legalized. **6–8 August:** Some 12,500 Albanians flee by boat to Bari in southern Italy (and are deported from 9–12 August). **2 September:** Statue of Enver Hoxha removed from the Enver Hoxha museum, which is transformed into an international cultural center. **7 September:** Diplomatic relations with the Vatican established. **16 September:** Albania signs the CSCE Final Act of Helsinki. **27–29 September:** First congress of the Democratic

Party confirms Sali Berisha's election as party leader, despite growing opposition within the party. **16 October:** Albania joins the International Monetary Fund and the World Bank. **3–7 December:** Food stocks and shops plundered when Prime Minister Buqi admits that food supplies are low, resulting in deaths and injuries. **5 December:** Nexhmije Hoxha, widow of the communist dictator, is arrested.

1992 25–29 February: Food stocks and shops are plundered in Pogradec, Lushnja, and Tirana, resulting in several deaths. **22 March:** Victory of the Democratic Party under Sali Berisha in the general elections. **3 April:** Ramiz Alia announces his resignation as president of Albania. **9 April:** Sali Berisha becomes president of Albania. **12 April:** Aleksandër Meksi becomes prime minister. **6 June:** Albania joins the Cooperation Council of the North Atlantic Treaty Organization. **July:** Thousands of people try to flee the country. **16 July:** The communist party banned. **26 July:** Local government elections result in heavy losses for the Democratic Party. **12 September:** Ramiz Alia placed under house arrest.

1993 8–27 January: Trial of Nexhmije Hoxha, who is sentenced to nine years in prison. **30 July:** Opposition leader Fatos Nano arrested. **26 December:** Diplomatic relations with the Republic of Macedonia established.

1994 21 March: Editors of opposition newspaper *Koha jonë* (*Our Time*) are tried and jailed for revealing state secrets. **April–July:** Tension with Greece. **3 April:** Opposition leader Fatos Nano sentenced to 12 years in prison. **21 May–2 July:** Trial of Ramiz Alia and six other members of the communist politburo. **6 November:** Referendum for a new constitution rejected. Rise of further anti-Berisha sentiment.

1995 29 June: Albania joins the Council of Europe. **12 September:** President Berisha visits the White House in Washington.

1996 26 May: Democratic Party under Sali Berisha wins parliamentary elections under questionable circumstances. **20 October:** Local government elections, in which the Democratic Party wins 52.5 percent of the popular vote. **December:** Demonstrations demanding the resignation of the government. **3 December:** U.S. State Department criticizes the Berisha regime for human rights violations. **17 December:** Sudja pyramid investment company ceases payments to investors, causing violent demonstrations in Tirana.

1997 January: Aggravation of the pyramid finance scandal and massive antigovernment demonstrations. **21 January:** Xhaferri pyramid investment company announces bankruptcy. **February:** Political tension throughout the country. **11 February:** Police lose control of public order in Vlora and withdraw from the town. **1 March:** Protesters in Vlora burn down the headquarters of Berisha's secret service, the National Information Service. **2 March:** Parliament imposes martial law. **3 March:** Sali Berisha reelected president to an "orchestra of kalashnikovs," with the country on the brink of civil war. **4 March:** Press censorship introduced. **9 March:** Political parties meet in Tirana in an attempt to solve the crisis. **12 March:** Rebel forces in Gjirokastra form a National Committee of Public Salvation. **13 March:** Government of national reconciliation under Bashkim Fino. **14 March:** Foreign governments begin evacuating their citizens from Albania. **28 March:** About 100 Albanian clandestine emigrants die in the Straits of Otranto when their boat is rammed by an Italian corvette and capsizes. **15 April:** 6,000 United Nations troops under Italian command land in Durrës to restore order in Operation Alba. **29 June:** Parliamentary elections result in victory for the Socialist Party under Fatos Nano, in coalition with two other parties. **23 July:** Sali Berisha resigns as president and is replaced by Rexhep Meidani. **25 July:** Government formed under Fatos Nano, replacing administration of Bashkim Fino. **8 August:** Kosovo Liberation Army publicly assumes responsibility for armed attacks against Serb forces and Albanian collaborators in Kosovo. **11 August:** Operation Alba completed with the withdrawal of the last Italian units from Albania. **19 September:** Controversial political figure Azem Hajdari shot and wounded, giving rise to demonstrations in Shkodra. **25–28 November:** Fighting around Skenderaj in Kosovo causes several deaths.

1998 22–24 February: Public disorder in Shkodra, during which a number of public buildings are burned down and several dangerous criminals escape from prison. The Tirana government sends in special troops. **1 March:** Serb troops begin a major offensive in the Drenica region of Kosovo. **9 March:** More than 200,000 Kosovo Albanians demonstrate in Prishtina and are beaten back by the Serb police. **June:** Thousands of Kosovo Albanian refugees flee to Albania. **4 August:** Massacre of Kosovo Albanian civilians in Rahovec. Llausha in the Drenica region is burned to the ground by Serb forces. **6 August:** Albanian parliament demands immediate intervention by the North Atlantic

Treaty Organization in Kosovo. **16 August:** Serb troops occupy Junik in western Kosovo after weeks of combat with the Kosovo Liberation Army (KLA). **17–21 August:** North Atlantic Treaty Organization (NATO) maneuvers in Albania. **23 August:** Several politicians of the Democratic Party placed under arrest for their military involvement in combating rebel forces in March 1997. This leads to unrest in the following week in Tirana and the north. **18 September:** Parliament rescinds Berisha's immunity to make him liable for arrest. Large and angry pro-Berisha demonstrations in Tirana. **28 September:** Fatos Nano resigns as prime minister and is replaced by Pandeli Majko, also of the Socialist Party. **10 November:** Unrest in Shkodra following the arrest of several members of the Democratic Party. **22 November:** New constitution approved by 90 percent of the voting electorate. **24–27 December:** Serb offensive in Podujeva. KLA offers a cease-fire.

1999 **15 January:** Massacre by the Serb police of 45 Kosovo Albanian civilians in Reçak causes international outrage. **6 February:** Beginning of the Rambouillet conference to avoid full-scale war in Kosovo. **24 March–9 June:** NATO military campaign in Yugoslavia. Half a million Kosovo Albanians seek refuge in Albania after being expelled by Serb forces. **27 May:** Serb leader Slobodan Milošević is accused of genocide and war crimes by International Criminal Court for the Former Yugoslavia in The Hague. **12 June:** NATO forces enter and liberate Kosovo. **13 August:** Prime Minister Pandeli Majko visits Kosovo in a private capacity. **29 October:** Pandeli Majko resigns as prime minister and is replaced by Ilir Meta. **22 December:** Prime Minister Ilir Meta visits Greece to discuss the legalization of Albanian emigrants and to bring up the issue of Çamëria.

2000 **24 February:** Border crossing to Montenegro at Hani i Hotit reopened after two years. **24 May:** President Rexhep Meidani visits Kosovo. **17 July:** Albania joins the World Trade Organization. **1 October:** Local government elections result in a victory for the Socialist Party, with 42.9 percent of the popular vote. Edi Rama elected mayor of Tirana.

2001 **17 January:** Albania and Yugoslavia resume diplomatic relations. **20 February:** Fighting in Macedonia between Albanian guerrillas and Macedonian government forces. **14 March:** Fighting in

Macedonia spreads to center of Tetova. **17 March:** National Liberation Army of Macedonia calls on all Albanians there to join its struggle. **15 May:** Serious fighting flares up in the Presheva valley between Yugoslav forces and the Liberation Army of Presheva, Medvegja and Bujanovc. **24 June:** Parliamentary elections in Albania give the lead to the Socialist Party coalition over opposition Union for Victory. The elections subsequently criticized in an Organization for Security and Cooperation in Europe (OSCE) report on 11 October. **13 August:** Ohrid Peace Agreement signed, putting an official end to armed conflict in Macedonia. **16 November:** Macedonian parliament approves constitutional reform making Albanian the second official language of Macedonia. **17 November:** Democratic League of Kosovo (LDK) wins first parliamentary elections in Kosovo.

2002 29 January: Prime Minister Ilir Meta resigns under pressure from Socialist Party leader Fatos Nano. **7 February:** Pandeli Majko once again becomes prime minister of Albania. **24 June:** Alfred Moisiu becomes president of Albania. **28 June:** Former royal family, including pretender Leka Zogu and his mother Queen Geraldine, widow of King Zog, return to Albania to take up permanent residence. **24 July:** President Rexhep Meidani retires from office, making way for President Alfred Moisiu. **24 July:** Pandeli Majko resigns as prime minister and is replaced by Fatos Nano. **29 July:** Fourth government cabinet formed under Fatos Nano, with Ilir Meta as foreign minister and deputy prime minister, Pandeli Majko as minister of defense, and Kastriot Islami as minister of finance. **28 November:** Commemoration of the 90th anniversary of Albanian independence.

2003 19 July: Deputy Prime Minister and Foreign Minister Ilir Meta resign, causing major rift in ruling Socialist Party. **12 October:** Local elections give victory to ruling Socialist Party of Albania. **29 December:** Cabinet reform under Prime Minister Fatos Nano, with Namik Dokle as deputy prime minister and Kastriot Islami as foreign minister.

2004 7 February: Supporters of opposition Democratic party try to storm the Albanian parliament. **6 September:** Founding of the Socialist Party for Integration (PSI) under Ilir Meta, as the third political force in Albania. **13–20 September 2004:** Prime Minister Fatos Nano visits China and signs an agreement on economic cooperation. **6 December:** Tirana mayor Edi Rama wins World Mayor award.

2005 3 July: Democratic Party wins parliamentary elections, bringing Sali Berisha back to power as prime minister. He has the support of 74 of 140 members. **1 September:** Fatos Nano resigns as head of the Socialist Party, which is subsequently taken over by Edi Rama. **3 September:** Jozefina Topalli elected as speaker of the Albanian parliament. **3 September:** Sali Berisha officially appointed prime minister after electoral victory in July. **9 October:** Edi Rama elected as new head of the Socialist Party.

2006 12 June: Prime Minister Sali Berisha signs association agreement with European Union. **16 July:** Democratic Party politician Gramoz Pashko killed in helicopter crash. **1 August:** Establishment of diplomatic relations between Albania and Montenegro. **30 August:** Agreement in parliament, after weeks of turmoil, on constitutional change in the central electoral commission.

2007 19 February: Municipal elections show equal support for government and opposition in the country. **23 April:** Call by Vasil Bollano, mayor of Himara, for the independence of his town and other Greek-speaking areas of southern Albania causes outrage throughout the country. **24 April:** New government shuffle, with Lulzim Basha replacing Besnik Mustafaj as foreign minister. **10 June:** U.S. President George W. Bush visits Albania. **20 July:** Bamir Topi elected president of Albania after weeks of political turmoil. **5–8 September:** High-ranking Chinese delegation visits Albania. **26 September:** The NGO Transparency International ranks Albania with Djibouti and Burkina Faso on its list of corruption. It is thus substantially behind all the other Balkan countries. **14 October:** Prosecutor's Office begins investigation of Foreign Minister Lulzim Basha on charges of corruption related to contracts for the Durrës-Kukë highway to Kosovo. **21 November:** Ina Rama replaces Teodor Sollaku as general prosecutor.

2008 17 February: Independence of Kosovo, which is recognized immediately by Albania. **15 March:** Major explosion of factory in Gërdec near Tirana devoted to destroying ammunition causes many deaths and injured. **17 March:** Defense Minister Fatmir Mediu resigns in connection with the Gërdec catastrophe and is replaced by Gazmend Oketa. **3 April:** Albania and Croatia invited to join NATO. **16 June:** President Topi relieves Luan Hoxha, head of the army General Staff,

of his office in connection with the Gërdec affair. **9 July:** Albania's accession to NATO ratified in Brussels during a visit by Foreign Minister Lulzim Basha. **23 July:** Uproar in parliament when Socialist deputy Taulant Balla accuses Berisha's family of open corruption. **28 July:** Cabinet reshuffle, with Genc Pollo as new deputy prime minister. **19 September:** Large opposition demonstration in Tirana accusing Berisha of delaying results of Gërdec inquiry. **8 October:** Prime Minister Berisha visits Berlin to seek German support for Albania's European Union (EU) application. **10 November:** 11 members of parliament begin a hunger strike to protest discrimination against smaller parties in the draft electoral law. **18 November:** New electoral law on regional proportional basis. **1 December:** Italian Prime Minister Silvio Berlusconi visits Tirana to discuss energy projects and Albanian emigration to Italy and expresses support for Albania's integration into the EU. **24 December:** Supreme Court initiates proceedings against Foreign Minister Lulzim Basha for corruption.

2009 **13 January:** U.S. nongovernmental organization Freedom House criticizes Albania sharply on civil rights, stating that little progress has been made since 2001. **9 February:** Assassination attempt on Supreme Court judge Ardian Nuni, who is gravely injured. **15 January:** Controversial lustration law enters into force. **17 February:** Constitutional Court overturns the new lustration law. **4 March:** Minister of Culture Ylli Pango fired in a sex scandal when tapes of job interviews are broadcast on the television program *Fiks Fare*. **4 April:** Albania joins NATO. **28 April:** Albanian Government submits its official application for EU membership. **31 May:** Prime Minister Berisha and Kosovar Prime Minister Hashim Thaçi open long road tunnel near Kalimash to inaugurate first highway connection between Albania and Kosovo, cutting travel time from seven hours to under three. **28 June:** Parliamentary elections, won by the Democratic Party in coalition with the Socialist Movement for Integration.

Introduction

Only a few decades ago, Albania was something of a curiosity on planet Earth. Perhaps only North Korea was as isolated from the rest of the world as Albania was. For left-wing idealists, it was a distant Shangri-la where all social inequalities had been done away with; for those few individuals with concrete knowledge of the realities of the Stalinist regime that held power until 1990 and for the vast majority of people living in Albania, it was hell on earth. The tiny, backward Balkan country, remembered by some from the earlier days of King Zog and his royal sisters in their flashy white uniforms, was the epitome of “Ruritania,” a country where, like British cricketer C. B. Fry, one might be offered the throne. The images that postcommunist Albania have conjured up are far less romantic: a land of destitution and despair in which the Albanian mafia, that scourge of modern Europe, has free rein, a country of blood-feuds, kalashnikovs, and eternal crises. Yet Albania is, in essence, a European nation like any other and will soon, it is to be hoped, advance and take its proper place in Europe and the world.

LAND AND PEOPLE

Albania is a small country in southeastern Europe. It is situated on the coast of the Mediterranean Sea in the southwestern part of the Balkan Peninsula and borders Montenegro to the north, Kosovo to the northeast, Macedonia (FYROM) to the east, and Greece to the south. To the west of Albania, across the sea, is the southeastern coast of Italy. Albania is a primarily mountainous country with a Mediterranean climate—hot, dry summers and temperate winters—although it can be cold in the winter months in inland regions and at higher altitudes.

Albania has a resident population of about three million people, all of whom speak Albanian, an Indo-European language. There are also several, mostly bilingual, ethnic minorities, notably of Greeks in the south of the country, but also small groups of Slavs, Roma, and Vlachs. As to traditional religious identification, about 70 percent of the population is Muslim, about 20 percent is Albanian Orthodox, and about 10 percent, in the north, is Roman Catholic. There is also a sizable community of Bektashi, a liberal Islamic sect.

Only about half of the Albanians live within the borders of the Republic of Albania itself. The other half live in the surrounding countries, primarily in Kosovo, which has about two million Albanians, and in Macedonia, which has about half a million Albanians. Aside from small Albanian-speaking minorities in southern Italy and Greece who settled there centuries ago, there are now also large emigrant communities who left Albania in the 1990s in search of jobs and a better life. Most of these Albanian emigrants have settled in Greece and Italy, legally or illegally, though Albanian emigrants are now to be found throughout Europe and in many other parts of the globe.

The Republic of Albania is by far the poorest and most underdeveloped country in Europe. Although located on a prosperous continent and very near to countries like Italy and Greece, which have vastly higher standards of living, Albania is, in fact, a third world country and suffers from all the problems that the poor and underdeveloped countries of Africa, Latin America, and Asia do.

HISTORY

Early Albania (to 1393)

The southwestern Balkans, along the Adriatic coast, were known in ancient times as Illyria and were inhabited by Balkan tribes such as the Illyrians. Whether the Albanians are direct descendants of the ancient Illyrians is difficult to ascertain because little is known about the Illyrian language. It can, however, be assumed that the ancestors of the Albanians were living in the southern part of the Balkan peninsula long before the Slavic invasions of the sixth and seventh centuries AD, and an affiliation with the Illyrians would seem logical.

Geographically, Albania has always been at the crossroads of empires and civilizations, even though it also has often been isolated from the mainstream of European history. For centuries it formed the political, military, and cultural border between East and West, that is, between the Roman Empire of the western Mediterranean, including much of the northern Balkans, and the Greek Empire of the eastern Mediterranean, including the southern Balkans. In the Middle Ages, Albania was once again a buffer zone, this time between Catholic Italy and the Byzantine Greek Empire. After its definitive conquest by the Ottoman Empire in the 15th century, it formed a bridgehead between Christian Europe and the Islamic Orient.

The Rise of the Albanian People

As a people, the Albanians first emerged from the mist of history in the early years of the second millennium AD. Their traditional designation, based on a root **alban-* and its rhotacized variants **arban-*, **albar-*, and **arbar-*, appears from the 11th century onward in Byzantine chronicles as *Albanoi*, *Arbanitai*, and *Arbanites*, and from the 14th century onward in Latin and other Western documents as *Albanenses* and *Arbanenses*. Originally a small herding community in the most inaccessible reaches of the Balkans, the Albanians grew and spread their settlements throughout the southwest of the peninsula. With time, as well as with innate vigor, unconscious persistence, and much luck, they came to take their place among the nation-states of Europe.

At the end of the 10th century the great Bulgarian empire fell to the Byzantine Greeks, and no doubt the political void in the region allowed the pastoral Albanians room for expansion. They began migrating from their mountain homeland in the 11th and 12th centuries, initially taking full possession of the northern and central Albanian coastline, and by the 13th century spreading southward toward what is now southern Albania and western Macedonia. In the mid-14th century, they migrated even farther south into Greece. By the mid-15th century, which marks the end of this process of migration and colonization, the Albanians had settled in over half of Greece, in such great numbers that in many regions they constituted the majority of the population.

By the middle of the 11th century the Byzantine Empire, to which Albania belonged, was increasingly on the defensive. The Normans

under Robert Guiscard de Hauteville (1016–1085) took possession of the last Byzantine territories in southern Italy and in 1081 crossed the Adriatic to occupy Durrës and central Albania. Although Byzantine forces managed to regain Durrës the following year, East and West continued to vie for Albania during the following centuries. The Venetians took possession of Durrës (1205) after the pillage of Constantinople during the Fourth Crusade in 1204. To the east and northeast of Venetian territory in Albania arose the first autonomous Albanian state under Prince Progon, *Arbanon*, which lasted from 1190 to 1216. In 1269, Charles of Anjou (1226–1285) landed in Vlora and three years later proclaimed himself king of Albania (*rex Albaniae*).

In the early 14th century, from 1343 to 1347, almost all of Albania, with the exception of Durrës, was conquered by the Serbs, under whose dominion it remained until the death of the great Stephan Dushan in 1355. Thereafter the country was divided up by a number of feudal dynasties: the Thopias, Ballshas, and Dukagjinis in the north, and the Muzakas (Musachi) and Shpatas in the center and south of the country.

From the arrival of the Slavs in Albania until the Turkish conquest in the 15th century, the Albanians lived in close contact with their Slavic neighbors, both peoples coming under the strong influence of Byzantine culture. One may indeed speak of a Slavic–Albanian symbiosis throughout much of the country, in which the rural and no doubt largely nomadic Albanians were under constant threat of ethnic assimilation. There were no noticeable Albanian-speaking communities in the cities of the Albanian coast throughout the Middle Ages. Durrës was inhabited by the Venetians, Greeks, Jews, and Slavs; Shkodra by the Venetians and Slavs; and Vlora by the Byzantine Greeks. Names of towns and rivers in Albania, always a good indicator of settlement patterns, are to a surprising extent Slavic. It is thought that a considerable proportion of the Albanians had already been assimilated by the eve of the Turkish invasion. Like the indigenous people of North America after European colonization, the Albanians had been largely marginalized in their own country.

Ottoman Albania (1393–1912)

On 28 June 1389, the Turks defeated a coalition of Balkan forces under Serbian leadership at Kosovo Polje, the Plain of the Blackbirds,

and established themselves as masters of the Balkans. By 1393 they had overrun Shkodra, although the Venetians were soon able to recover the town and its imposing citadel. The conquest of Albania continued into the early years of the 15th century. The mountain fortress Kruja was taken in 1415, and the equally strategic towns Vlora, Berat, and Kanina in southern Albania fell in 1417. By 1431, the Turks had incorporated all of southern Albania into the Ottoman Empire and set up a sandjak administration with its capital in Gjirokastra, captured in 1419. Feudal northern Albania remained under the control of its autonomous tribal leaders, though now under the suzerain authority of the sultan.

The Turkish conquest was resisted by the Albanians, notably under George Castriotta, known as Scanderbeg (1405–1468), a prince and now a national hero of Albania. Scanderbeg successfully repulsed 13 Ottoman incursions, including three major Ottoman sieges of the citadel of Kruja led by the sultans themselves (Murad II in 1450 and Mehmet II in 1466 and 1467). He was widely admired in the Christian world for his resistance to the Turks and was given the title *Athleta Christi* by Pope Calixtus III (r. 1455–1458). Albanian resistance held out until Scanderbeg's death at Lezha on 17 January 1468. In 1478, the fortress at Kruja was finally taken by Turkish troops, Shkodra fell in 1479, and Durrës at last fell in 1501. By the end of the 16th century, the Ottoman Empire had reached its political zenith, and Albania was subjected, in all, to over four centuries of Turkish colonization, which changed the country and its culture radically. A new, Muslim culture developed and contributed substantially to making the Albanians what they are today.

It has been argued that the Turkish invasion and occupation of the southern Balkans had the positive consequence for the Albanians of saving them from ethnic assimilation by the Slavs. It was during the Ottoman period, at any rate, that Albania became truly Albanian in an ethnic sense. Aside from their military garrisons and civilian administrators, the Turks do not seem to have settled the unruly country in any great numbers.

The Albanians adapted to the new culture and their new rulers over the coming centuries, but at the same time strove to maintain as much local autonomy as possible. Local warlords, beys, and pashas created their own largely autonomous regions, making of themselves noble families under the suzerain authority of the sultan. The isolated tribes of the northern mountains had little contact with the empire anyway.

The gradual political and economic decay of the Ottoman Empire in the 18th century, accompanied by slow but certain territorial disintegration, created a power vacuum in Albania that resulted in the formation of two semiautonomous pashaliks: Shkodra in the north, ruled by the Bushatliu dynasty, and Janina in the south, which in 1787 came under the formidable sway of Ali Pasha Tepelena (1741–1822), known as the Lion of Janina. Although the autonomy of the pashalik of Shkodra ceased with the death of Kara Mahmud Pasha in 1796, Ali Pasha, by using a skillful blend of diplomacy and terror, kept his region virtually independent until 1822.

The restoration of power to the sultan left Albania a backwater of poverty and provincial corruption. The centralist Tanzimat reforms decreed on 3 November 1839, which were intended to modernize the whole of the Ottoman Empire, met with firm opposition from local beys in Albania, intent on retaining their privileges. Nor were the wild tribes of the north, always skeptical of and recusant to anything the Turks might do, to be lured by promises of universal equality or administrative and taxation reform. In this rugged mountainous region in particular, the Tanzimat reforms led directly to a series of uprisings against the Sublime Porte, during which the seeds of Albanian nationalism were sown.

Though the European Romantic movement initially had no direct echo among the Albanians, the struggle against Turkish rule had now taken on a definite nationalist dimension, in particular in view of progress made by Albania's Christian neighbors. Serbia had attained limited autonomy as a tributary state of the Ottoman Empire in 1817; Walachia and Moldavia, in what is now Romania, formed self-governing principalities in 1829; and Greece won independence in 1830 after a long and bloody war that had begun in 1821. The Albanians became increasingly aware of their own ethnicity and the need to run their own affairs. The struggle for autonomy and cultural sovereignty in Albania, however, evolved at a much slower pace, due among other things to the higher degree of Islamization and in particular to the lack of unity within the country itself. But the long-dormant seeds of an Albanian national awakening finally sprouted, not only in Albania itself, but also in the thriving Albanian colonies abroad, in Constantinople, Greece, Romania, Bulgaria, and Egypt, and among the Arbëresh in southern Italy.

The second half of the 19th century thus marked the rise of the Albanian national movement known as *Rilindja* (rebirth). It can be asserted

unequivocally that the *Rilindja* period had inestimable significance for Albania's political and cultural survival. The country evolved from an obscure and primitive backwater of the Ottoman Empire to take its place among the nation-states of Europe. Through its literature and cultural history, the *Rilindja* age created an awareness of national identity and made the Albanian language the matter-of-course vehicle of literary and cultural expression for the Albanian people.

It was by no means evident from the start that the impassioned endeavors of the Albanian writers, publicists, and intellectuals of the period to achieve cultural consolidation and statehood would be crowned with success. The League of Prizren, which came into being in 1878 as a reaction to the Congress of Berlin, was in fact a failure. Although it did prevent the annexation of much Albanian territory by Serbia and Montenegro, it did not succeed in its objective of uniting the whole country into one vilayet—one administrative unit of the Ottoman Empire—which had been regarded as a major prerequisite for a certain degree of autonomy. The League of Prizren was crushed by the Porte in 1881, and many of its leaders were killed, imprisoned, or exiled. Nonetheless, most of the uprisings in the years to follow, and there were many, were less concerned with lofty national goals than they were with venting practical grievances, for instance, resisting Turkish government attempts to disarm the tribes of the north, collect taxes, or conscript the male population.

The thought of political autonomy, or indeed of independence, placed Albanian intellectuals in a dilemma. They were well aware of the possible boomerang effect that independence for the little Balkan country might have. As part of the Ottoman Empire, flagging though it was, the Albanians were at least protected from the expansionist designs of the neighboring Christian states. Despite the sorry level of corruption and incompetence of the Ottoman administration under which Albanians suffered in the last decades of the empire, many *Rilindja* leaders appreciated the tactical advantage of being ruled from the distant Bosphorus rather than from Cetinje, the nearby mountain capital of the rising Kingdom of Montenegro, or by the Serbs and Greeks, and therefore confined themselves to strengthening national awareness and identity rather than inciting direct political confrontation with the Porte. In a memorandum sent by the Albanians of Monastir (Bitola) to the Great Powers in October 1896, Muslim and Christian Albanians alike rightly

protested that the Serbs, Bulgarians, and Greeks enjoyed the support and protection of the Great Powers, whereas the Albanians had no support at all. They were not looking for privileges, nor did they desire full independence from Turkey. All they wanted was to be able to live their lives as Albanians. To this end, they demanded the unification of their five vilayets (Kosovo, Monastir, Salonika, Janina, and Shkodra) into one administrative unit with its capital at Monastir, a bilingual (Turkish/Albanian) government administration, an assembly of representatives, Albanian-language schools, full religious and linguistic freedoms, and the restriction of compulsory military service to duties in the European part of the empire.

But the Porte showed no willingness to compromise on the issue of Albanian autonomy. As a result, popular uprisings against Turkish rule occurred during this period with an almost predictable regularity, in particular in northern Albania and Kosovo. Guerrilla bands throughout the country added to the general confusion and insecurity, destroying what remnants of economic order existed and poisoning intercommunal relations.

Many Albanian nationalists initially had great faith in the movement the Young Turks, which was to lead to revolution in July 1908 and to the overthrow of Sultan Abdul Hamid II (r. 1876–1909) the following year. Mid'hat bey Frashëri (1880–1949) called upon Albanian leaders to give their full support to the Young Turks, who had their headquarters in his hometown of Salonika. There can be no doubt that the Albanians themselves also played a major role in the Young Turk revolution, which precipitated the demise of that age of stagnation and gave the empire a constitution and a semblance of equality among citizens regardless of faith. But the hopes the Albanians had placed in the Young Turks were soon dashed when it became apparent that the new administration was just as centralistic as the old one, or even more so.

As the survival of the Ottoman Empire became more and more questionable, the Albanian uprisings continued, in 1910 in Kosovo and the northern Albanian highlands; in 1911 in the Catholic Mirdita region and the northern highlands; and in 1912 in Skopje, Dibra, and Vlorë. In October 1912, the final demise of Turkey in Europe was signaled by the outbreak of the first Balkan War, in which the Greeks, Serbs, Montenegrins, and Bulgarians united to drive the Turks back to the Bosphorus. Within two months virtually all of Albania was occupied

by the neighboring Balkan states, which, in their anti-Turkish and to an extent anti-Muslim campaign, had no intention of recognizing the legitimate aspirations of the Albanian people. In the midst of the chaos and confusion created by the swift defeat of the Turks, the presageful Albanian politician Ismail Qemal bey Vlora (1844–1919), assured of Austro–Hungarian support, convoked a national congress of Albanian intellectuals at Vlora on the southern coast, which was attended by 37 delegates from southern and central Albania. At this meeting, on 28 November 1912, Albania was finally declared independent, thus bringing to an end centuries of Turkish occupation. The “long night” of Ottoman rule was over.

Independent Albania (1912–1944)

After the Conference of Ambassadors in London (1912–1913), at which the Great Powers *de facto* recognized the existence of the fledgling Albanian state, an international border commission was set up, charged with the awesome and thankless task of delineating the frontiers of the new country. Though independence had been declared and at least temporarily secured at an international level, enthusiasm among the Albanians was soon dampened. More than half of the Albanian-speaking territory and about 30 percent of the Albanian population were excluded from the new state. Most tragic of all, Kosovo, which had been “liberated” by the Serbian army, was given to the Kingdom of Serbia, an error that haunted the Balkans right to the end of the 20th century.

The new provisional government of Albania, whose sphere of influence hardly extended beyond the town of Vlora, was formed with Ismail Qemal bey Vlora as prime minister and a senate composed of 18 members. Durrës and Tirana remained under the sway of landowner Essad Pasha Toptani (1863–1920), and it was not until 22 April 1913 that the citadel of Shkodra, the last Turkish stronghold in the Balkans, was abandoned by Ottoman forces to the Montenegrins and given over to the International Control Commission. In addition to domestic chaos and intrigue created by the conflicts of interest among the various feudal landowners, tribes, and religious groups within the country, neighboring Greece, Serbia and Montenegro all strove to exert as much influence in Albania as possible. Though Albanian independence had

been recognized *de facto* on 17 December 1912 at the Conference of Ambassadors, it was not until 29 July 1913, after the second Balkan War and the solving of the delicate problem of Shkodra, that the international community agreed to support Albania as a neutral, sovereign, and hereditary principality. The choice of a head of state for the new Balkan nation fell on Prince Wilhelm zu Wied (1876–1945). The well-meaning German prince, a compromise solution, arrived in the port of Durrës on 7 March 1914 and was welcomed to the booming of cannons, but in the following months he was unable to gain control of much more than the port city itself.

With the outbreak of World War I, Prince Wilhelm lost all semblance of international support, and he left Albania on 3 September 1914 after a mere six months of inglorious reign. Though Essad Pasha Toptani was able to maintain his power base in central Albania for a time, much of the country was occupied by a succession of Italian, Greek, Serbian, Bulgarian, Montenegrin, Austrian, and French troops. This chaotic period was brought to an end at the Congress of Lushnja on 28–31 January 1920, at which Tirana was declared the country's new capital and a new regency government was formed with Sulejman bey Delvina (1884–1932) as prime minister and the 24-year-old Ahmet Zogu (1895–1961) as minister of the interior. By September 1920 virtually all of Albania was under the control of the new government and, on 17 December of that year, Albania was admitted to the League of Nations as a sovereign state.

The following years saw the gradual rise of the authoritarian Ahmet Zogu (Zog), initially as minister of the interior, and on 2 December 1922 to the position of prime minister. Zogu, supported primarily by the landed aristocracy and conservative circles, was obliged to flee the country in the so-called Democratic Revolution of 1924, during which Bishop Fan Noli (1882–1965) led the country for a brief period of six months as head of a first more or less progressive government. The American-educated Noli set out to introduce sweeping changes, including desperately needed land reform in Albania, but his idealism was soon crushed by the weight of tradition. With help from Belgrade and the remnants of General Piotr Nikolayevich Wrangel's White Russian Army, the power-hungry Zogu returned to Albania and took possession of the country in a coup d'état on 24 December 1924. On 22 January 1925, Albania, still formally a principality, was declared a republic, with Ahmet Zogu as its first president. By stifling all opposition within

the country and playing Italy and Yugoslavia off against one another, Zogu created a certain degree of political stability and authority in the coming years, but by the second half of the 1920s Albania's increasing economic dependence on neighboring fascist Italy had transformed the little Balkan country into an Italian protectorate, in particular after the conclusion of the first Pact of Tirana on 27 November 1926. On 1 September 1928, Ahmet Zogu proclaimed himself Zog I, king of the Albanians, by the grace of Benito Mussolini. Italy's expansionist designs on Albania culminated in its invasion of the country on Good Friday, 7 April 1939. King Zog, his Hungarian-American wife Geraldine, and their three-day-old son Leka fled to Greece; within four days the entire country was under Italian control. The national assembly met in Tirana on 12 April and, in the presence of Italian Foreign Minister Count Ciano (1903–1944), proclaimed Victor Emmanuel III (1869–1947) king of Albania. The Albanian state had ceased to exist.

In October 1940, fascist Italy attacked Greece, but despite initial success, it was soon pushed back by a resolute Greek counteroffensive. Italian rule was secured once again in the spring of 1941 by the collapse of Yugoslavia and Greece at the hands of Nazi Germany. In these years of foreign occupation and civil war, Kosovo was reunited with Albania. Albania itself was, however, deeply divided by the presence of three rival resistance groups: the communists under Enver Hoxha (1908–1985) and Mehmet Shehu (1913–1981), the anticommunist *Balli Kombëtar* (National Front) under Mid'hat bey Frashëri, and the smaller royalist *Legaliteti* (Legality) movement under Abaz Kupi (1892–1976). After the capitulation of fascist Italy on 8 September 1943, the German foreign office endeavored to create a neutral and independent Albanian state to safeguard German strategic interests in the Balkans. A new administration was formed in Tirana, but it was not able to exert much authority over the country, which was now enmeshed in a bloody civil war. When German troops withdrew from Albania at the end of November 1944, the communists under Enver Hoxha took power and subsequently set up the People's Republic of Albania.

Communist Albania (1944–1990)

Once in office, the new government took immediate measures to consolidate its power. In January 1945, a special people's court was set up in Tirana under Koçi Xoxe (1917–1949), the new minister of the

interior from Korça, for the purpose of trying “major war criminals.” This tribunal conducted a series of show trials that went on for months, during which hundreds of actual or suspected opponents of the regime were sentenced to death or to long years of imprisonment. In March, private property and wealth were confiscated by means of a special profit tax, thus eliminating the middle class, and industry was nationalized. In August 1945, a radical agrarian reform was introduced, virtually wiping out the landowning class, which had ruled the country since independence in 1912. At the same time, initial efforts were undertaken to combat illiteracy, which cast its shadow over about 80 percent of the population. In addition to a shattered economy and anticommunist uprisings in the north of the country, the new regime had a number of major foreign policy problems to deal with. Greece still considered itself in a state of war with Albania, relations with the United States had declined dramatically, and ties with the United Kingdom became severely strained after the so-called Corfu Channel incident in 1946, in which two British destroyers hit mines off the Albanian coast.

Relations with neighboring Yugoslavia also entered a precarious phase over Kosovo. When the Germans withdrew from northern Albania in November 1944, Kosovo, which had been reunited with Albania several years earlier, was taken over by Yugoslav partisans. Hideous massacres were committed against the Albanian population there, which was accused of collaboration with the Germans. The problem of Kosovo was originally to be decided by the principle of self-determination, that is, by a plebiscite, but Tito, realizing that he would never win the support of Serb nationalists, had persuaded the Albanian communist leaders in 1943 to abandon hope of implementing a “Marxist solution.” One idea raised as a solution to the thorny Kosovo issue was that of uniting Yugoslavia and Albania into one state.

The communist leadership in Albania, always plagued by factional division, had split into two camps shortly after it took power. One side, represented by the poet Sejfulla Malëshova (1901–1971), in charge of cultural affairs, contended that Albania should conduct an independent foreign policy, maintaining relations with both East and West, and more moderate domestic policies to encourage national reconciliation. The pro-Yugoslav faction, led by Minister of the Interior Koçi Xoxe, advocated closer ties with Yugoslavia and the Soviet Union and insisted that more radical social and economic policies be introduced and

be coordinated with those being implemented by Belgrade. Xoxe and his Yugoslav advisors won out, and in February 1946 Malëshova was expelled from the Politburo and condemned as a “right-wing opportunist.” Enver Hoxha himself seems to have maintained a tactically vague position, lying low and waiting for a chance to eliminate his opponents for good. Relations with the United Kingdom and the United States worsened, and in July 1946 Enver Hoxha signed a treaty of friendship, cooperation, and mutual assistance with Yugoslavia following a visit to Belgrade. This was envisaged as the first step toward the union of the two countries. Serbo-Croatian was introduced as a compulsory subject in all Albanian schools, and Yugoslav advisors took over key positions in government and economic affairs. Albania was to remain a virtual Yugoslav colony until June 1948. During this period Koçi Xoxe, as minister of the interior, made ample use of his powers over the security apparatus and police to eliminate all potential rivals and enemies. These witch hunts, known euphemistically in official party history as the period of Koçi-Xoxism, resulted in the execution or imprisonment not only of political figures but also a great many talented writers and intellectuals.

The rift between Tito and Joseph Stalin in 1948 gave Enver Hoxha a Soviet ally, with whose support he could now act to preserve his own position, and he soon managed to eliminate his rivals. Albania became the first Eastern European country to denounce Yugoslavia after the latter’s expulsion from the Cominform (the Soviet bloc), on 17 June 1948, and all Yugoslav advisors were expelled from the country without delay. Albania had entered the Soviet fold.

The series of show trials and purges that ensued were similar to those that took place elsewhere in Eastern Europe in the late 1940s and early 1950s. At its first congress on 8–22 November 1948, the purged Albanian Communist Party was renamed the Albanian Party of Labor. Koçi Xoxe’s own reign of terror came to an end when he was convicted of treason in May 1949; he was executed on 11 June of that year.

Albania’s alliance with the Soviet Union had several advantages. The Soviets offered much food and economic assistance to replace the losses caused by the interruption of Yugoslav aid. They also gave the Hoxha regime military protection, both from neighboring Yugoslavia and from the West, at a time when the Cold War was at its height. Because Albania had no common border with the Soviet Union, there

was no immediate risk of direct political absorption, and the Albanian leadership was in many ways very mindful of preserving the country's formal independence.

Integrated into the Soviet sphere, Albania entered a period of profound isolation from the rest of the world. "*Ndërtojmë socializmin duke mbajtur në njërën dorë kazmën dhe në tjetrën pushkën*" ("We are building socialism with a pickaxe in one hand and a rifle in the other") was the slogan spread by the party to create a state-of-siege mentality that would stifle all opposition. By 1955, Albania had become the epitome of a Stalinist state, with Soviet models being copied or adapted in virtually every sphere of Albanian life.

When Nikita Khrushchev (1894–1971) denounced Joseph Stalin's crimes and personality cult in a secret report to the 20th Congress of the Soviet Communist Party in February 1956, Enver Hoxha decried revisionism. After some shrewd and ruthless political maneuvering, he managed to overcome criticism of his own Stalinist policies and maintain power. Events in Hungary and Poland now convinced him that Khrushchev represented the greatest threat to Albania's sovereignty and his own power. The ideological divergence between the two parties and Khrushchev's attempts to come to an agreement with the renegade Tito in 1956 led to an initial political rift in relations with the Soviet Union, which increased substantially in the following years despite Albania's extreme dependence on Soviet aid and food shipments. At a conference of 81 communist and workers' parties held in Moscow in November 1960, Enver Hoxha stubbornly refused to condemn the Chinese communists under Mao Tse-tung (1893–1976), and in an unusually open speech before delegates on 16 November, he attacked Khrushchev for his deviation from Marxism–Leninism. Relations between the two parties deteriorated rapidly, to the point that in March 1961 Khrushchev suspended food shipments to Albania, which the population desperately needed. In December 1961, the Soviet Union broke off diplomatic ties with Albania, and Enver Hoxha, in search of a new patron, turned his attention to the Far East.

The Sino–Albanian alliance, which was to last from 1961 until July 1978, radicalized political, economic, and social life in Albania and isolated the country even more from Europe and the rest of the world. The People's Republic of China provided Albania with much development assistance, including goods and low-interest loans, but this aid was not

enough to promote economic growth. To stem the tide of popular dissatisfaction with his rule, Enver Hoxha employed his usual tactic of counterattack, launching a Chinese-style campaign at the end of 1965 for the “revolutionizing of all aspects of life in the country,” which coincided with the Cultural Revolution in China. A new revolutionary cultural policy, presented to the public by the chief ideologist on cultural affairs, Ramiz Alia (b. 1925), insisted on a break with all foreign influence in Albanian culture. The role of literature and the arts was now to immunize the population against all bourgeois and revisionist trends wherever they occurred. Writers were to concentrate their energies on national themes such as the partisan movement and the construction of socialism. In practice, this policy led to the banning of foreign books and films and to the stifling of the modicum of intellectual freedom that had survived in the country. In response to Enver Hoxha’s open letter of 4 March 1966, thousands of white-collar workers, including many writers and artists, “volunteered” to be sent to the countryside to work the land with the peasants. Confident after its 99.99 percent victory in the general elections of July 1966, the fifth party congress, held in November of that year, set about to intensify “class struggle” even further by making manual labor in the production sectors of the economy obligatory for everyone. The slogan of the day was “Think, work and live as a revolutionary.”

In a speech on 6 February 1967, Enver Hoxha instigated a campaign against one of the last bastions of tradition, religion. Within months almost all mosques, churches, and Bektashi *tekkes* in the country had been closed down, most being demolished or renovated for use as cinemas, gymnasiums (like the Catholic cathedral in Shkodra), and warehouses. Albania was proclaimed the “first atheist state on earth.” This so-called spontaneous wish of the youth stripped Albania of not only many of its cultural traditions but also the vast majority of its architectural monuments. The campaign for the eradication of religion, conducted with the religious fervor of a crusade, constituted an unprecedented act of cultural suicide. Monuments of culture were razed to the ground, icons and valuable books burned, and old manuscripts left to rot. Everything vaguely associated with religion became taboo for the next two decades. At the same time, the education system was radically reformed to purge it of Soviet influence. Political commissars also took control of the military, whose ranks were purged.

The revolutionary period, which began in 1965 and lasted through mid-1969, was brought to an end by a cooling of relations with China. After the Soviet invasion of Czechoslovakia in 1968, which resulted in Albania's definitive withdrawal from the Warsaw Pact, the Chinese leadership endeavored to improve relations with Yugoslavia and Romania in order to undermine Soviet control in the Balkans. Enver Hoxha, for his part, came to realize that his alliance with China was insufficient to protect his country from a Soviet military threat. By 1971 he was extending discreet feelers to the West, and he normalized diplomatic ties with neighboring Yugoslavia and Greece. Chinese foreign policy also changed in the early 1970s, when isolationism was abandoned. Ideological differences with the Albanian leadership reached an all-time high when American president Richard Nixon visited Beijing in February 1972. Enver Hoxha decried revisionism once again. In spite of Albania's turbulent foreign relations, a brief period of calm, however deceptive, took hold on the home front in the wake of the Albanian cultural revolution. But after years of sacrifice and turmoil, the population had grown sullen and resentful, and the intellectual community was more restless than ever.

Despite constant party harping on the dangers of bourgeois influence, Western dress styles appeared on the streets of Tirana, a pale reflection of the social revolution taking place in the West. Bell-bottom trousers, long hair, and the occasional miniskirt were to be seen, and Western pop music on Italian radio stations was listened to more openly. At the Fourth Plenary Session of the Central Committee on 26–28 June 1973, Enver Hoxha took the offensive once again and presented a report that must now be regarded as a classic in the annals of European obscurantism: *Të thellojmë luftën ideologjike kundër shfaqjeve të huaja e qëndrimeve liberale ndaj tyre* ("Let us strengthen the ideological struggle against foreign manifestations and liberal attitudes toward them"). It was the quite harmless 11th Song Festival of 25 December 1972 that served as the pretext in Hoxha's struggle to maintain power. The protagonists of the so-called liberal movement, if indeed there had been one, were dramatist Fadil Paçrami (b. 1922), party secretary for ideological affairs in Tirana, and Todi Lubonja (b. 1923), director of radio and television broadcasting, who served as scapegoats to keep writers and artists, and, consequently the whole country, in line. The two were said to have encouraged liberal trends and permitted decadent

Western ideas and influence to penetrate Albanian culture. The liberal movement was swiftly crushed and its two figureheads mercilessly condemned for their sins as deviationists and enemies of the people.

What followed, from 1973 to at least 1975, was a reign of terror against Albanian writers and intellectuals, comparable, in spirit at least, to the Stalinist purges of the 1930s. These years constituted the major setback for the development of Albanian culture. In the spring of 1973, 130 writers and artists announced that they were leaving the city to work in the fields and on construction sites to strengthen their contacts with the working masses. Poets and prose writers began vying with one another in the proclamation of their revolutionary fervor and rejection of foreign and liberal influences. Those who were less convincing or whose publications were found to be tainted with liberality were banned to the provinces or thrown into prison. The more fortunate simply lost their rights to publish. Almost all major authors had a work withdrawn from circulation and “turned into cardboard.” Learning foreign languages was effectively banned, and those who had the misfortune of knowing French or Italian found themselves in a dangerously embarrassing position.

In the following years a series of purges kept other sectors of society, indeed the entire population, in a state of confusion and insecurity. In 1974, Beqir Balluku (1917–1975), minister of defense since 1953, was purged together with Petrit Dume, chief of staff, and Hito Çako, head of the army’s political directorate; in May of the following year Abdyl Këllezi (1919–1977), chairman of the State Planning Commission, Koço Theodhosi (1913–1977), minister of industry and mining, and Kiço Ngjela (1917–2002), minister of trade, were relieved of their offices and mercilessly condemned.

The ideological differences with the Chinese leadership that had arisen led to the end of the Sino–Albanian alliance in 1978. Albania was now isolated from the whole world, an island of revolution in a sea of revisionism.

The mysterious death on 18 December 1981 of Hoxha’s rival Mehmet Shehu, who as head of the military and of the awesome security apparatus *Sigurimi* was responsible for much of the terror, brought about another sweeping purge of government and party officials. In November 1982, the aging Hoxha, in one of the most absurd public declarations ever made by an experienced tyrant, announced to a stunned

world that his one-time closest ally, Mehmet Shehu, had been working for three decades as a foreign agent simultaneously for the Americans, the British, the Soviets, and the Yugoslavs; confronted with his wicked deeds, he had chosen to commit suicide. Needless to say, no deviation from the ideological course set by the party was attempted until well after Hoxha's death.

With the demise of Enver Hoxha on 11 April 1985, political power fell to Ramiz Alia of Shkodra, who ruled the country with a slightly gentler hand, although with no fundamental change of policy. With the fall of communism in Eastern Europe in the late 1980s, and in particular the death of Romanian dictator Nicolae Ceausescu on 25 December 1989, the party leadership realized that it was only a matter of time until communism would be overthrown in Albania, too. The foundations of the system were shaken in early July 1990 when thousands of young Albanians risked their lives to seek political asylum in the German, Italian, and French embassies in Tirana. Within half a year, the one-party dictatorship that had dominated all aspects of Albanian life for almost half a century had imploded. Political pluralism was introduced in December 1990, and the country's first multiparty elections were held on 31 March 1991.

Incredible as it now seems in retrospect, even to the Albanians themselves, orthodox Stalinism survived unscathed and unabated in Albania for 37 years after Stalin's death in 1953. Though a definitive judgment on the "socialist" period in Albania will have to be left to historians and political scientists of the future, the legacy of 46 years of "splendid isolation" under Marxist–Leninist rule seems to be little more than universal misery and a backward economy. When one-party rule was finally done away with, there was virtually no intellectual leadership left to fill the void. Albania's tiny socialist economy and its society lay in ruins. The beginning of the 1990s thus found the Albanian nation in a state of political, economic, and social catastrophe.

Modern Albania (from 1990–)

The 1990s were cataclysmic years in Albanian history. No other nation of Eastern Europe was so harshly treated by freedom and democracy. The great bronze statue of Enver Hoxha looming over the central Scanderbeg square in Tirana was toppled during a large demonstration

on 20 February 1991, but the first pluralist elections in the country, on 31 March of that year, were won by the communist Party of Labor. There were, however, few people in the country who wanted a return to one-party communist rule. Most Albanians were frightened and unnerved by the country's economic collapse and simply wanted to get away. In March 1991, 20,000 Albanians fled by boat to Brindisi in southern Italy, and in August of that year another 12,500 landed in Bari, much to the distress of the Italian government. At the same time, in a more discreet but even more massive exodus, impoverished Albanians fled across the land border into Greece in search of jobs and a better life. Albania had become an international problem.

In June 1991, a depoliticized "stability" administration under Ylli Bufi (b. 1948) ensured a modicum of governance, and the communist Party of Labor transformed itself into the new Socialist Party of Albania. During the following winter, food stocks and shops were plundered when it was announced that the country no longer had enough food to feed itself. New elections were held in March 1992, which resulted in a massive victory for the opposition Democratic Party under Sali Berisha (b. 1944). A new era had begun.

Sali Berisha turned an important page in Albanian history. He rid the country of its communist heritage and anchored parliamentary democracy and a free market economy. In these historic endeavors, he received much support from Western Europe and the United States, in particular from his protégé, the American ambassador in Tirana, William Ryerson, and set Albania on the right path, at least initially. Despite general agreement on the need for Western democracy and a free market, the Albanians became highly politically polarized during the early years of the Berisha regime. The underprivileged, who had now acquired jobs and risen to power, supported Berisha, but the traditional class of intellectuals, many of whom had lost their positions because of real or alleged ties with the ancien régime, became his bitter opponents. From the start, political dialogue, or rather confrontation, in Albania was not concerned with ideology or platforms of Left and Right but with influence, connections, and jobs in the public sector, and with lucrative kickbacks.

By 1994, Albania's frail democracy was in jeopardy. The ruling Democratic Party, and Sali Berisha in particular, had lost the support of the majority of the population in central and southern Albania. Opposition leader Fatos Nano (b. 1952) had been arrested in July 1993

and was sentenced to 12 years in prison in April 1994. The editors of the only major opposition newspaper, *Koha jonë* (*Our Time*), were tried and jailed in March for revealing state secrets. Albania had once again become a one-party state, ruled by an increasingly authoritarian president who now had total control over the media. By May 1996, when the Democratic Party won parliamentary elections that were widely criticized as a farce, the country was on the verge of a new dictatorship. The new secret police, SHIK, were out of control, and the justice system functioned only for card-carrying members of the Democratic Party. The intimidated population reverted to the mute silence of the previous age.

In mid-1996, another even more tragic event eclipsed the extreme political tension and confrontation in the country. Pyramid investment companies had risen in Tirana and elsewhere and were offering huge interest on savings deposits. By the end of the year, almost everyone in the country with cash or assets had invested in them. Such scams had already hit Bulgaria and Russia hard, but in Albania they were to rock the very foundations of the state.

In January 1997, the bubble burst. The first pyramid investment companies ceased payments to investors and later declared bankruptcy. Violent demonstrations ensued, which in view of the general dislike of the Berisha regime, took on an increasingly antigovernment character. By February, police and government forces had lost control over Vlora and southern Albania. With the south in rebel hands and under the influence of the Socialist Party, the government declared martial law on 2 March and introduced severe press censorship two days later. On 12 March, rebel forces in Gjirokastra formed the National Committee of Public Salvation and began marching on Tirana to throw Berisha and his government out of office. Northern Albania, which had suffered less from the pyramid investment scams and had profited under the Democratic Party, threw its support behind Berisha. Albania was on the brink of civil war. Anarchy broke out in March, and the structures of the Albanian police and army disintegrated. Public order was replaced by chaos. Military installations and arms depots were plundered, and weapons (kalashnikovs) became available to anyone and everyone who wanted them. Foreign governments began evacuating their citizens from Albania on 14 March. With law and order having broken down, the population took its anger and frustration out on public property and

institutions, wreaking great destruction. For several weeks in 1997 the Albanian state ceased to exist.

On 15 April 1997, 6,000 United Nations troops under Italian command landed in Durrës to restore order to the country and, after tense political negotiations under international supervision, the political parties agreed on elections in late June. These were won by the Socialist Party under Berisha's archrival, Fatos Nano. On 23 July 1997, President Berisha resigned, giving way to a Socialist administration.

The pyramid investment scandal and the 1997 uprising not only shook the pillars of the Albanian state, they also threw the country back to square one in economic terms. Albania had lost five years of development. In addition to financial losses, Albania was also suffering tremendously from a "brain drain." Most of the intellectuals and people of talent had emigrated for good, either to neighboring Greece and Italy or farther afield, to the United States and Canada. This made reconstruction all the more difficult.

Though the worst was over by the end of 1997, political tensions between the two sides did not subside. Berisha and the Democratic Party withdrew from parliament, a step that paved the way once again for a one-party state, this time under the Socialist Party. In September 1998, there was severe unrest in Tirana after the assassination of Azem Hajdari (1963–1998), a controversial leader of the Democratic Party. The Socialists denounced the unrest as an attempted coup d'état and threatened to arrest Berisha, leader of the opposition. An eye for an eye.

As if the Albanian people had not gone through enough chaos and suffering, yet another calamity of international proportions loomed on the horizon: the war in neighboring Kosovo. Civil war had been raging in Kosovo since mid-1998, between the majority Albanian population on the one hand and the Milosevic regime and Serb forces on the other, the latter incited and supported fanatically by the Serbian minority. Albania, though supportive of the demands of the people of Kosovo, was no match for Yugoslavia and did its best not to get involved in the conflict. With the beginning of the bombing campaign of the North Atlantic Treaty Organization on 24 March 1999, however, Serb forces began a well-orchestrated campaign to expel the whole population of Kosovo from the country. By the end of the war in June 1999, there were almost half a million Kosovar refugees in Albania, people who

had to be fed and cared for in a state that could scarcely feed itself. The total population of Albania had increased by almost one-sixth within the space of two months.

The people of Albania did the best they could. Their achievements in coming to terms with this unprecedented humanitarian catastrophe were all the more impressive given the extremely limited resources and primitive infrastructure of the country. Traditional solidarity and the unwritten law of Albanian hospitality prevailed, despite the desperate circumstances.

The Kosovo War and the opening of the border with the “other half” of the Albanian nation, that is, the people of Kosovo, have changed the Albanian people. For the first time, the Albanians got to know one another. They were embarking upon a process of reunification, perhaps not politically, but certainly culturally, into one large nation. The two sides had much to learn from one another, both from their positive and their negative experiences. Kosovo was free, and, as the new century dawned, Albania was itself progressing, slowly but surely, along the bumpy road toward Europe.

Following 10 years of chaos in the 1990s, the first decade of the 21st century finally bestowed upon Albania the modicum of political and economic stability it needed to progress and establish itself as a “normal” European nation, at least in outward appearance. Despite greed and corruption at all levels of society, the finances of the state were modestly consolidated to allow for some basic improvements in the country’s catastrophic infrastructure. Highways were built, and the private construction industry boomed, transforming the face of Tirana and other major urban centers with glittering high-rise office and apartment buildings in a rainbow of colors. Hotels, chic restaurants, and shopping malls now abound, giving the deceptive impression of prosperity in a still bitterly poor country.

After years of political turmoil, domestic politics have calmed to an extent, allowing for the transition of power without chaos or armed uprisings. In 2005, the Democratic Party beat the Socialists in the parliamentary elections and returned Sali Berisha to power, this time as prime minister. The parliamentary system has been functioning better in recent years, although the level of graft and open corruption, in all political parties, continues to make Albanian public life a particularly seedy affair.

In June 2006, Albania signed an association agreement with the European Union as the first step toward membership, and in April 2009 the country officially joined NATO. Yet much remains to be done to bring the country up to European standards. Albania has come a long way since the communist period, and changes have been dramatic in all fields. The major problems that still face the country and have not yet been dealt with satisfactorily are reforming the public service and the judiciary, holding elections that meet international standards, improving the general business climate to attract foreign investment, finding a practical and systematic approach to combating organized crime and corruption, and rebuilding public confidence in the country's democratic institutions. European integration can do much to promote these objectives.

The Dictionary

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ACADEMY OF SCIENCES (AKADEMIA E SHKENCAVE). The Albanian Academy of Sciences was founded in **Tirana** on 10 October 1972 as the highest and most important scholarly institution in Albania. It was long the center of most academic research in the country, although it has suffered from the brain drain and the lack of younger scholars in recent years. The Academy of Sciences comprises nine scientific research institutes and four research centers. It has published numerous books and scholarly periodicals and maintains international contacts with other academies and similar institutions. Its current head is Gudar Beqiraj. In a major reform in 2007, the competencies of the academy in research were transferred for the most part to the universities and research centers, and a new **Center for Albanological Studies** was founded. The academy has thus been deprived of most of its functions.

ACCURSED MOUNTAINS. Mountain range extending along the Albanian–Montenegrin border approximately from **Kelmendi** territory in the west, to the border region of Albania, Kosovo, and Montenegro in the east. The highest peaks of this range are Mount Jezerca (2,694 meters) in Albania and Mount Gjeravica (2,656 meters) in Kosovo. The range is known in Albanian as *Bjeshkët e Namuna* and in Serbian as *Prokletije*, both meaning “accursed, damned.”

AGOLLI, DRITËRO (13 October 1931–). Poet and prose writer. Dritëro Agolli has had a substantial influence on the course of contemporary Albanian **literature**. He was born to a peasant family in Menkulas in the **Devoll** region near **Korça** and went to secondary

school in **Gjirokastra** from 1948 to 1952. His first verse was published in newspapers in 1947. Agolli had originally wanted to become a veterinarian but was chosen by the communist party for a literary career and sent off to Leningrad in 1952 to study language and literature. On his return to Albania in 1957, he worked as a journalist for the newspaper *Zëri i popullit* (*The People's Voice*) for 15 years. He visited the People's Republic of **China** in 1967 and the Congo in 1971 in official government delegations. Agolli was head of the **Union of Writers and Artists** from the purge of **Fadil Paçrami** and **Todi Lubonja** at the fourth party congress in 1973 until his retirement on 31 January 1992, and was a member of **parliament** from 1974 to 1998.

After attaining success as a poet of the soil, Dritëro Agolli turned increasingly to prose in the 1970s. He first made a name for himself with the novel *Komisari Memo* (*Commisars Memo*; Tirana, 1970), originally conceived as a short story. His second novel, *Njeriu me top* (*The Man with a Cannon*; Tirana, 1975), was a rather conformist novel of partisan heroism, the standard fare encouraged by the party. Agolli then produced a far more interesting work, the satirical *Shkëlqimi dhe rënja e shokut Zylo* (*The Splendor and Fall of Comrade Zylo*; Tirana, 1973), which has proved to be his claim to fame. Comrade Zylo was the epitome of the well-meaning but incompetent *apparatchik*, director of an obscure government cultural affairs department. His pathetic vanity, his quixotic fervor, and his grotesque public behavior—in short, his splendor and fall—are all recorded in ironic detail.

Though Agolli was a leading figure in the **communist** system, he remained a highly respected figure of public and literary life after the fall of the dictatorship and is still one of the most widely read authors in Albania. In the early 1990s, he was active for several years as a member of parliament for the **Socialist Party of Albania**. He also founded his own publishing company, Dritëro, by which means he has been able to publish many new volumes of prose and poetry and have a further impact on literary and intellectual life in the country. See also LITERATURE, ALBANIAN.

AGRICULTURE. Despite the generally mountainous terrain, agriculture and animal husbandry are and always have been the mainstays of

the Albanian economy. In the 1930s, over 80 percent of the Albanian **population** was occupied in primitive forms of agriculture, the best of the land being held by large, privately owned estates. In 1938, forest land accounted for 36 percent of the country, grassland and pastures for 31 percent, and farmland and orchards for 11 percent.

Even after half a century of **communist** dictatorship—which on the one hand endeavored to promote the industrialization of the country with huge projects and on the other thoroughly transformed agriculture by nationalizing land and collectivizing all agricultural endeavors—Albania remains primarily an agricultural country.

With the collapse of the communist system, socialist agriculture collapsed, too. In the early 1990s, Albania found itself on the brink of starvation and had to be supported from abroad, primarily by the **European Union**, with massive food aid.

On 19 July 2001, the Albanian **parliament** passed a bill to divide up farmland among the members of the former agricultural cooperatives according to the number of employees and members thereof. Farmland was thus reprivatized, mostly into tiny family plots, and the rural population soon attained a subsistence level; that is, farmers produced enough to feed their families, but had very little left over to sell in the towns for profit. Things improved so much in the second half of the 1990s that Albanian agriculture and animal husbandry are now regarded as one of the more successful aspects of Albanian transition—successful, however, only in relative terms.

According to recent statistics on land utilization, 36 percent of available land is considered forest land, 15 percent grassland and pastures, 24 percent arable land for agriculture, and 2 percent land for permanent crops: orchards and vineyards, etc. There are currently 466,659 agricultural holdings, the vast majority of which are small, privately owned family plots. The total surface area for arable crops is 345,258 hectares.

The major farm crops produced in Albania are cereals (54 percent), forage (30 percent), white beans (6 percent), other vegetables (6 percent), potatoes (2 percent), and industrial crops (2 percent). According to production surface, the major vegetables, excluding white beans, are melons (34 percent), tomatoes (17 percent), and dried vegetables (16 percent). Albanian farmers are having great

difficulty competing with cheap food imports from the European Union, Macedonia, and Turkey.

Animal husbandry has revived substantially since the years of forced collectivization, in particular the disastrous collectivization campaign of 1981. In 2006, there were 1,426,000 sheep, 700,000 goats, 634,000 head of cattle, 132,000 horses and other equidae, 152,000 pigs, 6,200,000 head of poultry (primarily chickens, but also turkeys, geese, and ducks), and 173,000 beehives in Albania. It should be noted that pigs are generally restricted to the traditionally **Catholic** areas of northwestern Albania; that is, they are rare in traditionally Muslim areas.

According to recent government statistics (2007), the agriculture sector contributes about 21 percent of the GDP and employs over half of the Albanian workforce. Although there has been some notable growth in recent years (an 11 percent rise in food production in 2007), land holdings are still small and fragmented, and farmers have insufficient access to markets and rural finance. Agricultural products represent about 12 percent of total Albanian exports, the main trading partners being **Italy, Greece, Germany**, and the neighboring Balkan countries. Production and income from agriculture are still very low by EU standards.

AGRON. Illyrian ruler and king of **Shkodra** from ca. 250 to 231 BC.

Agron financed his **Illyrian** kingdom, centered around Shkodra, on piracy. His ships plundered Greek and Roman vessels in the Adriatic Sea as far south as Epirus and Greece. In alliance with Demetrius II of Macedonia, he defeated the Aetolians in Acarnania in 231 but died after the battle from a heavy bout of drinking. He was succeeded by his wife, Queen **Teuta**. Many Albanian men bear the name Agron in honor of this ancient Illyrian king.

AHMETI, MIMOZA (1963–). Poet and prose writer from **Kruja**, one of the literary “enfants terribles” of the 1990s. She has managed in recent years to provoke Albania’s impoverished and weary society into much-needed reflection, which with time may lead to new and more sincerely human values. After her first two volumes of verse in the late 1980s, it was the 53 poems of the collection *Delirium* (*Delirium*; Tirana, 1994) that caught the public’s attention. Mimoza Ahmeti’s

poetry has been well received by the new generation of readers, in tune for the first time with Western culture. Her candid expressions of wide-eyed feminine desire and indulgence in sensual pleasures and the crystalline fluidity of her language have already made her a modern classic. Among Ahmeti's recent publications are the poetry volume *Palmimi i luleve* (*Pollination of the Flowers*; Tirana, 2002) and the novel *Gruaja haluçinante* (*The Hallucinating Woman*; Tirana, 2006). Her works have been translated into Italian, Spanish, and French. *See also* LITERATURE, ALBANIAN.

AIR TRANSPORTATION. Civil air transportation in Albania is currently provided at only one airport, Rinas, or **Mother Teresa** Airport, which is situated 15 kilometers northwest of **Tirana**. The new international airport started operations on 23 April 2005. In 2008, 13 airlines—12 foreign companies and 1 Albanian joint venture—were providing regular service to 32 destinations. In 2007, there were 18,250 flight movements, and the airport was used by nearly 1,107,300 passengers. A new airport has also been built in **Kukës**, and facilities are planned for **Saranda** and other towns.

Air transportation was rare during the isolationist **communist** dictatorship. From 1944 to 1948, there was a service to Belgrade, but after the break of relations with Yugoslavia, until 1953, there was only a Soviet–Hungarian Maszovlet connection to Budapest twice a month. From 1953 to 1955, there was no air service to Albania at all. In February 1955, a service was instituted between Tirana and Moscow and thereafter to other eastern European capitals. In the late 1980s, there were still only six airlines flying to Tirana, with a total of nine round-trips per week. Traffic increased dramatically in the early 1990s after the country opened up. In 1999, there were 8,249 flights and 356,823 passengers, seven times more people flying in and out of Albania than in 1991.

Domestic aviation dates from March 1926, when the German airline Adria-Aero-Lloyd, having obtained a monopoly for all air routes in the country on 2 November 1924, began service between Tirana and **Shkodra**, **Korça**, and **Vlora**. The undertaking proved unprofitable, and Adria-Aero-Lloyd sold its concession to the Italian company Ala Littoria, which instituted air service in 1935 between Tirana, Shkodra, Kukës, Peshkopia, **Kuçova**, Vlora, **Gjirokastra**,

and Vlora. It also later provided connections to Rome, Brindisi, Salonika, and Sofia. There were no domestic flights in the communist period. Service between Tirana and a number of regional airfields was partially resumed in the mid-1990s with a small Cessna belonging to an American missionary group, but it was disrupted by the uprising of 1997. There are presently no domestic air services, and there is little need for them because road connections have improved in the small country.

AITOLOS, COSMAS. *See* COSMAS AITOLOS.

AKADEMIA E SHKENCAVE. *See* ACADEMY OF SCIENCES.

ALARUPI, VASIL (1908–1977). Journalist and writer. Vasil Alarupi, together with **Vangjel Koça**, was one of the few genuine proponents of fascism in Albania during the late 1930s. Under Giovanni Giro, head of the fascist *Dopolavoro* program, he led the so-called action committees, or *Lupi di Roma* (Wolves of Rome), fascist gangs who provoked street fights with political adversaries. He was also apparently involved in a plot to assassinate King Zog in 1938 and was interned in **Kruja** at the end of that year.

ALBA. *See* OPERATION ALBA.

ALBANIAN–AMERICAN CIVIC LEAGUE, AACL (*LIGA QYTETARE SHQIPTARO-AMERIKANE*) (1989–). Organization founded in 1989 by Joseph DioGuardi, a Republican congressman from New York of **Arbëresh** origin. The following year, it successfully lobbied for the first congressional hearings on Kosovo, with testimony from Ibrahim Rugova. Though it was not always successful, its rallies and lobbying on behalf of **human rights** in Kosovo were essential in pushing through economic sanctions against Yugoslavia in the early 1990s.

ALBANIAN–AMERICAN NATIONAL ORGANIZATION, AANO (1946–). A nonreligious and nonpolitical organization established in 1946. Among its priorities is to support the academic endeavors of Albanian–American college students through annual scholarships. It

has nine chapters located throughout the **United States** and Canada. Its current national president is John Lulgjuraj of Florida.

ALBANIAN COUNCIL (KUVENDI I ARBËNIT) (1703). Council of the **Catholic Church** held in Mërqia, three kilometers north of **Lezha**, on 14–15 January 1703 to affirm the position of the Catholic Church in Albania and to stem the tide of conversions to **Islam**. The conference was organized during the reign of Pope Clement XI Albani (r. 1700–1721), himself of Albanian origin, and was held under the direction and in the presence of the Croatian archbishop, Vincencius Zmajevich (1670–1745) of Bar, who was “apostolic visitor” of Albania, Serbia, and Macedonia. The council was attended by about 200 Catholic dignitaries to discuss the state of the Church, prevent further conversions to Islam, and settle serious property disputes among the various parishes. Both the opening speech by Zmajevich and the resolutions taken by the council were made in Albanian. The records of the meeting, which are of historical, linguistic, and ecclesiastical significance, were sent to Rome for papal inspection and published in Albanian and Latin by the Propaganda Fide in 1706, with the assistance of Francesco Maria Da Lecce O.F.M. They constitute an important source of our knowledge of the **language** of northern Albania in the early 18th century.

ALBANIAN LITERARY COMMISSION (KOMISIJA LETRARE SHQYPE) (1916). Commission set up in **Shkodra** on 1 September 1916 by the Austro–Hungarian authorities at the instigation of Consul General August Ritter von Kral (1869–1953). Its aim was to create a literary norm and a standard orthography for Albanian official use, and in particular for school teaching. It also encouraged the publication of Albanian school texts. Among the members of the commission were **Gjergj Fishta**, **Luigj Gurakuqi**, **Maximilian Lambertz**, **Mati Logoreci**, **Ndre Mjeda**, **Hilë Mosi**, **Sotir Peci**, **Gjergj Pekmezi**, and **Aleksandër Xhuvani**. After some deliberation, the commission decided to use the central dialect of **Elbasan** as a neutral compromise for a standard literary **language**.

ALBANIAN REPUBLICAN PARTY. *See* REPUBLICAN PARTY.

ALBANIAN SOCIETY (1957–1991). The Albanian Society of Britain was founded in 1957 as a “non-party organization to spread information about the People’s Republic of Albania and to foster friendship and understanding between the British and Albanian peoples.” It was the most important of the “friendship societies” in the English-speaking world during the **communist** period. The society was administered by a committee elected by its members and issued a little quarterly journal called *Albanian Life*.

The moving figure behind the Albanian Society throughout its history was **Bill Bland**, a British Marxist–Leninist from Ilford in Essex, who served as its secretary and leader from 1960 almost without interruption until July 1990. Although officially a nonpolitical organization open to anyone interested in Albania, it was, in fact, a very Stalinist-oriented movement promoting the political objectives of the Albanian **Party of Labor**, as opposed to the more anticommunist Anglo–Albanian Association. The Albanian Society was denied official recognition from Albania between 1968 and 1978 when it rejected the pro-Chinese, Maoist stance of the Albanian party leadership. During this period, the pro-Maoist elements withdrew from the group and formed their own New Albanian Society, which received strong support from Albania and **China** until its dissolution in 1978. By the 1980s, the Albanian Society had several hundred members. It was disbanded with the advent of pluralist democracy in Albania in 1991.

ALESSIO. *See* LEZHA.

ALI PASHA TEPELENA (1744–5 December 1822). Ruler and pasha of Janina and southern Albania. Once known in Europe as the “Lion of Janina,” he was born in Tepelena. He served in the Ottoman administration before managing to acquire the stronghold of Janina, now in northern Greece, from where he expanded his reign to take over Epirus, Thessaly, and all of southern and central Albania. Here, around 1788, he set up a quasi-autonomous principality within the Ottoman Empire; had armed forces of his own; and maintained diplomatic relations with England, France, and **Russia**, all with a view to creating an independent Albania and Epirus. He was visited by, among others, **Lord Byron**, who recorded his meetings with the

aging and brutal tyrant. Ali's relations with the Sublime Porte were tenuous, but he managed to avoid an open breach for a long time. In 1820, when Sultan Mahmud II relieved him of all his positions and dispatched an army against him, Ali Pasha allied himself with the Greeks, who were already in revolt against Ottoman rule. He was eventually captured on an island in Lake Janina and beheaded. Ali Pasha was regarded in subsequent Albanian historiography as a nationalist figure who led the country in the direction of autonomy and independence.

ALIA, RAMIZ (18 October 1925–). Political figure of the **communist** period and last head of state of communist Albania. Ramiz Alia was born in **Shkodra** and graduated from secondary school in **Tirana** in 1943. In 1939–1940, he was a member of a fascist youth organization, but soon changed allegiance to the communist party, of which he became a member in 1943. Alia took part in the partisan movement as a political commissar and fought with Albanian troops in Yugoslavia in 1944. In 1949, he became the first secretary of the Union of Albanian Antifascist Youth, and served as minister of **education** and culture from 1954 to 1958.

Within the communist party hierarchy, Ramiz Alia was a member of the Central Committee from 1948 to 1991, and a full member of the Politburo from 1961 to 1991. From 22 November 1982 to 1991, as **parliamentary** president, he was de facto head of state, and on 13 April 1985, after the death of **Enver Hoxha**, he became first secretary of the Albanian **Party of Labor**, that is, the political leader of Albania, and ruled the country until the end of the communist dictatorship in 1991.

During the period of transition to democracy, Alia remained **president** of Albania from 30 April 1991 to 3 April 1992, having resigned from all communist party positions on 4 May 1991 according to the provisions of **constitutional** law. In July 1992, he gave a number of candid interviews to Kosovo journalist Blerim Shala (1963–), which were published and widely read in the volume *Unë, Ramiz Alia dëshmoj për historinë (I, Ramiz Alia, Testify before History; Prishtina, 1992)*.

In September 1992, Alia was placed under house arrest; on 19 August 1993, he was arrested; and between 21 May and 2 July 1994,

he was tried and sentenced to eight years in prison, a sentence he served until the uprising of 1997. He is the author of three volumes of memoirs and reflections: *Shpresa dhe zhgënjime (Expectations and Disappointments)*; Tirana, 1993); *Ditari i burgut (Prison Diary)*; Athens, 1998); and *Duke biseduar për Shqipërinë (Talking about Albania)*; Athens, 2000). He now lives in retirement in Tirana.

ALIZOTI, FEJZI BEY (22 September 1874–14 April 1945). Political figure. Fejzi bey Alizoti was born in **Gjirokastra** and attended school in Istanbul. He began his political career with the Ottoman administration, serving in 1911 as *mutessarif* of Prizren and of Al-Khums in western Libya. When Italian troops invaded, he was arrested and interned in **Italy**. There, he turned into a loyal supporter of the Italian cause, in particular with regard to relations with his native Albania. From 28 January to 15 March 1914, he headed a “central administration” in Albania under the auspices of the **International Control Commission**. Under **Prince Wilhelm zu Wied**, he was secretary-general in the ministry of the interior and governor of **Shkodra**, heading investigations into the conduct of Albanian officers who were suspected of having taken part in uprisings. He later worked with the Austrian occupation forces as a finance director on the civilian administration council set up by August Ritter von Kral (1869–1953), Austro-Hungarian consul general in Shkodra between 1905 and 1910. In December 1918, he headed the Congress of Durrës and became minister of finance in the government of the time. He attempted to impede the work of the **Congress of Lushnja** and was described as a “traitor” by Ahmet Zogu, then minister of the interior. In the 1924–1925 coup d’état against the **Noli** government, he joined forces with Zogu, who made use of him because of his good contacts with the Italians. Alizoti took part in various negotiations between Albania and Italy, always siding with Italy to the detriment of Albanian interests, to the extent that he was called the “kavass of the Italians.” From February to October 1927, he was minister of finance and substituted for a short time as minister of foreign affairs for the ailing **Iljaz bey Vrioni**. Alizoti played a major role in the proclamation of the monarchy in September 1928, but because of his extreme italophile sympathies, he received no further cabinet appointments until the Italian occupation. He is reported to have lived

off Italian subsidies that he received from time to time and to have been corrupt. In 1939, he was made minister of finance by the Italians and given the rank of an Italian minister of state. **Sir Andrew Ryan**, British minister in Albania from 1936 to 1939, describes him as “a gross creature physically and morally, with a certain amount of low cunning.” After Yugoslavia’s defeat at the hands of the German Reich, which enabled the reunification of **Kosovo** and Albania for a couple of years, Alizoti served as high commissioner for Kosovo and **Dibra**. He was arrested by the **communist** authorities in 1944, put on trial in March 1945, and shot as a collaborator on 14 April of that year.

ALTIMARI, FRANCESCO (1955–). **Arbëresh** scholar, linguist, and poet. Altimari was born in San Demetrio Corone (Alb. *Shën Mitri*) in the southern Italian province of Cosenza. He studied at the University of Calabria in Rende, where he currently holds the chair of Albanian **language** and **literature**. His interests focus in particular upon Albanian literature and Arbëresh dialectology. Among his major publications, primarily in Italian and Albanian, are *Studi sulla letteratura albanese della Rilindja* (*Studies on the Albanian Literature of the Rilindja Period*; Cosenza, 1984); *Studi linguistici arbëreshë* (*Arbëresh Linguistic Studies*; Cosenza, 1988); *Per una storia della dialettologia arbëreshe* (*Towards a History of Arbëresh Dialectology*; San Demetrio Corone, 1992); *Scripta minora albanica* (*Minor Albanian Writings*; Cosenza, 1994); and *Vëzhgime gjuhësore dhe letrare arbëreshe* (*Observations on Arbëresh Language and Literature*; Prishtina, 2002). He has edited the works of **Girolamo De Rada** and **Naim bey Frashëri** and is coeditor of *L’Esilio della parola: la minoranza linguistica albanese in Italia* (*Exile of the Word: The Albanian-Language Minority in Italy*; Pisa, 1986); *I dialetti italo-albanese* (*Italo-Albanian Dialects*; Rome, 1994); and *Testi folclorici di Falconara Albanese* (*Folklore Texts from Falconara Albanese*; Rende, 1995).

AMANTIA. **Archeological** site near the present-day villages of Ploça and Vajza in the District of **Vlora**. The ancient town, no doubt originally an **Illyrian** settlement, was the fortified capital of the Aman-tians and is known to have existed in 350 BC. Preserved are walls,

an unfortified acropolis, a sports stadium with seating for about 4,000 spectators, the remains of a temple, and an early **Christian** basilica.

AMERICAN VOCATIONAL SCHOOL, AVC (1921–1933). The American Vocational School (Alb. *Shkolla Teknike e Tiranës*) was set up in **Tirana** in 1921 by the American Junior Red Cross, which was aware that the lack of vocational training in Albania would inhibit the country's economic growth. Indeed, there were only two secondary schools in the whole country at the time. The AVS provided the (male) students with a solid basic **education** and gave them a five-year course of vocational training in fields such as masonry, carpentry, metalwork, plumbing, **agriculture**, printing, machine shop, electrical work, and mechanical drawing. The language of instruction was English. The school, under the direction of Harry T. Fultz, had its own printing press, an ice plant, and its own engine for generating **electricity**, unheard of in Tirana in the 1920s. **Stuart Mann**, who taught at the school from 1929 to 1931, reports that, after a visit from King Zog, they were forced to put in a power line from the school to the palace. By 1933, the educational staff had been expanded from 7 to 35, and student enrollment had increased from 60 to more than 600. The vocational school was managed by the American Junior Red Cross until it was nationalized in 1933. Thereafter, it was rebaptized the Technical Institute (*Institut Teknik*), and the languages of instruction became Albanian and Italian. Among noted figures who attended the American Vocational School were **Begir Balluku**, **Dervish Duma**, **Sadik Kaceli**, Qazim Kastrati (1905–1974), **Ibrahim Kodra**, **Anton Logoreci**, **Mehmet Shehu**, and **Nexhmedin Zajmi**.

AMERY, JULIAN (27 March 1919–3 September 1996). British military officer and writer. Harold Julian Amery was educated at Eton and Balliol College, Oxford. He was **press** attaché at the British Embassy in Belgrade in 1939 and was recruited during **World War II** by the **Special Operations Executive** to foment anti-Italian resistance in Albania.

Amery was dropped into central Albania in April 1944 and spent seven months in the mountains, where he maintained close contacts with **Abaz Kupa** and the **Legality** movement. After the war, he was

involved in Western attempts to overthrow the **communist** regime in Albania, in particular through the training of secret agents in Malta in 1949–1953. He embarked on a political career in England: Conservative member of parliament for Preston North in 1950, minister of aviation in 1962–1964, and minister of state for public buildings and works in 1970 and for housing in 1970–1972. Amery was particularly influential during the administration of Sir Harold Macmillan, who was his father-in-law. In 1992, he was made a life peer as Lord Amery of Lustleigh. His memoirs of the period have appeared as *Sons of the Eagle: A Study in Guerilla War* (London, 1948) and *Approach March: A Venture in Autobiography* (London, 1973).

ANAGNOSTI, DHIMITËR (23 January 1936–). Film director and scriptwriter. Anagnosti was born in Vuno on the coast of **Himara** and studied at the Institute of Cinematography in Moscow. His 1961 film, *Njeriu kurrë nuk vdes* (*Man Never Dies*), based on a tale by Ernest Hemingway, won first prize at a film festival in Holland. He later went on to write and direct numerous Albanian films, the most successful of which were *Plagë të vjetra* (*Old Wounds*, 1969); *Lulëkuqet mbi mure* (*Red Poppies on Walls*, 1976); and *Përrallë nga e kaluara* (*Tale from the Past*, 1987). After the fall of the dictatorship, he became a member of the **Democratic Party of Albania** and in March 1991 was appointed minister of culture, youth, and sports in the first postcommunist government, a position he held until 4 December 1994. He thereafter headed the **Fan Noli** Foundation for culture and the arts.

ANGLO-ALBANIAN ASSOCIATION (1912–). A group of friends in London set up a committee at the end of 1912, which later developed into the Anglo-Albanian Association. Prominent founding members of the association were writer **Edith Durham**, who served as its honorary secretary, and member of parliament **Aubrey Herbert**, who served as its president. The objective of the association was to support the Albanian cause in Britain and to promote recognition of the newly independent Albanian state. The association was at the height of its activities in 1918–1923. According to contemporary writer Joseph Swire, it was largely as a result of the efforts of the association that the League of Nations accepted Albania as a member

state. The Anglo–Albanian Association declined somewhat after the death of Herbert in 1923 but enjoyed a new lease on life, in particular after **World War II**, when it became a forum for the anticommunist Albanian diaspora and their like-minded English friends, as opposed to the more Stalinist-oriented **Albanian Society**. Nonetheless, it was only nominally active after 1962. Among the executive officials of the Anglo–Albanian Association have been Lord Lamington, Mary Herbert (the widow of Aubrey Herbert), **Julian Amery**, Col. **David Smiley**, **Dayrell Oakley-Hill**, **Harry Hodgkinson**, and **Dervish Duma**. Its current president is **Noel Malcolm**. *See also* UNITED KINGDOM, RELATIONS WITH.

ANTIGONEIA. **Archeological** site near the present-day village of Jerma in the District of **Gjirokastra**. The ancient town was founded between 295 and 190 BC by **Pyrrhus**, king of the Molossi, on the site of an earlier **Illyrian** fortification and was named after his wife. Excavations have revealed houses, a market square, and two early **Christian** churches.

APOLLONIA. **Archeological** site near the present-day village of Pojan in the District of **Fier**. After **Durrës** and **Butrint**, Apollonia, west of the town of Fier, is the most important ancient site in Albania. It was founded by **Greek** colonists from Corinth and Corfu in 588 BC. Cicero called the city a *magna urbs et gravis* (great and important city), and Strabo referred to it as a *pólis eunomôtatê* (a city of good laws). The remains of the site are situated on a hill six kilometers from the coastline, though the ancient town was originally 500 meters from the sea. It had a harbor that could hold 120 ships.

In 229 BC, Apollonia came under the protection of Rome, and in 148 BC it became part of the Roman province of Macedonia. Apollonia was one of the two Balkan points of departure of the **Via Egnatia**. Julius Caesar had his stronghold here during the Roman civil war, and Octavian, later Emperor Augustus, studied at the famed school of rhetoric here for six months in 45–44 BC. Apollonia seems to have reached its zenith in the third century AD. It declined thereafter when the river **Vjosa** (ancient Aoos) changed its course and deprived the town of its harbor. The town was abandoned in the sixth century. The

present Byzantine church of Saint Mary's was built in the ancient ruins in the early 13th century, using ancient stonework.

Initial excavations at Apollonia were carried out by Austrian archaeologists Camillo Praschniker (1884–1949) and Arnold Schober (1886–1959) during **World War I**, and by French archaeologists under Léon Rey (1887–1954) from 1924 to 1938. Italian and, in particular since **World War II**, Albanian archaeologists such as **Hasan Ceka** and Skënder Anamali (1921–1996), have also investigated the site. Most of the objects uncovered have disappeared, though a very few are on exhibit in **Tirana** and at the museum of Apollonia. Of the ruins on-site, mention may be made of the bouleuterion, also known as the Agonothetes monument, with its six restored Corinthian columns, an odeon for about 600 spectators, a Roman bath, two stoas, a badly preserved Hellenistic theater for about 8,000 spectators, a temple to Apollo or Artemis, vestiges of about 22 Roman houses, a nymphaeum, an acropolis, and the walls. Much of the site remains to be excavated.

APPONYI, GERALDINE (6 August 1915–22 October 2002). Queen of Albania. Geraldine Apponyi was born in Budapest as a countess. Her father was a Hungarian aristocrat, Count Gyula Apponyi de Nagy-Appony, and her mother was an American, Gladys Stewart Girault, of an old family from Virginia. Though her father died in 1924 and her mother married a French army officer, the father's family insisted that Geraldine and her two sisters be educated in Hungary. While she was attending a ball at the age of 17, a photographer took her picture, and it was this picture that eventually reached the hands of King Zog of Albania, who was in search of a bride. King Zog invited Geraldine to **Tirana**, and she arrived shortly after Christmas in 1937. She accepted the king's proposal on New Year's Day 1938 and was married to him on 27 April 1938.

On 5 April 1939, Geraldine gave birth to a son, **Leka**. Also in April 1939, however, the Italians invaded Albania. The royal family was forced to flee overland to Greece and went into exile in London. From 1946 to 1955, they lived in Egypt with King Farouk (1920–1965), who was himself of Albanian origin. After the deposition of King Farouk in 1952, the Albanian royal family moved to Cannes on

the French Riviera and then to Paris. After the death of her husband in Paris in April 1961, Geraldine moved to Spain and later to Bryanston, South Africa, where she lived in exile with her son and his family. She returned to Albania on 28 June 2002 to spend the final months of her life where she had once reigned.

ARAPI, FATOS (19 July 1930–). Poet and prose writer. Fatos Arapi is among the best-known contemporary poets of Albania and is author of philosophical verse, love lyrics, and poignant elegies on death. He was born in Zvërnec near the port city of **Vlora** and, after studies in economics in Sofia from 1949 to 1954, worked in **Tirana** as a journalist and lecturer in modern Albanian **literature**. In his first two collections, *Shtigje poetike* (*Poetic Paths*; Tirana, 1962), and *Poema dhe vjersha* (*Poems and Verse*; Tirana, 1966), he made use of more modern verse forms than his contemporaries and set the course for a renewal of Albanian poetry after years of stagnation. Criticized in the 1973 purge for the volume *Më jepni një emër* (*Give Me a Name*; Tirana, 1973), which was “turned into cardboard” along with many other works of literature, he fell silent for a time and published little of significance until 1989.

A child of the Ionian coast, Arapi has never lost his fascination for the sparkling waters of the sea, the tang of the salt air, and the intensity of Mediterranean light, all of which flood his verse. Indeed, beyond the echoing pathos of much of his revolutionary verse on industrial and political themes in numerous publications during the dictatorship, his true poetic vocation can be seen in the creation of an equilibrium between the harmony of the waves and the rhythmic impulses of his being. Among his later volumes of verse are *Gloria victis* (*Glory to the Vanquished*; Tirana, 1997); *Më duhet një gjysëm ëndrrë* (*I Need Half a Dream*; Tirana, 1999); *Eklipsi i ëndrrës* (*Eclipse of the Dream*; Tirana, 2002); and *Shëtitje pa veten* (*Walk without Oneself*; Tirana, 2005). Arapi has also written much prose in recent years, such as the short story volumes *Në Tiranë kur s'ke ç'të bësh* (*In Tirana Anyway*; Tirana, 2003); and *Horrat e ndershëm* (*The Virtuous Bastards*; Tirana, 2007). In all, he is the author of more than 30 books. *See also* LITERATURE, ALBANIAN.

ARBANA, RESHAT (15 September 1940–). Stage and **film** actor.

Reshat Arbana, born in **Tirana**, has been one of the most successful film actors in Albania, playing in 35 roles from 1963 to 1995. He has also appeared in numerous stage productions at the **National Theater** in Tirana. Arbana is remembered in particular for his roles in *Fijet që priten* (*Broken Threads*, 1976), *Gjeneral gramafoni* (*General Gramophone*, 1978), and *Kur hapen dyert e jetës* (*When the Gates of Life Open*, 1986).

ARBËRESH. Arbëresh is the Albanian name for the Italo–Albanians, the descendants of sporadic groups from Albania who had found their way to **Italy**, some as early as 1272, 1388, and 1393. It was not until the mid-15th century that notable Arbëresh settlements were established, when Albanian troops under the command of Demetrius Reres were summoned to Italy by Alfonso I of Aragon (r. 1435–1458), the King of Naples, to put down a revolt in Calabria. For his assistance, Reres was offered land in Calabria in 1448, and there his soldiers and their families immigrated. His sons, George and Basil, are said to have later made their way to Sicily to establish the first Albanian colonies there. Mass settlement began, however, with the Ottoman invasion of the Balkans, which resulted in a great exodus of Albanians to Italy. This exodus became all the more acute after the collapse of Albanian resistance and the death in 1468 of **Scanderbeg**, who had found a generous patron in the House of Aragon. Between 1468 and 1478, waves of refugees abandoned southern Albania to establish themselves in Basilicata, Molise, Apulia, and particularly Calabria. More Albanians fled **Greece** in 1532–1533 after Turkish encroachments in the Morea, settling mostly in Sicily. These waves of refugees formed the core of Albanian colonization in southern Italy, although other emigrants followed in later years.

All in all, the Albanians founded or repopulated about 100 towns and villages in southern Italy, over half of which are located in the mountains of Calabria. In the late 19th century, these Italo–Albanians, in particular the poet **Girolamo De Rada**, played a major role in the **Rilindja** movement of national awakening.

Today, there are about 50 towns scattered throughout the *mezzogiorno* where Albanian is still to be heard. These communities,

comprising an estimated Albanian-speaking population of up to 90,000, are located in seven regions: Abruzzi, Molise, Campania, Apulia, Basilicata, Calabria, and Sicily. They are:

- Province of Pescara (Abruzzi): Villa Badessa (Alb. *Badhesa*);
- Province of Campobasso (Molise): Campomarino (Alb. *Këmarini*), Montecilfone (Alb. *Munxhifuni*), Portocannone (Alb. *Portkanuni*), and Ururi (Alb. *Ruri*);
- Province of Avellino (Campania): Greci (Alb. *Greçi*);
- Province of Foggia (Apulia): Casalvecchio di Puglia (Alb. *Kazallveqi*) and Chieuti (Alb. *Qeuti*);
- Province of Taranto (Apulia): San Marzano di San Giuseppe (Alb. *Shën Marxani*);
- Province of Potenza (Basilicata): Barile (Alb. *Barilli*), Ginestra (Alb. *Xhinestra*), Maschito (Alb. *Mashqiti*), San Costantino Albanese (Alb. *Shën Kostandini*), and San Paolo Albanese (Alb. *Shën Pali*);
- Province of Cosenza (Calabria): Acquaformosa (Alb. *Firmoza*), Castrolibero (Alb. *Kastërnexhi*), Cavalerizzo (Alb. *Kajverici*), Cerzeto (Alb. *Qana*), Civita (Alb. *Çifti*), Eianina or Poicile (Alb. *Ejanina* or *Purçilli*), Falconara Albanese (Alb. *Fallkunara*), Farneta (Alb. *Farneta*), Firmo (Alb. *Ferma*), Frascineto (Alb. *Frasnita*), Lungro (Alb. *Ungra*), Macchia Albanese (Alb. *Maqi*), Marri (Alb. *Marri*), Plataci (Alb. *Pllatani*), San Basile (Alb. *Shën Vasili*), San Benedetto Ullano (Alb. *Shën Benedhiti*), San Cosmo Albanese (Alb. *Strigari*), San Demetrio Corone (Alb. *Shën Mitri*), San Giacomo di Cerzeto (Alb. *Shën Japku*), San Giorgio Albanese (Alb. *Mbuzati*), San Martino di Finita (Alb. *Shën Murtiri*), Santa Caterina Albanese (Alb. *Picilia*), Santa Sofia d'Epiro (Alb. *Shën Sofia*), Spezzano Albanese (Alb. *Spixana*), and Vaccarizzo Albanese (Alb. *Vakarici*);
- Province of Catanzaro (Calabria): Caraffa di Catanzaro (Alb. *Garafa*), Carfizzi (Alb. *Karfici*), Pallagorio (Alb. *Puhëriu*), San Nicola dell'Alto (Alb. *Shën Kolli*), and Vena di Maida (Alb. *Vina*); and
- Province of Palermo (Sicily): Contessa Entellina (Alb. *Kundisa*), Piana degli Albanesi (Alb. *Hora e Arbëreshëvet*), and Santa Cristina Gela (Alb. *Shëndhastini*).

Though the Albanian **language** is by no means moribund in Italy after 500 years, Italian is gaining the upper hand even in these often isolated mountain villages. In a number of the above-mentioned communities, Albanian is still spoken by virtually all the inhabitants. In other settlements, the adult population is bilingual and the children speak only Italian. In still other communities, it is only the old people who understand Albanian. Several factors have contributed to the gradual transition from Albanian to Italian in these villages: the compulsory use of Italian in all schools, the lack of support by the Italian government, the discontinuity of Albanian-speaking territory, the Italian-language mass media and, in particular, seasonal emigration due to chronic unemployment in southern Italy. For written communication, Albanian has only been used by an intellectual minority, as school education and external cultural stimulation have always been in Italian. The substantial difference between the Albanian dialects spoken in southern Italy and the standard literary language of Albania (*gjuha letrare*) has also made it difficult for the Arbëresh to adapt to standard Albanian for written communication.

The Arbëresh are not to be confused with the large numbers of new Albanian immigrants who have arrived from the Balkans to settle throughout Italy in the last two decades. *See also* ITALY, ALBANIANS IN.

ARBNORI, PJETËR (18 January 1935–6 July 2006). Writer, political figure, and high-ranking member of the **Democratic Party of Albania**. Pjetër Arbnori was born as Filip Toma to a poor family in **Durrës**. Despite his early anticommunist activities, he managed to finish secondary school and complete a five-year correspondence course with the University of **Tirana** in 1960. He was affiliated in these early years of the **communist** dictatorship with the **Social Democratic Party of Albania**, for which he drafted the program. He was arrested in the spring of 1961 and sentenced to death. His sentence was subsequently commuted to 25 years in prison. While serving his term, he was sentenced to a further 10 years for secretly writing a novel and some short stories.

Pjetër Arbnori was released from prison in August 1989, having served over 28 years of his sentence. He joined the burgeoning democratic movement and took part in the first anticommunist

demonstration in **Shkodra** on 14 January 1990. In December 1990, he was elected head of the Democratic Party for Shkodra, and in 1991, he was a member of **parliament**. From 6 April 1992 to March 1997, he served as speaker of the Albanian parliament.

In addition to his political activities, Pjetër Arbnori has published numerous works of **literature**, among which are the short story “Kur dynden Vikinget” (“When Vikings Migrate”; Tirana, 1992) and the novels *Mugujt e mesjetës* (*The Twilight of the Middle Ages*; Tirana, 1993); *E bardha dhe e zeza* (*The White and the Black*; Tirana, 1996); *Shtëpia e mbetur përgjysëm* (*The Half-Built House*; Lezha, 1997); *Vorbulla* (*The Whirlpool*; Tirana, 1997); and *Brajtoni një vetëtimë e largët* (*Brighton, a Distant Bolt of Lightning*; Tirana, 2000).

ARCHEOLOGY. Albania lies at the crossroads of three ancient European cultures: the Illyrians, the Greeks, and the Romans. Initial archeological activity was carried out in Albania in the early 19th century by foreign travelers and scholars. **François Pouqueville** and **William Martin Leake** were particularly interested in archeological sites. The Danish archeologist Peter Oluf Brøndsted (1780–1842) visited **Ali Pasha Tepelena** in 1812 and, on a joint outing to Nicopolis, now in northwestern **Greece**, the Lion of Janina encouraged him to excavate, though not for any altruistic scholarly reasons: “My son wrote to me of the marbles found in the Morea; I myself also have *old stones* in this country. I have, moreover, a good many (he laughed much in uttering this), and if you have a mind to excavate some part in Albania, I will furnish you with as many people as you wish for nothing; — but it is to be understood that I will have my share of the marbles and precious things.”

Early descriptions of archeological sites and finds can be found in the works of **Milan von Šufflay** (**Shkodra** region) and **Carl Patsch** (**Berat** and **Myzeqeja**). Camillo Praschniker (1884–1949) and Arnold Schober (1886–1959) began excavations at **Apollonia** near **Fier** during **World War I**. This work was continued between 1924 and 1938 on a more proper scholarly footing by Léon Rey (1887–1954) of the Ecole Française d’Athènes. Later investigations of Apollonia were carried out by Albanian archeologists **Hasan Ceka** and Skënder Anamali (1921–1996).

Butrint, the other major archeological site of southern Albania, was excavated by **Luigi Maria Ugolini** in 1924–1930, and later by Albanian archeologists such as Dhimosten Buda (1930–2004).

The third major site of Albanian archeology is Epidamnus, the port city of **Durrës**, with its large amphitheater. Among the many other locations of archeological interest are **Amantia**, **Antigoneia**, **Byllis**, Konispol, **Saranda**, **Sarda**, **Selca**, and **Zgërdhesh**.

A legacy of Ugolini was the Albanian Institute of Archeology. The archeological–ethnographic museum was set up in Tirana in 1948. In 1955, an archeological section was founded within the Institute of History and Linguistics, and in 1976, this section was transformed into the Center of Archeological Research, as part of the Albanian **Academy of Sciences**. Archeology was strongly supported throughout the **communist** regime to provide evidence for Albania's autochthony and to glorify the country's past. In 1992, the center became known as the Institute of Archeology; it is now involved in research, excavations, and studies throughout Albania. It has collaborated in numerous foreign projects and expeditions, such as a Greek expedition to Butrint in 1991–1994; a project of the University of Texas for prehistoric research in the Cave of Konispol from 1991 to 1997; French archeological activities in Apollonia since 1993, Sovjan (**Korça**) since 1994, and Byllis; and a project with Hebrew University in Israel on a newly discovered synagogue in Saranda in 2003. The University of Cincinnati has been active for several years in the **Mallakstra** region. Of particular significance is the work of the **Butrint Foundation**, financed by the Packard Humanities Institute, which has helped revitalize archeology. In 1999, this institute founded the Rescue Archeology Unit, which has carried out several projects recently. There are now good archeological museums in Durrës, **Tirana**, and Butrint.

One profound disappointment in the field of archeology is the fact that most of what has been excavated in Albania since the 1920s has been stolen or has disappeared. *See also* CEKA, NERITAN; DRISHT; KORKUTI, MUZAFER; SHAS.

ARCHITECTURE. *See* ART AND ARCHITECTURE.

ARDENICA. **Orthodox** monastery on a hilltop between **Fier** and **Lushnja**. Ardenica (Gk. *Ardeúousa*) is one of the most important monasteries and pilgrimage sites of Central Albania. It was visited by pilgrims, Christian and Muslim alike, because of a miracle-working spring. The pilgrims, mostly **women**, would drink the holy water in the hope of being cured of their illnesses. Surrounded by lofty cypress trees, the monastery of Ardenica was originally founded in the 13th or 14th century. It received many precious gifts from pilgrims over the years and developed into one of the most splendid monasteries in all of Albania. The well-preserved church in the inner courtyard of the monastery, completed in 1743, is devoted to the Virgin Mary. It was here that **Scanderbeg** and Andronica Arianiti are said to have been married in the 15th century.

ARIANITI, GEORGE (ca. 1400–1463). George Arianiti was descended from an important and noble family who owned much territory in central and southern Albania (Çermenika, Shpat, Mokra, **Elbasan**, etc.). He made a name for himself during the years of Albanian resistance to the Ottoman invasion, defeating Turkish forces in important battles in 1433, 1434, and 1438–1439. Arianiti was known abroad for his deeds and received the support and protection of the pope, the Holy Roman Emperor, and the king of Naples. He was the father-in-law of the more famous **Scanderbeg**, who married his daughter Andronica. Arianiti earned the title of a captain; he died on Venetian territory, probably in **Durrës**. His son Constantine Arianiti (1456–1530) was a soldier and diplomat at the court of Emperor Maximilian I. The Arianiti dynasty ended in 1551 when the last male heir died.

ARMED FORCES. A general staff for the nascent Albanian armed forces was set up in **Vlora** on 4 May 1913, five months after the declaration of independence. Albania's first real government, created by the **Congress of Lushnja** in January 1920, included a War Ministry under Ali Riza Kolonja. From December 1925, the armed forces were headed and reorganized by the Austrian colonel Gustav von Myrdacz (1876–1945), initially as more of a private standing army for **Ahmet Zogu**. They stabilized later in the Zogist period into an actual army, in particular after 1932, but were unable to prevent

the Italian occupation and absorption of the country in April 1939. A Ministry of War and National Defense was created on 1 April 1945, after the communist takeover, and in August 1946, Major General **Mehmet Shehu** was appointed head of the General Staff.

The fall of the communist dictatorship found the Albanian armed forces in a desolate state. Equipment was vastly outdated, there was little leadership, and morale had reached an all-time low. As insufficient funds were available for salaries and upkeep, the army was drastically reduced in size. Due to years of neglect, the armed forces were incapable of carrying out any substantial defense tasks and were unable, in particular, to prevent the widespread plundering of weapons stocks during the 1997 uprising. Albania was not directly involved in combat during the 1999 **Kosovo War**, but made its territory available for operations of the **North Atlantic Treaty Organization** (NATO). In 2002, after a decade of stagnation, the Ministry of Defense launched a 10-year reform program, and on 3 April 2008, the country was invited to join NATO. The phase of restructuring will lead to a standing force of 16,500 troops. In addition to its operational headquarters in **Durrës**, the Albanian army now has bases in Farka, Laç, Marikaj, Poshnja, Vlora, and Zall Herr. In recent years, Albanian forces have served abroad in Bosnia (100 men for SFOR), Iraq (2003–2008, with 120 men in support of American operations), Afghanistan (ISAF), and Chad.

One inherited problem for the armed forces is the destruction of the huge stockpiles of ammunition left over from the communist period. In July 2007, Albania announced that it had destroyed all of its chemical weapons. On 15 March 2008, a major incident occurred at an ammunition depot in **Gërdec** in which two large explosions rocked the country, leaving 25 dead and several hundred injured. The minister of defense, Fatmir Mediu, resigned as a result.

ARMENIAN MINORITY IN ALBANIA. There is a dwindling minority of Armenians in Albania, probably numbering several hundred. A large portion of them left the country after the end of the dictatorship. They lived primarily in **Tirana**, **Vlora**, and **Elbasan**, and were descendants both of government officials from the time of the Ottoman Empire and of refugees who survived the genocide in Anatolia in 1914–1915. As an urban minority, those who remain are

now quite assimilated, comparatively well-educated, and successful in their professions. Among them is a notable number of doctors and dentists. Very few speak their original western Armenian dialect. The remaining members of the Armenian community have formed their own organization, called the “Armenians of Albania Association.”

AROMANIAN MINORITY IN ALBANIA. *See* VLACH MINORITY IN ALBANIA.

ART AND ARCHITECTURE. Art forms in Albania were molded by traditional Albanian folk culture and the country’s inclusion in the Ottoman Empire for five centuries, until 1912. Following mosaics and murals from antiquity and the medieval period, the first concrete representations in painting were icons in the Byzantine **Orthodox** tradition. The earliest Albanian icons date from the late 13th century; they reached their artistic zenith in the 18th century. Ten thousand icons by early artists have been recorded. Among the greatest protagonists of Albanian iconic art were **Onufri** and **David Selenica**. Many icons were destroyed during the **communist** cultural revolution of 1966–1967. Museums in **Berat**, **Korça**, and **Tirana** have good collections of what remains.

Among the earliest noted works of architecture in Albania are Byzantine churches, such as those in Berat (ca. 1300); mosques, such as the Red Mosque (1417) and the Sultan Mosque (1492) in Berat, and the Mirahor Mosque (1495) in Korça; and Ottoman-style vaulted bridges, few of which remain. Not much remains either of the many early **Catholic** churches of the north. Notable in style among private dwellings are the lofty mansions of **Gjirokastra**, the windowed homes in the Mangalem quarter of Berat, and the *kullas* (fortified stone towers) of northern Albania and **Kosovo**.

An Albanian school of painting first arose in the early 20th century with the works of **Kolë Idromeno** (1860–1939) of **Shkodra**, **Spiro Xega** (1876–1953) of Korça, **Andrea Kushi** (1884–1959) of Shkodra, and **Simon Rrota** (1887–1961) of Shkodra. Among other well-known classical painters of the 20th century are **Vangjush Mio** (1891–1957), **Abdurrahim Buza** (1905–1986), **Zef Kolombi** (1907–1949), **Sadik Kaceli** (1914–2000), **Nexhmedin Zajmi** (1916–1991), **Ibrahim Kodra** (1918–2006), and **Guri Madhi** (1921–1988). The

prime force in Albanian sculpture in the 20th century was **Odhise Paskali** (1903–1985).

The traditions of Albanian art that evolved up until **World War II** were largely destroyed by the communist regime that took power in 1944 and forced all artists to conform to the doctrine of socialist realism. Particularly difficult for Albanian artists was the decade of political turmoil from the cultural revolution of 1966–1967 to about 1975, when many painters were imprisoned and works destroyed. Few paintings of the socialist period have sustained aesthetic value. Since the fall of the dictatorship, Albanian artists have once again been able to give free rein to their creative impulses, both at home and abroad. The largest collection of Albanian art is that of the **National Gallery** in Tirana.

ASDRENI (11 April 1872–11 December 1947). Poet. Asdreni, pseudonym of Aleks Stavre Drenova, was born in the village of Drenova near **Korça** in southeastern Albania. He attended a Greek-language elementary school, and in the autumn of 1885, he immigrated to Bucharest to join his two elder brothers. It was there, in the culturally active Albanian colony, that he first came into contact with the ideas and ideals of the nationalist movement in exile.

In 1905, Asdreni taught at an Albanian school in the port city of Constanza and the following year became president of the new Bucharest chapter of the *Dija* (Knowledge) society, originally founded in Vienna. Inspired by the creation of an independent Albanian state, he set out for **Durrës** in the spring of 1914 to welcome the country's newly chosen head of state, **Prince Wilhelm zu Wied**, from whom he hoped to obtain an appointment as an archivist in the new royal administration. It soon became apparent, however, that there would be little to administer and no need for his services at all.

After a short visit to **Shkodra**, Asdreni returned to Bucharest in July 1914. In the following years, Asdreni continued to take an active interest in the Albanian national movement, but chose to remain in Romania, serving as secretary at the Albanian consulate in Romania, which opened in March 1922. He made another visit to Albania in November 1937 on the 25th anniversary of independence, hoping after many years of service to the Albanian state to receive a government pension. He spent some time in **Tirana** before visiting Shkodra,

where he met **Gjergj Fishta** in February 1938. The chaos caused by the Italian invasion of Albania on Easter 1939 made it bitterly obvious to him that his hopes for a pension were in vain, and he returned to Bucharest in July of that year, where he lived until his death.

In the early years of the 20th century Asdreni had begun writing poetry and publishing articles in the local press. He is remembered for four collections of verse: *Rëzé djëlli* (*Sunbeams*; Bucharest, 1904); *Endra e lote* (*Dreams and Tears*; Bucharest, 1912); *Psallme murgu* (*Psalms of a Monk*; Bucharest, 1930), which marks the zenith of his poetic creativity; and *Kambana e Krujës* (*The Bell of Kruja*), which remained unpublished during his lifetime. All in all, Asdreni played a decisive role in setting Albanian verse on the path toward modernity. His collection *Psallme murgu*, with its classical refinement, is still considered by many to be one of the best volumes of Albanian verse published in the 20th century. See also LITERATURE, ALBANIAN.

ATHEISM. The Albanians have never been described as a people particularly devoted to organized **religion**, although beliefs and religions in one form or another have always been part of their lives. The great religions, **Orthodoxy**, **Catholicism**, and **Islam**, which penetrated the country over the centuries, were long regarded as foreign imports. As opposed to their Serbian, Bulgarian, and Greek neighbors, who early on made their own national churches out of Byzantine Orthodoxy, the Albanians did not come to identify with these religions as easily, primarily because (at least over the past 150 years) ethnic and national identity took priority over religious identity.

With the **communist** takeover in 1944, so-called scientific atheism was spread throughout the country as part of the Marxist revolution that changed the face of the nation completely. It was propagated by the Albanian **Party of Labor**, hand in hand with universal **education**, as an element of “progress.” Militant atheism was also spread as a means of overcoming the rival power of the religious communities in the country, especially that of the Catholic Church. General **Mehmet Shehu**, in a public address in **Shkodra** on 28 January 1945, called the Catholic Church a “nest of reaction” and warned that church leaders would receive their “just” rewards before the people’s

court. Most native priests and Italian missionaries were imprisoned, and some were put to death.

The result of this wave of persecution was that the structures of the Catholic and Orthodox churches in Albania, as well as of Islam and **Bektashism**, were wiped out in the late 1940s and early 1950s. For reasons more political than theological, atheism was propagated with “religious fervor” in the mid-1960s and turned into a militant and extremist movement, culminating in the entire banning of religion in the country. At the time of the ban in 1967, there were about 1,050 mosques, 200 Bektashi *tekkes*, and 400 Catholic and Orthodox churches in the country, most of which were subsequently destroyed. Albania became the first atheist country in the world, as the people were proudly told by their leaders. Article 37 of the Albanian **constitution** of 1976 stipulated, “The State recognizes no religion, and supports and carries out atheistic propaganda in order to implant a scientific materialistic world outlook in people.” The ban was maintained until the end of the dictatorship. The law against the public practice of religion was rescinded in December 1990.

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BACKER, BERIT (3 August 1947–7 March 1993). Norwegian anthropologist. Berit Backer was born in Oslo. She attended the Nansen School in Lillehammer in 1965–1966 and in the spring of 1968 registered as a student at the University of Bergen. During the following years she studied statistics, social anthropology, philosophy, and sociology. She visited Albania in 1969 and was intrigued by the culture and political system of the country. She therefore decided to dedicate her research in social anthropology to the Albanians. Unable to carry on research in Albania itself, Backer went to **Kosovo**, where in 1974–1975 she was one of the first foreigners to conduct anthropological field work. She spent one year in the village of Isniq in western Kosovo. Her work, which was submitted as a master’s thesis at the Institute of Social Anthropology of the University of Oslo in April 1979, was published posthumously as *Behind Stone Walls: Changing Household Organization among the Albanians of Kosovo*

(Peja, 2003). Berit Backer was a great friend of the Albanian people and during the 1980s became a leading **human rights** activist, in particular in defense of the cause and rights of the Kosovo Albanians. She was active on behalf of the Helsinki Watch Committee and in support of Kosovo Albanian refugees in Norway. She was stabbed to death in Oslo by a Kosovo Albanian suffering from a severe mental disorder.

BAHĀ'Ī. The Baha'i faith was introduced to Albania in the 1930s by Refo Çapari. Çapari was born in 1900 in the southern **Çamëria** region and studied in Istanbul. He immigrated to the United States, where he became a Baha'i in 1928. In 1931, he returned to **Korça** and began translating Baha'i texts into Albanian. In May 1938, Çapari started editing a 44-page periodical in Albanian and occasionally in English, called *Penda siprоре* (*The Supreme Plume*). The Baha'i community returned to Albania in 1992 following the repeal of the ban on **religion** and now maintains a center in **Tirana**.

BAJRAKTARI, MUHARREM (15 May 1896–21 January 1989).

Political figure and guerrilla fighter. Colonel Muharrem Bajraktari, a tribal leader from Ujmisht in the northeastern district of **Kukës**, joined the forces of **Ahmet Zogu** in 1919. In June 1924, he was deposed as commander of Kukës by **Bajram Curri**, and in December of that year he took part in the successful coup d'état of Zogu. He subsequently sentenced members of the so-called **Democratic Revolution** who had not fled the country to prison. He was then made commander of the police force in the northeast of the country. In 1926, he led a punitive expedition against the rebels of **Dukagjini** and in 1929 was made supreme commander of the Gendarmerie. In 1931, he was appointed aide-de-camp to King Zog. In December 1934, Bajraktari rose in revolt against increasing Italian encroachments and fled to Yugoslavia, and in 1936, to France. He returned to Albania in 1939 and organized a band of approximately 1,000 guerrillas in his native **Luma** region, where, as an independent northern tribal chieftain, he took part in the **Legality** resistance movement until the end of the German occupation. A report in the British Foreign Office archives by **Billy McLean** describes him as having a persecution complex that sometimes verged on insanity. Bajraktari took to the hills after the

communist takeover in 1944 and then fled to Italy, where he became an independent nonparty member of the **Free Albania Committee** in Rome. He subsequently lived in Athens, and in 1957 moved to Brussels, where he died.

BALDACCI, ANTONIO (1867–1950). Italian scholar, botanist, and geographer. Baldacci carried out field research in the southern Balkans from the end of the 19th century onward. Aside from many articles on Albanian and Balkan flora, he is remembered for the following monographs: *Itinerari albanesi, 1892–1902, con uno sguardo generale all' Albania e alle sue comunicazioni stradali* (Albanian Wanderings, 1892–1902, with Special Attention to Albania and Its Road Network; Rome, 1917); *L'Albania* (Albania; Rome, 1929); and the three-volume *Studi speciali albanesi* (Special Albanian Studies; Rome, 1932, 1933, 1937).

BALKAN WARS (1912–1913). Albania did not play a prominent role in the Balkans Wars, though as a de facto part of the Ottoman Empire it was caught up in the fighting. During the first Balkan War, from October 1912 to May 1913, the Albanians found themselves in an extremely awkward position, between the devil and the deep blue sea. There had been numerous major uprisings against the Turks in the period 1909–1912, but Albanian leaders were now more concerned about the coalition of neighboring Christian forces (Montenegro, Serbia, and Greece) than they were about the weakened Ottoman military presence in their country. What they wanted was to preserve the territorial integrity of Albania. Within two months, Ottoman forces had all but capitulated, and it was only in **Shkodra** and Janina that Turkish garrisons were able to maintain their positions. The very existence of the country was threatened.

It was at this time that **Ismail Qemal bey Vlora** returned to Albania with Austro–Hungarian support and declared Albanian independence in the town of **Vlora**, on 28 November 1912. The declaration was more theoretical than practical because Vlora was the only town in the whole country not occupied by coalition forces, yet it proved to be effective in the vacuum of power. The Montenegrins had taken **Lezha** and Shëngjin and were besieging Shkodra; the Serbs had seized not only **Kosovo** and western Macedonia, but also **Dibra**,

Elbasan, Tirana, and Durrës; and the Greeks had invaded **Saranda** and stationed their forces on the island of Sazan outside the Bay of Vlora. Fighting continued in and around Shkodra from March until May 1913, by which time both Turkish and Serb troops began to withdraw from the country. On 29 July 1913, the **Conference of Ambassadors** in London resolved that Albania should become a sovereign state ruled by a European prince. Albanian independence had thus been recognized and the country was only superficially affected by the second Balkan War, from July to August 1913.

BALLI KOMBËTAR (1943–). Anticommunist resistance movement and political organization. The Balli Kombëtar (National Front) was founded by **Mid'hat bey Frashëri** in November 1942 as an alliance of Albanian resistance fighters and patriots. It promoted the goals of an ethnic Albania, that is, a state including all Albanian territory, and a republican system, that is, anti-Zog. Its social and economic platform was initially more radical than that of its rival, the **communist** National Liberation Front. Balli Kombëtar held its first conference in **Berat** in 1943 and elected an eight-man presidium under Mid'hat bey Frashëri. Its partisan units took to the fight against Italian forces, which capitulated in September 1943. Initially, attempts were made, in particular by the **Special Operations Executive** (SOE), to get the Balli Kombëtar and the communists to work together in the fight against the occupiers, but they soon became bitter rivals, and Albania descended into civil war. With the victory of the communists in the autumn of 1944, Balli Kombëtar was accused of having collaborated with the Germans, and its leaders fled abroad or were killed.

The Balli Kombëtar was revived in Albania as a political party in the early 1990s after the fall of the dictatorship, under the leadership of Abas Ermenji, and in 1996 it won 5 percent of the popular vote and two seats in **parliament**. It has since declined.

BALLUKU, BEQIR (14 February 1917–5 November 1975). Political and military figure of the **communist** period. Beqir Balluku was born in **Tirana** and attended the **American Vocational School** for a time, though he did not finish his formal education. From 1935 to 1939, he made his living as a metalworker. In 1940, he joined the resistance movement and helped form the communist party in 1941.

During **World War II**, he was chief of staff of various military brigades and political commissar of the first army corps. He was later member of a special court set up to try “war criminals and enemies of the people.” In February 1948, Balluku was promoted to the rank of major-general. From 1948 to 1953, he was chief of staff of the Albanian army and, after training at the Voroshilov military academy in Moscow from August 1952 to August 1953, he served as minister of defense from July 1953 to July 1974. He was also chairman of the people’s assembly from 1957 to 1974.

Beqir Balluku was a member of the communist party’s Central Committee and the Politburo from 1948 to 1974. In August 1974, he was arrested and accused of organizing a military coup d’état with two other military figures, Petrit Dume and Hito Çako. He was found guilty of high treason and executed on 5 November 1975. The bodily remains of all three were discovered in 2000 and were reburied with military honors on 29 July of that year.

BANKING. The first Albanian central bank was established in 1913, soon after independence, but collapsed during the confusion of **World War I**. During the early years of the rule of **Ahmet Zogu**, in September 1925, an Italian consortium called the Banka Kombëtare e Shqipnis/Banca Nazionale d’Albania (National Bank of Albania) was founded in Rome with the financial support of the Italian Società per lo Sviluppo Economico dell’Albania (Society for the Economic Development of Albania) and issued the first national currency. This bank was nationalized by the **communists** in 1944 and renamed Banka e Shtetit Shqiptar (Albanian State Bank).

In 1992, after the fall of the communist dictatorship, the banking system was restructured for a market **economy**. The State Bank is now largely independent and has maintained monetary stability in the country despite Albania’s often chaotic economic development. In 2004, the largest commercial bank in the country, the Banka e Kursimit (Savings Bank of Albania) was privatized and sold to the Raiffeisen Bank of Austria.

Among the major banking institutions currently active in Albania are Alpha Bank, Intesa Sao Paolo Bank of Albania, Banka Credins, Banka Italo-Shqiptare, Banka Kombëtare Tregtare, Banka Popullore, Credit Bank of Albania, Emporiki Bank, First Investment Bank,

International Commercial Bank, National Bank of Greece, Procredit Bank, Raiffeisen Bank, Tirana Bank, and Union Bank.

BARDHI, FRANG (1606–9 June 1643). Albanian writer. Frang Bardhi, known in Latin as Franciscus Blancus or Blanchus, is the author of the first Albanian dictionary, published in Rome on 30 May 1635, which at the same time constitutes the first work in Albanian not of direct religious content. He was born in Kallmet (north of **Lezha**) in the **Zadrime** region of northern Albania to a family who had a tradition of furnishing its sons as bishops for the church and as soldiers and officials for the Republic of Venice. His uncle was bishop of Sapa and **Sarda**. Bardhi was sent to Italy, where he studied theology at the Illyrian College of Loretto, and later at the College of the Propaganda Fide in Rome. On 30 March 1636, no doubt with family influence, he was appointed bishop of Sapa and **Sarda** himself, replacing his uncle, who became archbishop of Antivari (Bar). From 1637 onward, Bardhi submitted reports in Italian and Latin to the Congregation of the Propaganda Fide, which contained a wealth of information about his diocese, political developments, Albanian customs, and the structure and position of the church. Nineteen of these letters and reports are preserved in the archives of the Propaganda Fide. In 1641, two years before his death, he is known to have traveled back to Rome to submit one report personally. After a short but intense life as a writer and ecclesiastical figure, Frang Bardhi died at the age of 37.

During his last year at the College of the Propaganda Fide when he was 29 years old, Bardhi published the 238-page Latin–Albanian dictionary for which he is remembered. The work, *Dictionarium latino–epiroticum, una cum nonnullis usitatoribus loquendi formulis* (Latin–Epirotic Dictionary with Several Common Expressions; Rome, 1635), comprises 5,640 Latin entries translated into Albanian and is supplemented by an appendix of parts of speech, proverbs, and dialogues. In one of his reports, dated 8 February 1637, Bardhi noted that he had translated other ecclesiastical works into Albanian. Whether his other translations were ever circulated or published is not known.

Bardhi also published a 76-page treatise in Latin on **Scanderbeg** entitled *Georgius Castriotus Epiroensis vulgo Scanderbegh, Epirota-*

rum Princeps fortissimus ac invictissimus suis et Patriae restitutus (George Castriotta of Epirus, Commonly called Scanderbeg, the very Mighty and Invincible Prince of Epirus, Restored to His People and His Country; Venice, 1636), in which he refuted the assertion of the Bosnian bishop, Tomeus Marnavitijs, that the Albanian national hero was of Bosnian origin. It is a work of erudition and patriotic sentiment, not dissimilar to polemics still conducted and appreciated in the Balkans today. *See also* LITERATURE, ALBANIAN.

BARDHI, RESHAT Haxhi Dede (4 March 1935–). Bektashi religious figure. Reshat Bardhi was born in **Kukës** and acquired his religious training privately. In 1950, he became a *muhib*, a spiritual member of the Bektashi community, and in 1954, he became a dervish. Bardhi kept a low profile during the years when **religion** in Albania was banned (1967–1991). On 22 March 1991, he was chosen as *kryegjysh* (head grandfather), that is, spiritual leader of the Bektashis in Albania, and indeed in the world, and has led the Bektashi community since that time.

BARIĆ, HENRIK (28 January 1888–3 April 1957). Croatian scholar and historical linguist. Barić was born in Dubrovnik and studied Indo-European and Romance linguistics in Graz and Vienna. He moved to Belgrade at the end of **World War I**, where from 1920 he lectured in Indo-European linguistics. He was later appointed professor of Indo-European at the University of Belgrade, a post he held until 1944. From 1954 until his death in 1957, he was professor of general and comparative linguistics at the University of Sarajevo, where he founded the Balkanological Institute.

Although an Indo-Europeanist and Romance scholar by training, Barić very soon devoted his energies to tracing the history and development of the Albanian **language** and, in particular, elucidating its position in the Indo-European family of languages. As opposed to many scholars of the period, who favored an **Illyrian** connection, Barić viewed Albanian as having descended from Thracian and, at the Indo-European level, as being more closely related to Phrygian and Armenian than to the western centum languages. He also realized the significance of Romanian in the historical development of Albanian.

Henrik Barić was not a prolific author, but he left his mark on Albanian linguistic studies. Among his major publications, primarily in Serbo–Croatian and German, are *Albanorumänische Studien* (Albano–Romanian Studies; Sarajevo, 1919); *Ilirske jezične studije* (Illyrian Linguistic Studies; Zagreb, 1948); *Lingvističke studije* (Linguistic Studies; Sarajevo, 1954); *Hÿmje në historín e gjuhës shqipe* (Introduction to the History of the Albanian Language; Prishtina, 1955); *Istorija arbanaskog jezika* (History of the Albanian Language; Sarajevo 1959); and *Rečnik srpskoga ili hrvatskoga i arbanaskoga jezika* (Dictionary of the Serbian or Croatian and Albanian Languages; Zagreb, 1950). He is also remembered as editor-in-chief of the noted though short-lived Albanological journal *Arhiv za arbanasku starinu, jezik i etnologiju* (Archive for Albanian History, Language and Ethnology; Belgrade, 1923–1925). In later years, Barić founded the periodical *Godišnjak* (Yearbook) of the Balkanological Institute of Sarajevo, although he did not live to see the first edition.

BARLETI, MARIN. *See* BARLETIUS, MARINUS.

BARLETIUS, MARINUS (ca. 1450–1512). Italian historian of early Albania. Marinus Barletius, known in Albanian as Marin Barleti, is thought to have been born in **Shkodra**, where he vividly experienced and survived the second siege of the city by the **Turks** in 1478. When Shkodra was finally taken, Barletius, like many of his compatriots, fled to **Italy** and settled in Padua, where he became rector of the parish church of St. Stephan. His experience inspired him to document Albania's turbulent history during the Turkish invasion and its national resistance under **Scanderbeg**. Barletius is the author of three Latin works: *De obsidione Scodrensi* (On the Siege of Shkodra; Venice, 1504); *Historia de vita et gestis Scanderbegi, Epirotarum Principis* (History of the Life and Deeds of Scanderbeg, Prince of Epirus; Rome, ca. 1508–1510); and *Compendium vitarum summorum pontificium et imperatorum romanorum usque ad Marcellum II* (Compendium of the Lives of the Popes and Roman Emperors up to Marcellus II; Rome, 1555).

Barletius's history of Scanderbeg was widely read and translated in the 16th and 17th centuries and constitutes a basic source of our in-

formation on 15th-century Albania. The English-language version of the work, published in London in 1596, was entitled *The Historie of George Castriot, Surnamed Scanderbeg, King of Albinie, Containing his Famous Actes, his Noble Deedes of Armes and Memorable Victories again the Turkes for the Faith of Christ*. Strongly influenced in style and outlook by the Roman historians, in particular by Livy (59 BC–AD 17), Barletius captured the imagination of the 16th-century reader who, with the Turks at the gates of Vienna in 1529, was becoming increasingly obsessed by the prospect of a Turkish conquest of Western Europe. Barletius also laid the foundations for what can only be called the cult of Scanderbeg among the Albanians at home and in the diaspora, an almost saintly veneration of the Albanian national hero as the symbol and quintessence of resistance to foreign domination.

BARTL, PETER (1938–). German scholar and historian. Peter Bartl was born in Cottbus and studied eastern European history, Slavic, and Turkish in Göttingen and Munich. He is currently professor for the history of eastern and southeastern Europe at the University of Munich and is also head of the Albanien-Institut (Albania Institute) there. He is a specialist in Albanian history. Among his major publications are *Die albanischen Muslime zur Zeit des nationalen Unabhängigkeitsbewegung, 1878–1912* (*The Albanian Muslims at the Time of the National Independence Movement, 1878–1912*; Wiesbaden, 1968); *Der Westbalkan zwischen spanischer Monarchie und osmanischem Reich: zur Türkenproblematik an der Wende vom 16. zum 17. Jahrhundert* (*The Western Balkans between the Spanish Monarchy and the Ottoman Empire: On the Turkish Problem at the Turn of the Sixteenth to Seventeenth Century*; Wiesbaden, 1974); *Quellen und Materialien zur albanischen Geschichte im 17. und 18. Jahrhundert* (*Sources and Material on Albanian History in the Seventeenth and Eighteenth Centuries*; Wiesbaden, 1975/ Munich, 1979); *Grundzüge der jugoslawischen Geschichte* (*Outline of Yugoslav History*; Darmstadt, 1985); *Albanien: vom Mittelalter bis zur Gegenwart* (*Albania: From the Middle Ages to the Present*; Regensburg, 1995); and *Albania Sacra: Geistliche Visitationsberichte aus Albanien, 1* (*Albania Sacra: Reports on Ecclesiastical Visits to Albania, 1*; Wiesbaden, 2007).

BASHA, LULZIM (12 June 1974–). Political figure. Born in **Tirana**, Lulzim Basha studied law in Utrecht (The Netherlands) and worked for a time for the International Criminal Tribunal for the Former Yugoslavia (ICTY) in The Hague and for the justice department of the **United Nations** Interim Administration in **Kosovo** (UNMIK). He joined the **Democratic Party** in 2005 and was elected to **parliament** in July of that year. Basha served as minister of public works, transport, and telecommunications from 2005 to 2007, and on 25 April 2007, he was appointed foreign minister, replacing **Besnik Mustafaj**. His career was tarnished in October 2007 by allegations of corruption in the awarding of a highway construction contract.

BASHKIMI PËR FITOREN. *See* UNION FOR VICTORY.

BASHKIMI PËR TË DREJTAT E NJERIUT. *See* UNION FOR HUMAN RIGHTS PARTY.

BASILIAN ORDER. Order of Christian monks. The order of Saint Basil, based on the monastic rules of Byzantine rite and inspired by the teachings of Saint Basil the Great, was widely diffused in the Balkans at an early date and is said to have spread **Christianity** throughout Albania in the sixth and seventh centuries prior to the arrival of the **Benedictines**. Among its protagonists in **Italy** was Saint Nilus of Rossano (910–1004). Nilus was a Calabrian Greek, who, after the death of his wife and child, joined a Byzantine monastery at Palma in Campania. In 955, he founded the Basilian monastery of Saint Adrian in the Italo–Albanian village of San Demetrio Corone (Alb. *Shën Mitri*), in the mountains of Calabria. In about 981, he took refuge from the Saracens at Monte Cassino and finally settled, just before his death, at Grottaferrata in the Alban hills south of Rome, where he founded a monastery. His third successor, Saint Bartholomew of Grottaferrata (d. 1055), established the Abbey of Grottaferrata there on a permanent basis. The Basilian monks of Grottaferrata, with their dependencies in Mezzojuso (Alb. *Munxifsi*) in Sicily and San Basile (Alb. *Shën Vasili*) in Calabria, were instrumental in preserving the **Uniate Church of Byzantine Rite** among the Italo–Albanians. From 1693, they sent missionaries to the **Himara** district of southern Albania and maintained close relations with the **Orthodox** community

there. Even today, the Abbey of Grottaferrata has strong links with Albanian and Italo–Albanian culture.

BECI, BAHRI (6 March 1936–). Scholar and linguist. Bahri Beci studied at the University of **Tirana** from 1954 to 1958 and was thereafter appointed to the Institute of Linguistics and Literature. In 1966, he was relieved of his job for political reasons and sent to the north to teach school. In 1969, he returned to the institute, of which he was to become director from 1993 to 1997 in the years of the regime of **Sali Berisha**. He also studied in France from 1975 to 1977. In 1997, he immigrated to Paris, where he now lives, and taught Albanian at the Institute for Oriental Languages and Cultures (INALCO).

Bahri Beci is the author of numerous books on the Albanian **language** and its dialects, in particular the central Gheg variant. He has also been a major figure in the movement to revalue **Gheg** literary dialect. Among his book publications are *Të folmet veriperëndimore të shqipës dhe sistemi fonetik i së folmës së Shkodrës* (*The Northwestern Dialects of Albanian and the Phonetic System of the Dialect of Shkodra*; Tirana, 1995); *Gramatika e gjuhës shqipe* (*Grammar of the Albanian Language*; Tirana, 1997); *Gramatika e gjuhës shqipe për të gjithë* (*Grammar of the Albanian Language for Everyone*; Shkodra, 2000); *Probleme të politikës gjuhësore dhe të planifikimit gjuhësor në Shqipëri* (*Problems of Language Policy and Language Planning in Albania*; Peja, 2000); *Dialektet e shqipes dhe historia e formimit të tyre* (*The Dialects of Albanian and the History of Their Formation*; Tirana, 2002); and *Probleme të lidhjeve të shqipes me gjuhët e tjera ballkanike* (*Problems of the Links between Albanian and the Other Balkan Languages*; Peja, 2002).

BEGEJA, LIRIA (16 February 1955–). Franco–Albanian **film** director. Liria Begeja was born in Paris of an Albanian father and French mother. She graduated with a degree in history from the University of Paris in 1977, and from film school in 1978. She began her film debut in the 1980s, working with directors such as Patrice Chéreau (1944–) and Chantal Akerman. The first film she made on her own was *Paris Paparazzi*. Her *Avril brisé* (*Broken April*), based on a novel by **Ismail Kadare**, received awards in Locarno and Italy. Her *Loin des Barbares* (*Far from the Barbarians*), made in 1993, is a

film about Albanian emigration starring Timo Flloko. She has most recently completed the film *Change moi ma vie (Change My Life)*, 2000, starring Fanny Ardant.

BEJTEXHINJ LITERATURE. The Bejtexhinj (from Alb. *bejtexhi*, pl. *bejtexhinj*, deriving from the Turkish word *beyit* “couplet”) were popular poets in the Muslim tradition, literally “couplet makers.” The first attempts in the early 18th century by Albanian writers who had been raised in an **Islamic** culture to express themselves not in the languages of the Orient, but in their own native tongue, resulted in the creation of Bejtexhinj literature. This period of Albanian writing consists almost exclusively of verse composed in Arabic script. The Arabic writing system had already been adapted, albeit rather awkwardly, to the needs of Ottoman Turkish and was then molded to fit the more elaborate phonetic system of Albanian, or more precisely, of the Albanian dialects in question. It proved to be just as unsatisfactory for Albanian as it had been for Turkish. Not only was the script oriental, the language of the Bejtexhinj was an Albanian so laden with Turkish, Arabic, and Persian vocabulary that it is quite tedious for Albanians today to read without a lexicon. Indeed, it is likely that the reader of classical Turkish who does not know Albanian would understand more of these poems than the reader of Albanian who do not know any oriental languages.

BEKTASHI ORDER OF DERVISHES. Islamic Sufi order or *tariqa* and major religious community of Albania. The Bektashi order is said to have been founded in Anatolia by Haji Bektash Veli (Turk. *Haci Bektaş Veli*), who lived in the 13th century. With the expansion of the Ottoman Empire, the order spread from central Anatolia, notably to the Balkans, Greece, and Crete, where the Bektashi served as missionaries of **Islam** and chaplains to the janissaries.

Little is known of the early history of the Bektashi in Albania, though it can be assumed that they were well established by the late 16th to mid-17th centuries. The Bektashi themselves trace their entry into Albania to the legendary figure **Sari Salltëk**. The Turkish traveler **Evliya Çelebi**, who visited southern Albania in the summer of 1670, noted a Bektashi monastery or *tekke* (Alb. *Teqe*) in Kanina near **Vlora**, describing the site as follows:

There is in addition a *tekke* of Haji Bektash Veli here, which was also endowed by Sinan Pasha. This *tekke* is famous throughout Turkey, Arabia and Persia. Here one finds many devotees of the mystical sciences and the dervish life of poverty. Among them are some lovely young boys. Visitors and pilgrims are fed copious meals from the kitchen and pantry of the *tekke* because all the surrounding mountains, vineyards and gardens belong to it. Near the *tekke*, the benefactor of the endowment, Ghazi Sinan Pasha, lies buried along with all his household and retainers in a mausoleum with a lofty dome—may God have mercy on their souls. In short, it is a rich and famous *tekke*, beyond my powers to describe. (*Seyahatname* VIII, 361a)

The mausoleum referred to by Evliya, which has since disappeared, was still an object of veneration during the visit of Austrian consul **Johann Georg von Hahn** in the mid-19th century. Hahn reported: “[The owners of the fortress] are descendants of the first Turkish conqueror of this region, the famous Sinan Pasha of Konya, whose grave can be seen in a small *tekke* at the base of the castle. People come here on pilgrimage from far and wide, as the Turks consider Sinan to be a saint (1854).” When the Porte ordered the closure of all Bektashi *tekkes* in 1826, the Bektashi *tekke* of Kanina was conferred upon the **Halveti order**.

Among other early Bektashi monasteries was the *tekke* in Tetova (Tetovo) in Macedonia, founded at the end of the 16th century. According to legend, Sersem Ali Dede, a vizier under Sultan Süleyman (r. 1520–1566), saw Bâlim Sultân, second *pîr* “patron, founder” of the Bektashi order, in a dream and abandoned his post as vizier to live the life of a simple dervish in the village of Hacı Bektaş, where the Bektashi movement arose. Before his death in 1569, he ordered that all his possessions be sold and the money be used to purchase land for a monastery in Tetova. The monastery was constructed by Harâbâtî (Harabti) Baba, after whom the *tekke* is named. This *tekke* was expanded in the late 18th and early 19th centuries to include a group of buildings and a beautiful garden, which still exist today as a hotel complex. From the early 18th century onward, the *tekke* in Tetova served as the mother house (*âsitâne*) for many other *tekkes* in **Kosovo** and Macedonia. In 1780, a Bektashi *tekke* in **Gjirokastra** was built under Asim Baba. This *tekke* laid the foundations for the Bektashi movement in Albania itself and was of particular significance in the late 19th century.

The Albanians were especially receptive to certain features of Bektashism, namely, its traditional tolerance and regard for different **religions** and the related open-minded attitude to practices and beliefs. Indeed, some see Christian and pre-Christian practices continuing under the liberal umbrella of Bektashism. Furthermore, the Bektashis were receptive to local concerns and language, in contrast to Sunni Islam, which identified itself primarily with the Ottoman capital and the Arabic language.

Much of southern Albania and Epirus converted to Bektashism, initially under the influence of **Ali Pasha Tepelena**, the “Lion of Janina,” who was himself a follower of the order. In 1826, four years after Ali Pasha’s death, the order suffered a setback in Albania when Sultan Mahmud II (r. 1808–1839) suppressed the janissary corps and ordered the closure of all Bektashi *tekkes* in the Ottoman Empire. The Bektashi were nonetheless prominent once again during the years of the Albanian nationalist movement, **Rilindja**, in the late 19th century, and it is this link that no doubt gave rise to their surprising popularity. Such was the level of conversion to Bektashism that it grew into a religious community of its own and became the fourth religion of Albania.

It is estimated that at the beginning of the 20th century, 15 percent of the **population** of Albania were Bektashi, equivalent to one-quarter of all Muslims in the country. Their *tekkes* served as centers for the nationalist movement, in particular for the underground propagation of Albanian-language books and education. Despite this, the sect did not succeed in becoming the Albanian national religion, as many Bektashi intellectuals had hoped. One reason for this was their disproportionate concentration in the south of the country. About 70 percent of all Bektashi *tekkes* were to be found south of **Berat**, and only 3 percent in the north.

Bektashism also suffered a major setback with the revolt, during independence, of many Muslims demanding the country’s return to the Ottoman Empire. and in particular the burning and looting of the Albanian *tekkes* by Greek extremists during the **Balkan War** and **World War I**. At that time, about 80 percent of the *tekkes* were damaged or completely destroyed, an immeasurable loss from which this Islamic culture never really recovered.

During their first national congress, held in Prishtë in **Skrapar** in January 1922, the Bektashi declared themselves independent of the Turkish Bektashi and, after the ban of all **dervish orders** in Turkey in the autumn of 1925, it was to **Tirana** that the Turkish Bektashi transferred their world headquarters. In Albania, they set up a recognized and independent religious community, which existed there until 1967. The Bektashi community was divided into six districts: **Kruja**, with its headquarters at the *tekke* of Fushë Kruja; **Elbasan**, with its headquarters at the *tekke* of Krasta; **Korça**, with its headquarters at the *tekke* of Melçan; Gjirokastra, with its headquarters at the *tekke* of Asim Baba in Gjirokastra; Prishtë, representing Berat and part of Përmet; and Vlora, with its headquarters at the *tekke* of Frashër. In 1928, the publicist Teki Selenica recorded the presence in Albania of 65 *babas*, meaning theoretically that there were at least 65 *tekkes* in the country at the time. There were also about a dozen Bektashi *tekkes* in Kosovo. By the mid-1940s, there were an estimated 280 *babas* and dervishes in Albania, and it is known that in the 1960s there were still about 50 Bektashi *tekkes* in the country and about 80 dervishes, 15 in Fushë Kruja alone. By 1993, however, after the collapse of the communist dictatorship, there were only five *babas* and one dervish left alive, and only six *tekkes* remained standing in any recognizable state.

The Bektashi community, like the other religious communities in Albania, was persecuted by the **communist** authorities from the start, and many of its leaders soon met their death. Baba Murteza of Kruja died in 1946 after being tortured and thrown out of a prison window. Baba Kamil Glava of **Tepelena** was executed in 1946 in Gjirokastra. The writer Baba Ali Tomori (1900–1947) and Baba Shefket Koshtani of Tepelena were executed the following year. The American anthropologist **Frances Trix** has published a more or less complete list of Bektashi *babas* who suffered during the early years of communist rule.

In 1967, the Bektashi community was dissolved entirely when a communist government edict banned all religious activity in Albania. During the dictatorship, there were only two Albanian *tekkes* striving to carry on the tradition: one in Gjakova in Kosovo under the direction of Baba Qazim Bakalli (1895–1983) and the other in Taylor,

near Detroit, Michigan, founded in 1954 and long under the direction of the eminent **Baba Rexhebi**. The beautiful *tekke* of Gjakova was razed by Serb extremists in the spring of 1999 along with the rest of the old town.

After almost a quarter of a century of silence in Albania, a provisional committee for the revival of the Bektashi community was founded in Tirana on 27 January 1991. Since that time, the new community, under Baba **Reshat Bardhi**, has been active in reviving Bektashi traditions in Albania. The *tekke* and world headquarters in Tirana was reopened on 22 March 1991 on the occasion of *Nevruz*, and the sixth Bektashi national congress was held in July 1993. There are now six functioning Bektashi *tekkes* in Albania: Turan under Baba Edmond Ibrahim (ca. 1957–), Gjirokastra under Baba Haxhi, Elbasan under Baba Sadik Ibro (1972–), Fushë Kruja under the learned Baba Selim Kaliçani (1922–2001), Tomorica under Baba Shaban, and Martanesh under Baba Halil Curri. Others are in the process of being set up: Berat, Shëmbërdhenj, Bllaca, and Vlora, where the mausoleum of Kusum Baba was reopened in April 1998 at an inspiring site overlooking the city.

The Bektashi religious order has a hierarchical structure as well as specific beliefs, rites, and practices. The main categories in the hierarchy of this faith are as follows. The *ashik*, Turk. *açık*, literally “lover,” is the simple Bektashi believer or faithful who has not been initiated in any way. He is often an individual who has been drawn to a particular *baba* and has become devoted to him. The *muhib*, also meaning “one who loves, sympathizer,” is a spiritual member of the Bektashi community, an individual who has received some initiation involving a ritual purification and a profession of faith during a ceremony held at a *tekke*. After a trial period, a *muhib* can become a *varf*, “dervish.” The dervish receives a white headdress called a *taj* (Alb. *taxh* from Turk. *Tac*), as well as other garments; lives full-time at a *tekke*; and is in a sense the equivalent of a Christian monk. The *myxher* (from Turk. *mücerred* “person tried by experience, pure, unmarried”) is a member of a special category of dervishes, the celibate ones, who wear a ring in their right ears. There has been much controversy in the history of modern Bektashism about the adherence to celibacy. The *baba* (also Alb. *atë* “father”) is a spiritual master,

equivalent to a sheikh in other dervish orders. Each *tekke* is normally headed by a *baba*. The *gjysh* (literally “grandfather,” equivalent to Turk. *dede* or *halife*), is the superior of the *babas* and is responsible for all the *tekkes* in a certain region. The *gjysh* has passed through the final level of ceremony and wears his white *taj* with a green cloth band wrapped around it. Finally, the *kryegjysh* (“head grandfather” known in Turk. as *dede baba*), is the leader of the Bektashi order as a whole, chosen from among all the *gjysh*.

As in Sufism in general, the emphasis in Bektashism is on inner meaning rather than on the following of outer convention. Bektashi practices and rites are thus characterized, as has been noted above, by a good degree of liberality. Sunni religious leaders have often been scandalized at the indifference the Bektashi often seem to show toward some of the tenets of mainstream Islam. The Bektashi pray only twice a day and are not obliged to do so in the direction of Mecca, in contrast to Sunni Muslims, who pray five times a day. Bektashi prayers do not necessarily involve prostration. As do other Muslims, most Bektashi refuse to eat pork, nor will they touch turtles, dogs, snakes, and, the most abhorrent of all, hares. Some Bektashis drink alcohol and, indeed, in a number of Albanian *tekkes* they make their own *raki*. Their **women** participate on an equal footing with the men in ceremonies and gatherings, something that again scandalizes some mainstream Muslims and which in the past led to wild speculation and rumors about the goings-on in Bektashi *tekkes*. The Bektashi are not expected to fast during *Ramadan*, but they do fast or at least abstain from drinking during *matem*, the first 10 days of the month of Muharrem, during which the suffering and death of Imam Husein is commemorated. Indeed, during the period of *matem*, they will drink only bitter yogurt and lentil soup. The feast of *ashura* then follows, during which a dish is eaten made of cracked wheat, dried fruit, crushed nuts, and cinnamon all cooked together. *Nevruz*, the Persian new year and birthday of Imam Ali, is also commemorated by the Albanian Bektashi.

Bektashism has a long history and has absorbed influences from various sources. Among the earliest components of Bektashi doctrines and beliefs in the Middle East are Turkmen heterodoxy, the ascetic Kalenderi (Qalandari) movement of the 13th–14th centuries inspired

by Persian and Indian mysticism, otherworldly Sufic Melametism (Malamatiyya), the Futuwwa order in the Middle East, and the gnostic and cabbalistic doctrines of Persian Hurufism. Bektashism subsequently evolved in close contact with Shi'ite and Alevite Islam and, in the Balkans at least, took on many Christian elements.

As to their pantheistic core beliefs, about which the Bektashi can be rather secretive, they believe in Allah, Mohammed, and Imam Ali, to whom a special position is accorded. Indeed, Ali, his wife Fatima, and their two sons Hasan and Husein are the central figures of the Bektashi and Shi'ite creed. Many Bektashi homes have pictures of Ali, considering him to be the manifestation of God on earth. He is invoked on a variety of occasions by believers with a “*ya, Ali!*” or “*Muhammed-Ali!*” The figures of Allah, Muhammed, and Ali have thus come to constitute a sort of Bektashi trinity. The Bektashi, like other Shi'ites, revere the 12 imams, particularly Ali of course, and consider themselves descendants of the sixth imam, Jafer Sadik. Naturally, they also revere Haji Bektash as the founder of the order. As to ethics, the Bektashi adhere to the Turkish formula, *eline, diline, beline sahip ol* (Be master of your hands, your tongue, and your loins), used during initiation ceremonies. Essentially, this means not to steal, not to lie or talk idly, and not to commit adultery.

A major source of information on Albanian Bektashi beliefs is *Fletore e Bektashinjet* (*Bektashi Notebook*), written by one of the best-known writers of Albanian literature, **Naim bey Frashëri**. Frashëri had hoped that the liberal Bektashi beliefs to which he had been attached since his childhood would one day take hold as a new religion for all of Albania. Since they had their roots both in the Muslim Koran and in the Christian Bible, the Bektashi could promote unity among their religiously divided people. Naim Frashëri supported the confessional independence of the Albanian Bektashi movement from the central *pîr evi* in the village of Hacı Bektaş Köy in Anatolia and proposed an Albanian *baba* or *dede* as its leader. He also introduced Albanian terms, which replaced the Turkish ones, to give his Bektashi religion a national character and unite all Albanians.

BEKTESHI, BESNIK (11 August 1941–). Political figure of the communist period. Bekteshi was born in **Shkodra** and studied con-

struction engineering at the University of **Tirana**, later participating in the construction of the Light of the Party (*Drita e Partisë*) hydro-electric dam and power plant in Fierza on the river **Drin**. He became a member of the **Party of Labor** in 1973 and, promoted by **Ramiz Alia**, was elected to the Central Committee in 1981. He served as a member of **parliament** from Shkodra in November 1982 and was deputy **prime minister** from 23 November 1982 to 2 February 1989. He was a full member of the Politburo from 1986 to the end of the dictatorship. Bekteshi was tried together with nine other members of the Politburo and sentenced on 30 December 1993 to six years in prison for the misappropriation of public funds.

BELISHOVA, LIRI (1923–). Political figure of the **communist** period. Liri Belishova was born in the village of Belishova in the District of **Mallakstra**. She attended the Queen Mother Pedagogical Institute (*Instituti Nanë Mbretreshë*) in **Tirana** in the late 1930s and studied nursing. During **World War II**, she joined the communist resistance movement and lost one eye. From 1946 to 1947, she was president of the People's Youth (*Rinia Popullore*). When her first husband, **Nako Spiru**, was purged and committed suicide, she was dismissed from all posts and sent to **Berat** to teach school. After the fall of **Koçi Xoxe** in 1948, however, she was rehabilitated and became a member of the Politburo from 1948 to 1960. She attended the Marxist–Leninist Institute in Moscow with **Ramiz Alia** in 1952–1954 and was a member of the party secretariat from 1954 to 1960. She was also married to Maqo Çomo, minister of agriculture from 1954 to 1960.

On her return from **China** in 1960, Liri Belishova stopped over in Moscow and allegedly spoke to Russian leaders about the anti-Soviet intentions of the Chinese leadership. In September of that year, when Albania was on the verge of breaking party relations with the Soviet Union, she was expelled from all party functions as being pro-Soviet and a friend of Nikita Khrushchev, and was placed under arrest. She spent the next 31 years of her life, up to 1991, in internment in Mallakstra. She currently lives in Tirana.

BENEDICTINE ORDER. Order of **Catholic** monks adhering to the rules of the Italian patriarch of monasticism, Benedict of Norcia (ca.

480–547). Saint Benedict founded the order in 529 at the Abbey of Monte Cassino, where he died. It is not known when the Benedictines sent their first missionaries to Albania, but the order was active in the country in the Middle Ages. The Benedictines are credited with preserving Catholic influence in much of Albania against the pressure of rival Byzantine **Orthodoxy**. Though in decline by the 14th century, the Benedictines are said to have put up heroic resistance to the encroachment of **Islam** during the Ottoman conquest.

BERAT. Town in the District of Berat, of which it is the administrative center. The **population** in 2006 was 65,000. Berat is one of the oldest settlements in Albania and a town of great historical and cultural interest.

Founded in the fourth or third century BC, Berat was known in ancient Greek as *Antipatreia* and, in Latin, as *Antipatrea*. The early Byzantine term for the town was *Pulcheriopolis*, “beautiful town,” when it became the seat of a bishop under Emperor Theodosius II (AD 408–450). In the Middle Ages, it was successively under Byzantine, Bulgarian (ninth century), Norman (1082–1085), Angevin (1272–), Serb (1346–), and Turkish (1417–) control. The present name of the town derives from the Slavic *beli grad* “white town” (med. Lat. *Belogradum*, *Bellegradum*, Turkish *Belgrad* [1431], Ital. *Belgrado* [1515]). To the Venetians it was known as *Belgrado di Romania* and in Turkish as *Arnavud Belgrad* (1670), to distinguish it from Belgrade in Serbia.

The old town of Berat is situated on a hill with impressive Byzantine fortifications and contains some early **Orthodox** churches of note: the Vlacherne Church (ca. 1300), the church of St. Michael (ca. 1300), the Holy Trinity (ca. 1300), St. George (14th century), St. Nicholas (1591), the Evangelism church (late 16th century), St. Demetrius (1607), St. Constantine and Helena (1644), the church of the Holy Virgin (1797), and foundations of the so-called Red Mosque (1417), said to be the earliest mosque in Albania.

The present town, which lies on the banks of the river **Osum**, ancient Apsus, is noted for the Sultan Mosque (Alb. *Xhamia e Mbretit* [1492]); the Lead Mosque (Alb. *Xhamia e Plumbit* [1553–1555]; and a *tekke* of the **Halveti order of dervishes** (1785). **Evliya Çelebi**, who visited Berat in 1670, described it as having a “huge open town

entirely outside the walls of the fortress . . . with 5,000 one- and two-story stonework houses with fine red tiled roofs. They are well-built and attractive houses with gardens and are spread over seven verdant hills and valleys. Among them are over 100 splendid mansions with cisterns and foundations and an invigorating climate.”

In 1916, Berat had a population of 8,500; in 1939 it was 11,000. Known today as the “Town with the Thousand Windows,” Berat was designated as an official museum city and is under monument protection.

BERAT, DISTRICT OF. Region of local government administration. The District of Berat (*Rrethi i Beratit*), with its administrative headquarters in the town of **Berat**, borders on the districts of **Fier** and **Mallakastra** to the west; **Lushnja**, **Kuçova**, and **Elbasan** to the north; **Gramsh** and **Skrapar** to the east; and **Tepelena** to the south. It is 939 square kilometers in size and has a population of 128,000 (in 2004).

BERATTI, DHIMITËR (1896–6 September 1970). Political figure.

Dhimitër Beratti was from **Korça**. Having taken part in the declaration of Albanian independence in **Vlora**, he was made state secretary at the foreign ministry. From 24 August 1913 to 1914, he edited the biweekly Vlora newspaper *Përlindj' e Shqipëniës* (*Rebirth of Albania*), which, as the voice of the provisional government, was devoted to “the defense of national rights.” Beratti spent **World War I** in Bucharest and then served as secretary of the Albanian delegation at the Paris Peace Conference from 1919 to 1921. While in France, he published a 69-page book in English, *Albania and the Albanians* (Paris, 1920), and a similar one in French entitled *La question albanaise* (*The Albanian Question*; Paris, 1920), to make the Albanian cause better known. In 1923, Beratti was again at the foreign ministry and served as a member of the **International Boundary Commission**. After another period in Romania, from 1925, he returned to the foreign ministry once more. In 1934, he was appointed minister of economics. During the occupation, Dhimitër Beratti served as minister of education from December 1941 to January 1943. He fled to Italy after the war, where he died in a traffic accident in 1970.

BERISHA. Northern Albanian tribe and traditional tribal region. The Berisha region is situated south of the **Drin** River in the present District of **Puka**, to the west of the town of Fierza. It borders on the traditional tribal regions of **Dushmani** and **Toplana** to the west, Bugjoni to the north, Iballja to the east, and Kabashi to the south. The Berishas are thought to be one of the oldest tribes in the northern mountains, with a genealogy reaching back to 1360. The name was recorded in 1691 as *Berisa*. Berisha is a common family name, in particular in **Kosovo**. The Berisha tribe had a **population** of about 1,700 in 1917.

BERISHA, SALI (15 October 1944–). Political figure and high-ranking member of the **Democratic Party of Albania**. Berisha was born in Vuçidol in the **Tropoja** region of northern Albania and graduated from the Faculty of Medicine of the University of **Tirana** in 1967. He became a member of the communist **Party of Labor** in 1971 and, after specializing in cardiology, was appointed assistant professor of medicine and cardiologist at Tirana General Hospital. In 1978, he spent nine months in advanced training in Paris on a UNESCO fellowship.

In October 1989, Sali Berisha became one of a small group of Albanian intellectuals to voice open opposition to the collapsing **communist** system and, by early 1990, he was the leading spokesperson of the reform movement. In December 1990, following student protests, he founded the Democratic Party, the first opposition party in postcommunist Albania. He was formally elected head of the party in February 1991 and became a member of **parliament** in the **elections** of 31 March 1991. On 9 April 1992, he was elected by parliament as **president** of Albania, the first noncommunist head of state since **World War II**.

Sali Berisha did much to transform Albania into a Western democracy. He carried out badly needed institutional, economic, and legal reforms, introducing basic democracy, the rule of law, and a market economy. Radical changes in personnel took power out of the hands of the former communist ruling elite, but polarized Albanian society. By mid-1994, however, his rule had become increasingly authoritarian and autocratic, and few decisions were made in the country without his approval. With the leader of the political op-

position languishing in prison and the new **National Information Service** (SHIK) sniffing about in everybody's business, Albania had once again become a one-party state, though infringements of individual rights never reached the awesome proportions they had under the communist dictatorship. Berisha retained much sympathy in the north of the country, but by 1995 he had lost all semblance of popular support in central and southern Albania. The end to his regime was finally brought about by the collapse of the **pyramid investment schemes**, which led to chaos and an angry popular uprising in the south of the country at the very moment he was having himself elected to a second term of office (3 March 1997). On 23 July 1997, after tense negotiations under international supervision, Sali Berisha resigned as president, turning power over to the Socialists under his archrival, **Fatos Nano**.

Berisha thereafter continued to head the Democratic Party as official leader of the opposition in parliament. He is a dynamic and determined political figure who has survived the vicissitudes of political life in his country. The Democratic Party won the parliamentary elections of 3 July 2005 and of 28 June 2009, and Sali Berisha has been **prime minister** of Albania since that time.

BERLIN, CONGRESS OF. *See* CONGRESS OF BERLIN.

BESA. Popular custom. The *besa* (Alb. *besë*, def. *besa*) is one's word of honor, a sworn oath, a pledge, or a cease-fire. In Albanian culture, the *besa* was regarded as something sacred, and its violation was quite unthinkable. The *besa* was not only a moral virtue, but also a particularly important institution in Albanian customary law. Among the **blood feuding** tribes of the north it offered the only form of real protection and security to be had. A *besa* could be given between individuals or feuding families for a specific period of time in order for them to settle other urgent affairs. It could also be concluded between tribes as a cease-fire between periods of fighting.

The Croatian priest Lovro Mihačević O.F.M., who lived in the mountains of northern Albania in the late 19th century, described the institution of the *besa* in the following terms:

The *besa*, equivalent to our word of honor, is sacred to the Albanians. Anyone who does not keep his *besa* is no man at all, and certainly not

a gentleman. The *besa* is made between individuals as a pledge that they will protect one another. It can happen that two or more individuals who are in the middle of a blood feud, will give one another their *besa* for a certain period of time, during which the feud and any other hostile actions must be put aside. The Albanian would rather die than break his word of honor, especially if he has taken someone under his protection.

The *besa*, taken to extremes, could have terrible repercussions. The **Rilindja** author **Sami bey Frashëri** illustrated this in his Turkish-language play *Besa yahud ahde vefa* (“*Besa*” or *the Fulfilment of the Pledge*), published in Istanbul in 1875 and translated into English as *Pledge of Honor, an Albanian Tragedy* (New York, 1945). In this rather melodramatic work, readers are confronted with the tragic dilemma of an Albanian father who prefers to kill his own son rather than break his *besa*.

Despite some excesses and exceptions, until recently the Albanian *besa* was generally respected by the Albanians, who were proud of it.

BESA-BESË. See LEAGUE OF PEJA.

BIBERAJ, ELEZ (15 November 1952–). Albanian American scholar and political commentator. Elez Hysen Biberaj was born in Krusheva near Plava in Montenegro a year after his family had escaped from **Tropoja**. He immigrated with his entire family to the United States in 1968. In December 1980, he began working for the Albanian Service of the Voice of America in Washington, D.C. From 1982 to September 1986, he served as senior analyst for Soviet and East European affairs at the **press** division of the United States Information Agency, and from September 1986, he was chief of the Albanian Service of the VOA. In March 2004, he resigned as head of the Albanian Service and became Eurasia Division Director of the VOA. Biberaj received his Ph.D. in political science at Columbia University in New York in 1985, where he specialized in Soviet and Eastern European affairs, and first visited Albania in March 1991 as an election observer for the Helsinki Commission. Among his publications are *Albania and China: A Study of an Unequal Alliance*, Boulder 1986; *Albania: A Socialist Maverick* (Boulder, 1990) and *Albania in Tran-*

sition: *The Rocky Road to Democracy* (Boulder, 1998). He has also published articles in journals such as *Conflict Studies*, *Problems of Communism*, *Survey*, and *East European Quarterly*.

BIBLIOTEKA KOMBËTARE E SHQIPËRISË. *See* NATIONAL LIBRARY OF ALBANIA.

BIÇAKU, AQIF PASHA (1861–10 February 1926). Political figure. Aqif pasha Biçaku of Elbasan, also known as Aqif pasha Elbasani, was born in **Elbasan**. He is remembered for having raised the Albanian **flag** in Elbasan on 26 November 1912 at the request of **Ismail Qemal bey Vlora**. He supported Qemal in his attempt to form a stable administration and was minister of the interior for a brief period in 1914. He took part in an unsuccessful congress in his native Elbasan in 1916 to restore Albanian independence. In 1920, he chaired the **Congress of Lushnja** and, as a representative of the **Bektashi**, was elected to the four-member High Regency Council (*Këshilli i Lartë i Regjencës*). Biçaku was a foe of Shefqet bey Vërlaçi and had often tenuous relations with **Ahmet Zogu**. Together with Dom **Luigj Bumçi**, he took part in a coup d'état in December 1921 and was later relieved of his duties on the High Council by Zogu. In 1923–1924, Biçaku represented **Korça** in **parliament** as a member of a pro-Noli faction. After the fall of the Noli government, he went into exile.

BJESHKËT E NAMUNA. *See* ACCURSED MOUNTAINS.

BLANCHUS, FRANCISCUS. *See* BARDHI, FRANG.

BLAND, BILL (28 April 1916–2001). British Marxist–Leninist. Born in Ashton-under-Lyne, William B. Bland was head of the Stalinist-oriented **Albanian Society** in Britain for about 30 years. He was instrumental in the creation of the society in 1957 and served as its secretary from 1960 almost without interruption, until his resignation in July 1990.

Bland first visited Albania in 1962 at the invitation of the Central Committee of the **Party of Labor**. He was thereafter active for years in spreading information about Albania and promoting the political objectives of the Albanian party leadership. He endeavored to foster

ties between Albania and Britain and in 1980 launched a campaign to promote diplomatic relations between the two countries. He also edited the society's small quarterly journal, *Albanian Life*, from his home in Ilford, Essex. In addition, Bland was instrumental in the foundation of the Marxist–Leninist Organisation of Britain, which in 1975 was renamed the Communist League. From 1968 to 1978, Albania broke off relations with Bland and his Albanian Society because of the latter's opposition to the pro-Chinese stance of the Albanian party leadership, but close ties resumed after the disintegration of the Sino–Albanian alliance.

Bill Bland was the author of *Albania: World Bibliographical Series* (Oxford, 1988) and coauthor of *A Tangled Web: History of Anglo–American Relations with Albania, 1912–1955* (Ilford, 1986).

BLLOK. Term from the **communist** period. *Bllok*, a word related to the English “block,” referred to the residential area of **Tirana**, which was reserved for the members and families of the country's political elite and their servants. It was blocked off by soldiers throughout the dictatorship and, though it is situated in the very heart of Tirana, most inhabitants of the capital had never seen it until 1990. Prominent in the *bllok* were the villas of **Enver Hoxha** and of **Mehmet Shehu**.

BLOOD FEUDING. Blood feuding or vendetta (Alb. *gjakmarrje*, def. *gjakmarrja*, lit. “blood taking”) is a reflection of Albanian customary law as codified, for instance, in the **Kanun of Lekë Dukagjini**. It was and is practiced as a means of exercising tribal justice in wide regions of northern Albania and **Kosovo**. Behind the blood feud is the principle of “male honor,” that a man cannot cleanse his honor until he has given satisfaction in blood for a crime or infringement upon his honor or upon the honor of a member of his family. **Women** are exempt from such feuds. Vendettas usually occur between families, but they can also take place between entire tribes and may last for decades, even after the original cause of the feud has been forgotten. A murder committed in revenge is usually carried out according to specific customs and norms and is considered fully justified by the community in question. The murderer must inform the family of his victim and ensure that the body be transported home. He must also see that the victim's rifle is returned to the family and, after the ar-

rangement of a *besa* for a 24-hour cease-fire, he is even expected to attend his victim's funeral. The *Kanun* originally sanctioned the slaying of the murderer himself, but the practice was later extended so that male honor or blood could also be "cleansed" by the slaying of any male relative of the murderer. Many of the tribes in the north were once virtually decimated by feuding.

In 1909, **Edith Durham** described the custom of blood feuding as follows:

The unwritten law of blood is to the Albanian as is the Fury of Greek tragedy. It drives him inexorably to his doom. The curse of blood is upon him when he is born, and it sends him to an early grave. So much accustomed is he to the knowledge that he must shoot or be shot, that it affects his spirits no more than does the fact that "Man is mortal" spoil the dinner of a plump tradesman in West Europe. The man whose honour has been soiled must cleanse it. Until he has done so he is degraded in the eyes of all—an outcast from his fellows, treated contemptuously at all gatherings. When finally folk pass him the glass of rakia behind their backs, he can show his face no more among them—and to clean his honour he kills.

Though substantially curtailed in Albania after **World War II**, blood feuding has remained a prominent feature of northern Albanian society. In Kosovo, thousands of families remained discreetly entrapped in these bloody rites until the late 1980s. An anti-*vendetta* campaign in 1990, led by a committee of prominent Kosovo-Albanian intellectuals, among whom was the venerable Anton Çetta (1920–1995), resulted in the "pacification" of over 900 blood feuds. In Albania itself, there has been a substantial revival of blood feuding in the north since the fall of the dictatorship. In June 2009, the Free Thought Forum (*Forumi i Mendimit të Lirë*) had information on some 112 families in the Prefecture of Shkodra alone who did not dare to leave the security of their homes because of blood feuds. This means that many 100 children cannot attend school.

BOGA. Northern Albanian tribe and traditional tribal region. The Boga region is situated on the road from Koplik to Theth in the upper regions of the Përroi i Thatë River in the District of **Malësia e Madhe**. It borders on the traditional tribal regions of **Kastrati** to the west; **Kelmendi** to the north; **Shala** to the east; and Gimaj, Plani,

and **Shoshi** to the south. The small Boga tribe was closely related to the Kelmendi tribe, from which it stemmed, and had a **population** of about 700 at the end of the 19th century.

BOGDANI, PJETËR (ca. 1630–December 1689). Writer of early Albanian **literature**. Pjetër Bogdani, known in Italian as Pietro Bogdano, was the last and by far the most original writer of early literature in Albania. He is author of the *Cuneus prophetarum* (*The Band of the Prophets*), the first prose work of substance written originally in Albanian (i.e., not a translation). Born in Gur i Hasit near Prizren about 1630, Bogdani was educated in the traditions of the **Catholic Church**, to which he devoted all his energy. His uncle Andrea or Ndre Bogdani (ca. 1600–1683) was archbishop of Skopje and author of a Latin–Albanian grammar, now lost. Bogdani is said to have received his initial schooling from the **Franciscans** at Čiprovac in northwestern Bulgaria and then studied at the Illyrian College of Loreto near Ancona, as had his predecessors, **Pjetër Budi** and **Frang Bardhi**.

From 1651 to 1654, he served as a parish priest in Pult, and from 1654 to 1656 he studied at the College of the Propaganda Fide in Rome, where he graduated as a doctor of philosophy and theology. In 1656, he was named bishop of **Shkodra**, a post he held for 21 years, and was also appointed administrator of the Archdiocese of Antivari (Bar) until 1671. During the most troubled years of the Turkish–Austrian war (1664–1669), he hid out in the villages of Barbullush and Rjoll near Shkodra. A cave near Rjoll, in which he took refuge, still bears his name. In 1677, he succeeded his uncle as archbishop of Skopje and administrator of the Kingdom of Serbia. His religious zeal and patriotic fervor kept him at odds with Turkish forces, and in the atmosphere of war and confusion that reigned, he was obliged to flee to Ragusa (Dubrovnik), from where he continued on to Venice and Padua, taking his manuscripts with him. In Padua, he was cordially received by Cardinal Gregorio Barbarigo (1622–1697), whom he had served in Rome. Cardinal Barbarigo, bishop of Padua, was responsible for church affairs in the East and had a keen interest in the cultures of the orient, including Albania. He had also founded a printing press in Padua, the *Tipografia del Seminario*, which served the needs of oriental languages and had fonts for Hebrew, Arabic,

and Armenian. Barbarigo was thus well-disposed, willing, and able to assist Bogdani in the latter's historic undertaking.

After arranging for the publication of the *Cuneus prophetarum*, Bogdani returned to the Balkans in March 1686 and spent the next years promoting resistance to the armies of the Ottoman Empire, in particular in **Kosovo**. He contributed a force of 6,000 Albanian soldiers to the Austrian army, which had arrived in Prishtina, and accompanied it to capture Prizren. There, however, he and much of his army were met by another equally formidable adversary, the plague. Bogdani returned to Prishtina but succumbed to the disease there in December 1689. His nephew Gjergj reported in 1698 that his uncle's remains were later exhumed by Turkish and Tartar soldiers and fed to the dogs in the middle of the square in Prishtina. So ended one of the great figures of early Albanian culture, the writer often referred to as the father of Albanian prose.

It was in Padua in 1685 that the *Cuneus prophetarum*, his vast treatise on theology, was published in Albanian and Italian, with the assistance of Cardinal Barbarigo. It is considered to be the masterpiece of early Albanian literature and is the first work in Albanian of full artistic and literary quality. In scope, it covers philosophy, theology, and science (with digressions on geography, astronomy, physics, and history). The work was reprinted twice under the title *L'infalibile verità della cattolica fede* (*The Infallible Truth of the Catholic Faith*; Venice, 1691 and 1702). See also LITERATURE, ALBANIAN.

BOGOMILISM. This dualistic sect is said to have been founded by a priest called Bogomil, who was active in Bulgaria from 927 to 950. The Bogomils believed in a good God the Father and in an evil God or devil named Satanael, who was the son of the former and was the creator of humankind. Because the visible world was the creation of evil, the Bogomils condemned worldliness. Marriage, for example, was regarded as an abominable obstacle to holiness and a capitulation to the flesh. The Bogomils, who also condemned eating meat and drinking wine, were convinced that they alone could save the world through activities inspired by Jesus, the second son of God the Father.

The Bogomil movement spread from Philippopolis (Plovdiv) to Byzantium, where its adherents were brutally suppressed in the early

12th century, not only for their religious beliefs but apparently also for their Slavic nationalism and resentment of Byzantine culture. Despite this, they managed to survive in the Balkans and Asia Minor up to the time of the Ottoman conquest. Bogomil beliefs, condemned by the Christian Church as heresy, also spread to Italy and the West. The Bogomils were widely considered to be the forerunners of the Cathar movement of southern France. Among the Cathar communities of western Europe in 1250 was an *Ecclesia Albanensis*, a dualistic religious community based around Milan, Verona, and Desenzano, whose founders, judging by the name, may have come from Albania.

The cradle of medieval Bogomilism in the Balkans corresponds approximately to the territory of the present Republic of Macedonia (FYROM) and part of southwestern Bulgaria. By the end of the 12th century, the movement had spread to Serbia, Bosnia, and Herzegovina. To what extent it exerted its influence in Albania is uncertain. Since Macedonian Bogomilism had declined and virtually disappeared by the 14th century, an age in which the nomadic Albanian tribes were still in a phase of early consolidation, it is unlikely that this predominantly Slavic belief had any profound effect on the native population of Albania.

BOJAXHIU, AGNES GONXHE. *See* TERESA, MOTHER.

BOLETINI, ISA BEY (15 January 1864–23 January 1916). Nationalist figure and guerrilla fighter. Isa bey Boletini, born in the village of Boletin near Mitrovica, was one of the great freedom fighters of **Kosovo** at the turn of the last century. After the rise of the **League of Prizren**, he took part as a young man in the Battle of Slivova against **Turkish** forces on 22 April 1881. In 1902, Boletini was appointed head of the personal “Albanian guard” of Sultan Abdul Hamid II (r. 1876–1909) in Istanbul, where he spent most of the next four years and acquired the title “bey.” He was loyal to the sultan, but in 1908 he gave his initial support to the Young Turks. When Xhavid Pasha sent an army of 7,000 men to subdue Kosovo in November 1908, however, he and a handful of friends put up fierce resistance. After their escape, Turkish troops burned his house down in revenge. In 1909, Boletini led fighting in Prishtina, Prizren, and elsewhere, and

played an important role in the general uprising in Kosovo in the spring of 1910, where he held Turkish forces at bay in Caraleva, between Ferizaj and Prizren, for two days. During the first **Balkan War** in 1912, he led armed guerrillas in Kosovo and later in Albania proper, in support of the provisional government, which proclaimed Albanian independence in **Vlora** on 28 November 1912.

In March 1913, Boletini accompanied Ismail Qemal bey Vlora to London to seek British support for the new country. **Edwin Jacques** reports the anecdote that “upon entering the British Foreign Office building to plead his nation’s cause, the security police asked him to remove the pistol from his belt and check it in the vestibule. He complied with no objection. Following the interview, the foreign secretary, Sir Edward Grey, accompanied Boletini to the vestibule where he put the pistol back in his belt. The foreign secretary remarked with a smile, ‘General, the newspapers might record tomorrow that Isa Boletini, whom even Mahmut Shefqet Pasha could not disarm, was just disarmed in London.’ Boletini replied with a broad smile, ‘No, no, not in London either,’ and he withdrew from his pocket a second pistol” (1995, 339). Boletini returned to Albania, where his troops defended **Prince Wilhelm zu Wied** until the latter’s departure from Albania. He was later interned in Podgorica, where he is said to have been killed in a shoot-out. His home and grave are preserved in the village of Boletin.

BOPP, FRANZ (17 September 1791–23 October 1867). German scholar and linguist. Bopp was born in Mainz and taught linguistics at the University of Berlin, where he died. He is remembered as one of the fathers of Indo–European studies for his *Vergleichende Grammatik* (*Comparative Grammar*; Berlin, 1833–1852). Of particular significance to Albanian studies was his treatise *Über das Albanesische in seinen verwandtschaftlichen Beziehungen* (*On Albanian in Its Genetic Relations*; Berlin, 1854), in which he was the first to convince the scholarly world that Albanian was an Indo–European language.

BUCHHOLZ, ODA (21 January 1940–). German scholar and linguist. Originally from East Germany, Buchholz was able to study in Albania before political relations between Albania and the Warsaw

Pact were frozen in 1961. She subsequently became a leading figure of Albanian studies in the German Democratic Republic, working for the Academy of Sciences in Berlin, where she still lives. Oda Buchholz, who is an expert in verb morphology, is the author of *Zur Verdoppelung der Objekte im Albanischen* (*On the Doubling of the Object in Albanian*; Berlin, 1977), and is coauthor of *Wörterbuch Albanisch Deutsch* (*Albanian–German Dictionary*; Leipzig, 1977); *Albanische Grammatik* (*Albanian Grammar*; Leipzig, 1987); and literary translations from the Albanian.

BUDA, ALEKS (7 September 1910–7 July 1993). Scholar and historian. Aleks Buda was born in **Elbasan**, apparently of a merchant family of Jewish origin, and went to school in Lecce in southern Italy. He finished secondary school in Salzburg in Austria in 1930 and completed his university studies in Vienna in 1938. He returned to Albania in February 1939 and taught school in **Korça**, and, in 1943, in **Tirana**. After **World War II**, he was appointed director of the **National Library** (1945–1946). Although he had specialized in literature up to this point, he was to make a name for himself as a historian, in particular for the ancient, medieval, and **Rilindja** periods. Much lauded during the **communist** period, he was also a member of the People’s Assembly and from January 1973 was president of the **Academy of Sciences**. Buda edited many standard works of Albanian history and published numerous “representative” articles. His writings were collected in the volume *Shkrime historike* (*Historical Writings*; Tirana, 1986).

BUDI, PJETËR (1566–December 1622). Writer of early Albanian literature. Pjetër Budi, known in Italian as Pietro Budi, was the author of four religious works in Albanian. He was born in the village of Gur i Bardhë in the **Mat** region of the north-central Albanian mountains. He could not have obtained much formal education in his native region, and he trained for the priesthood at the so-called Illyrian College of Loretto (*Collegium Illyricum* of Our Lady of Luria), south of Ancona in **Italy**, where many Albanians and Dalmatians of renown were to study. At the age of 21 he was ordained as a **Catholic** priest and sent immediately to Macedonia and **Kosovo**, then part of the ecclesiastical province of Serbia under the jurisdiction of the

archbishop of Antivari (Bar), where he served in various parishes for 12 years. In 1610, he was referred to as “chaplain of **Christianity** in Skopje” and, in 1617, chaplain of Prokuplje. In Kosovo, Budi came into contact with **Franciscan** Catholics from Bosnia, connections which, in later years, proved fruitful for his political endeavors to develop support for Albanian resistance to the Ottoman Empire. In 1599, Budi was appointed vicar general (*vicario generale*) of Serbia, a post he held for 17 years. As a representative of the Catholic Church in the Turkish-occupied Balkans, he lived and worked in what was no doubt a tense political atmosphere. His ecclesiastical position was in many ways only a cover for his political aspirations.

In 1616, Budi traveled to Rome, where he resided until 1618, overseeing the publication of his works. From March 1618 until ca. September 1619, he went on an 18-month pilgrimage to Santiago de Compostela in Spain. Back in Rome in the autumn of 1619, he endeavored to draw the attention of the Roman curia to the plight of Albanian Christians and to raise support for armed resistance. On 20 July 1621, he was made bishop of Sapa and **Sarda** (*Episcopus Sapatensis et Sardensis*), that is, of the **Zadrima** region, and returned to Albania the following year. His activities there were often more political than religious in nature. One of his interests was to ensure that foreign clergymen were replaced by native Albanians, a step that could not have made him particularly popular with some of his superiors in Italy. In December 1622, sometime before Christmas, he drowned while crossing the **Drin** River.

Pjeter Budi's first work was the *Dottrina Christiana* or *Doktrina e Kërshtenë* (*Christian Doctrine*), a translation of the catechism of Saint Robert Bellarmine (1542–1621). It was published in Rome in 1618; there is only one original copy extant. The Albanian *Christian Doctrine* was subsequently reprinted by the Congregation of the Propaganda Fide in Rome in what would seem to be relatively large editions in 1636, 1664, and 1868. It is known that in 1759 there were still a total of 960 copies of the book in the depository of the Propaganda Fide. Of more literary interest than the catechism itself are Budi's 53 pages of religious poetry in Albanian, some 3,000 lines, appended to the *Christian Doctrine*. It constitutes the earliest poetry in the **Gheg** dialect. Much of it was translated from Latin or Italian, though some is original.

Budi's second publication, *Ritvale Romanvm et Specvlvm Confessionis* (*Roman Ritual and Mirror of Confession*), contains his three other religious works: the *Rituale Romanum* or *Rituali Roman* (*Roman Ritual*), a 319-page collection of Latin prayers and sacraments with comments in Albanian; a short work entitled *Cusczote mesce keto cafsce i duhete me scerbyem* (*Whoever Says Mass Must Serve This Thing*), a 16-page explanation of mass; and the *Speculum Confessionis* or *Pasëqyra e t'rrëfyemit* (*The Mirror of Confession*), a 401-page translation or, better, adaptation of the *Specchio di Confessione* of Emerio de Bonis, described by Budi as "some spiritual discourse most useful for those who understand no other language than their Albanian mother tongue." Both the *Roman Ritual* and the *Mirror of Confession* are supplemented by verse in Albanian.

Pjetër Budi is the first writer from Albania to have devoted himself to poetry. His works include some 3,300 lines of religious verse, almost all in quatrain form with an alternate rhyme. This verse, 19 poems in all, comprises both poetic translations and original poetry by Budi himself. Though his religious verse is not without style, its content, being imitations of Italian and Latin moralist verse of the period, is not excessively original. He prefers biblical themes, eulogies, and universal motifs such as the inevitability of death. *See also* LITERATURE, ALBANIAN.

BUFI, YLLI (25 May 1948–). Political figure and high-ranking member of the **Socialist Party of Albania**. Ylli Bufi was born in **Tirana** and studied chemistry at the University of Tirana, finishing his doctorate in 1971. He worked in the **oil** and food industries from 1972 to 1982. From 1983 to 1990, he was deputy head, and from 1990 to 1991, head of the ministry of light industry and food production. From 5 June to December 1991, he served as **prime minister**, heading the so-called stability government in the transitional period between the fall of the **communist** regime and the rise of pluralist structures. In the cabinet of July 1997, he was appointed minister of economics and privatization. Ylli Bufi has been a member of **parliament** for the Socialist Party since 1991. In 2005, he was deputy speaker of the Albanian parliament.

BULGARIA, ALBANIANS IN. The first group of Albanians known to have immigrated to Bulgaria settled in the village of Arbanasi near the ancient Bulgarian capital of Veliko Tărnovo in the early 14th century. In 1480, after the death of **Scanderbeg**, thousands more Albanians fled eastward through Bulgaria, and many settled on the western slopes of the Rhodope mountains. Later, more **Orthodox** Albanians settled in various regions of Bulgaria and Thrace, in particular in Dyevna, Veliko Tărnovo, Oryahovitsa, Lyaskovets, Stara Zagora, Nova Zagora, and Gorno Dolno, many of them forced into exile by the Ottoman authorities. A group of **Catholic** Albanians moved to the region of Mihaylovgrad in northwestern Bulgaria and settled in the villages of Kopilovets, Chiprovtsi, and Zhelezna. Many of the Albanians of Bulgaria were later forced to flee to Romania and Russia. In the late 19th century, however, Sofia served as a rallying point for the Albanian nationalist movement. Today, Albanian can still be heard in the Bulgarian–Greek–Turkish border region, notably in the village of Mandrica. In 1951, there were 1,000 Albanians there. According to the 1992 Bulgarian census, there were 3,197 Albanians in the country.

BULKU, RAIMONDA (16 August 1958–). Actress. Raimonda Bulku was born in **Tirana** and graduated with a degree in acting from the Academy of Fine Arts (*Instituti i Lartë i Arteve*) there in September 1985. Her first successful role was in the film *Dimri i fundit* (*The Last Winter*, 1976). From 1985 to 1994, she played in 18 feature **films**, mostly in major roles.

BULO, JORGO (27 April 1939–). Scholar. Jorgo Bulo was born in Sheper in the southern **Gjirokastra** region. He attended secondary school in Gjirokastra and graduated from the University of **Tirana** with a degree in Albanian **language** and **literature**. He finished his doctorate in 1982 and worked for years as a research expert at the Institute of Linguistics and Literature, which he recently headed. His research has focused, in particular, on literary typology and the works of **Naim Frashëri**. Among his monographs are *Romani shqiptar i realizmit socialist për luftën nacionalçlirimtare* (*The Socialist Realism Novel on the National Liberation War*; Tirana, 1982); *Magjia dhe*

magjistarët e fjalës (*Magic and the Verbal Magicians*; Tirana, 1998); and *Tipologjia e lirikës së Naim Frashërit* (*Typology of the Poetry of Naim Frashëri*; Tirana, 1999).

BULQIZA, DISTRICT OF. Region of local government administration. The District of Bulqiza (*Rrethi i Bulqizës*), with its administrative headquarters in the town of Bulqiza, borders on the districts of **Mat** and **Tirana** to the west, **Dibra** to the north, **Librazhd** to the south, and the Republic of Macedonia to the east. It is 469 square kilometers in size and has a **population** of 43,000 (2004). It possesses considerable chromite deposits.

BUMÇI, LUIGJ (7 November 1872–1945). Political and Catholic religious figure. Dom Luigj Bumçi of **Shkodra** was the nephew of writer **Pashko Vasa**. He trained for the priesthood in his native Shkodra and, in January 1912, was made bishop of **Lezha**. In 1919, he was sent by the government to preside over the Albanian delegation to the Paris Peace Conference. He also participated in the **Congress of Lushnja** in January 1920 and, as a representative of the Catholic community, was elected to the four-member High Regency Council (*Këshilli i Lartë i Regjencës*). Together with **Aqif pasha Biçaku** he took part in a coup d'état in December 1921 and was later relieved of his duties on the High Council by **Ahmet Zogu**. He thereafter withdrew from politics and returned to his ecclesiastical duties.

BUSHATI, MALIQ BEY (?–1945). Political figure from **Shkodra**. Maliq bey Bushati edited the newspaper *Populli* (*The People*) in 1919–1920, together with Salih Nivica. In 1921–1923 and from 1925 on, he was a member of **parliament**. After the Italian invasion, he gave his support to the occupation and was made minister of the interior in the cabinet of **Shefqet bey Vërlaci**. **Sir Andrew Ryan**, British minister in Albania from 1936 to 1939, describes him as a man of character, but of no great intelligence. On 13 February 1943, despite his alleged membership in the **Balli Kombëtar**, he was appointed **prime minister** by the Italian authorities. Under his administration, an Albanian army and an Albanian gendarmerie were set up, thus creating the illusion of a measure of autonomy within the country. On 12 May 1943, after three months in power, he was replaced by his

predecessor, **Eqrem bey Libohova**. In 1943, he also became head of the National Fascist Party of Albania. Bushati was executed in the spring of 1945 as a collaborator.

BUSHATLLIU, KARA MAHMUD PASHA (1749–22 September 1796). Kara Mahmud Bushatlliu was the son of Mehmed Pasha Bushatlliu (d. 1775), who, as bey of Bushat, founded the dynasty of Ottoman pashas that rose to prominence in and around **Shkodra** in the late 18th century. Kara Mahmud Pasha ruled over much of northern and central Albania for over 20 years and gave the region autonomy within the Ottoman Empire, battling both Ottoman and Montenegrin forces. He promoted trade and commerce and brought new prosperity to the region. Kara Mahmud Pasha was succeeded by his brother, Ibrahim Pasha Bushatlliu (d. 1809), who reigned from 1796 to 1809, and his brother's son, Mustafa Pasha Bushatlliu (1796–1860), who reigned from 1815 to 1831, when the dynasty was overcome by Turkish troops.

BUTRINT. Archeological site south of **Saranda**. Butrint (Greek *Buthrotos*, Latin *Buthrotum*) is the most impressive archeological site in Albania. According to the legend recorded in Vergil's *Aeneid* (III 292 sq.), the site was founded by the seer Helenos after the fall of Troy for refugees from Asia Minor. Helenos is said to have married Hector's widow Andromache and reigned as king of Butrint. The site does not seem to have been founded by the Greeks; archeological evidence points rather to the seventh and sixth centuries BC as the actual age of its foundation. Butrint reached its zenith in the fourth and third centuries BC. Under Julius and Augustus Caesar, Butrint, then known as Colonia Iulia and Colonia Augusta, served as a base for the Roman fleet and as a grain depot. The town grew substantially in the first and second centuries AD. It is mentioned by Cicero in his letters to Atticus. The first Christian bishop was consecrated there in AD 451. Butrint remained inhabited throughout the Middle Ages. **Ali Pasha Tepelena** constructed a small fortress at Butrint in 1807 to protect his merchant vessels from the French fleet.

Butrint was excavated between 1928 and 1941 by Italian archeologists under **Luigi M. Ugolini** (1895–1936). Preserved at this splendid, though compact, site between the lake and a channel leading

to the Ionian Sea are Cyclopean-scale walls and gateways, a finely preserved theater for 2,000 spectators dating from the third century BC, the remains of a third-century Ionian temple of Asclepios, a bath from the second century BC, and an acropolis, as well as a basilica from the early sixth century AD and a well-preserved early Christian baptistry with fine mosaics.

Butrint was visited in 1991 by British Lord Sainsbury of Preston Candover and Lord Rothchild, who set up the **Butrint Foundation** in London to help protect the site and promote archeological research there. The British School of Archaeology in Rome has since discovered numerous Roman villas in the surrounding area, as well as the ancient and medieval harbor. Butrint was declared a World Heritage Site in 1992 and has been the major focus of archeological activity in Albania for the last decade.

BUTRINT FOUNDATION (1993–). International foundation set up in 1993 by Lord Rothchild and Lord Sainsbury of Preston Candover (1927–) for the conservation and preservation of the ancient site of **Butrint** and its hinterland. The prime objective of the foundation is the preservation and development of the Butrint site for the benefit of the general public. Also connected to the Butrint Foundation as director of **archeology** is Professor Richard Hodges, director of the Institute of World Archaeology at the University of East Anglia. He carried out excavations in Butrint and was active on behalf of the British School of Archaeology in Rome from 1988 to 1995. The Foundation is supported by the Packard Humanities Institute.

BUZA, ABDURRAHIM (22 December 1905–7 November 1986). Painter. Abdurrahim Buza was born in Skopje of a family from Gjakova in **Kosovo**. With the help of **Bajram Curri**, he was able to get a basic education in **Shkodra** and **Tirana** and then attend the Normal School (*Shkolla Normale*) in **Elbasan** (1923–1928). As a student there, he took an active part in the so-called **Democratic Revolution** of June 1924. He was subsequently able to study in Italy on an Albanian government scholarship. Together with sculptor **Odhise Paskali**, he attended the Academy of Fine Arts in Turin for a year, and then continued his training as a painter in Florence (1933). On his return to Albania, he taught **art** at a school in Tirana and from 1947 at

the Jordan Misja Academy, where he remained until his retirement in 1966. Buza's works were first exhibited at the national level in April 1945. They are characterized by bright colors and a certain peasant naivety. He dealt with a wide range of themes in his painting, from portraits to landscapes in **Pogradec** and Tirana, as well as historical, legendary, and nationalist subjects. The spirit of his native Kosovo is reflected in many of the ca. 500 oil paintings and 10,000 drawings that have been preserved.

BUZUKU, GJON (16th century). Early Albanian writer. Gjon Buzuku was the author of the first book (1555) known to have been published in Albanian. This 188-page Albanian translation of the **Catholic** missal, commonly known as *Meshari* (*The Missal*), is considered by many to be the most spectacular creation of all the history of Albanian writing. Because the frontispiece and the first 16 sheets of the only extant copy of the book are missing, neither its exact title nor its place of publication are known.

Little is known about the author of this old Albanian missal. The scant information available comes from the colophon (postscript) of the missal, which Buzuku wrote in Albanian, not unaware of the historic dimensions of his undertaking:

I, Don John, son of Benedict Buzuku, having often considered that our language had in it nothing intelligible from the Holy Scriptures, wished for the sake of our people to attempt, as far as I was able, to enlighten the minds of those who understand, so that they may comprehend how great and powerful and forgiving our Lord is to those who love him with all their hearts . . . I began it in the year 1554 on the twentieth day of March and finished it in the year 1555 on the fifth day of January.

It has been put forth convincingly that Gjon Buzuku did not live in Albania itself but rather somewhere on the northern Adriatic in the Republic of San Marco, perhaps in the Venetian region, where families of Albanian refugees had settled after the Turkish conquest of **Shkodra** in 1479. In Venice, Buzuku would have had greater access to a literary education and to training as a priest than in Albania. Judging from the traits of the northwestern **Gheg** dialect used in the text, Gjon Buzuku's family must have stemmed from one of the villages on the western bank of Lake **Shkodra**, possibly around Shestan, which is now in Montenegro. Elements of other dialects also

occur, which would seem to confirm the assumption that Buzuku was born and raised outside of Albania, unless of course he was consciously endeavoring to employ a language more widely intelligible than his native dialect.

The mystery of Buzuku's missal is compounded by the fact that only one copy of the book has survived the centuries. It was discovered by chance in 1740 in the library of the College of the Propaganda Fide. The first complete publication of the text was undertaken in 1958 by **Namik Ressuli**, including a photocopy and a transcription. Ten years later, historical linguist **Eqrem Çabej** published another, two-volume critical edition in **Tirana**.

BYLLIS. Archeological site near the present-day village of Hekal in the District of **Mallakastra**. Byllis was founded from Nikaia in the mid-fourth century BC. The toponym derives from the **Greek** tribal name, *Bylliónes*, *Byllydeis*. The hill-site town reached its zenith in the fourth and third centuries BC. In the second century BC, it became a Roman colony and was known as Colonia Byllidensium. Mentioned by Pliny in the first century AD, Byllis was still going strong in the sixth century AD. The present site includes 2.5 kilometers of perimeter walls, 3 meters thick and 9 to 10 meters high, eight towers, an agora, a theater dating from the third century BC, two stoas, and two early **Christian** basilicas from the early sixth century. Little of Byllis has been properly excavated.

BYRON, GEORGE GORDON, LORD (22 January 1788–19 April 1824). British poet. In the course of his extensive travels to the Mediterranean region, the flamboyant and scandalous romantic poet Lord Byron visited southern Albania in 1809, in particular to see the tyrant **Ali Pasha Tepelena**, the so-called Lion of Janina. The visit made a tremendous impression on him.

Byron is remembered in English literature primarily for his long verse tale *Childe Harold's Pilgrimage* (1812–1819), which was inspired by his travels in Albania and other parts of the Mediterranean. In Canto II, he writes of the Albanians:

Land of Albania! where Iskander rose,/Theme of the young, and beacon of the wise,/And he his namesake, whose oft-baffled foes/Shrunk from his deeds of chivalrous emprise:/Land of Albania! let me bend

mine eyes/On thee, thou rugged nurse of savage men!/The cross descends, thy minarets arise,/And the pale crescent sparkles in the glen./Through many a cypress grove within each city's ken. . . . Fierce are Albania's children, yet they lack/Not virtues, were those virtues more mature./Where is the foe that ever saw their back?/Who can so well the toil of war endure?/Their native fastnesses not more secure/Than they in doubtful time of troublous need:/Their wrath how deadly! but their friendship sure,/When Gratitude or Valour bids them bleed/Unshaken rushing on where'er their chief may lead. (xxxviii, lxxv)

In the summer of 1813, Byron put on an Albanian costume, which he had purchased during his stay in Albania, and sat for the portrait painter, Thomas Phillips. The resultant painting in three-quarter length, entitled *Portrait of a Nobleman in the Dress of an Albanian*, was exhibited at the Royal Academy and is now at the British Embassy in Athens. A copy of this painting, made in 1836, is on permanent display at the National Portrait Gallery in London. The original Albanian costume, rediscovered in 1962 and now in the possession of the Landsdowne family, is preserved at their family home at Bowood House in Wiltshire.

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ÇABEJ, EQREM (6 August 1908–13 August 1980). Scholar and historical linguist. Çabej was born in Eskişehir, Turkey, and finished his elementary schooling in **Gjirokastra** in 1921. He studied in Austria, in Klagenfurt (1923–1926), Graz (1927), and, in particular, Vienna (1930–), where he received a solid training in historical linguistics. It was there that he attended the lectures of Paul Kretschmer (1866–1956), Carl Patsch (1865–1945), Nikolai Trubetzkoy (1890–1938), and especially **Norbert Jokl**, who instilled in him an interest in the historical development of his native language. He completed his doctorate in Vienna on 7 October 1933 with the dissertation “Italoalbanische Studien” (“Italo-Albanian Studies”; Vienna, 1933). On his return to Albania, he worked as a secondary school teacher in **Shkodra** (1934), and later in **Elbasan** (1935), **Tirana**, and Gjirokastra; thereafter, he was considered one of the country's leading scholars. From 1939 to 1940 he taught once again in Tirana, but in September

1942 he refused to join the newly created Institute of Albanian Studies there for political reasons. He was in Rome until July 1944 but then returned to Albania. In 1947, he was appointed as a member of the Institute of Sciences, forerunner of the University of Tirana, and served from 1952 to 1957 as professor for the history of Albanian and historical phonology. In 1972, he became a founding member of the Academy of Sciences. Despite the isolation in which he lived during the long years of the Stalinist dictatorship in Albania, he achieved renown as a linguist and scholar at home and abroad. He died in Rome. The University of Gjirokastra now bears his name.

Eqrem Çabej is the author of over 200 publications, many on the Albanian **language**, but also on **literature** and folklore. His earliest scholarly publications of substance date from the mid-1930s. He is remembered in particular for his two-volume critical edition of *Meshari i Gjon Buzukut, 1555* (*The Missal of Gjon Buzuku, 1555*; Tirana, 1968) and his seminal etymological research, such as *Studime etimologjike në fushë të shqipes* (*Etymological Studies in the Field of Albanian*; Tirana, 1976, 1996). Much of his work was republished in the nine-volume edition *Studime gjuhësore* (*Linguistic Studies*; Prishtina, 1986–1989).

ÇAJUPI, ANDON ZAKO (27 March 1866–11 July 1930). Poet and playwright. Born in Sheper, a village in the Upper Zagoria region of southern Albania, Çajupi was the son of a rich tobacco merchant, Harito Çako, who did business in Kavala and Egypt. The young Andon Zako, who was later to adopt the pseudonym Çajupi, attended Greek-language schools in the region and in 1882 immigrated to Egypt, where he studied for five years at the French lycée Sainte Catherine des **Lazaristes** in Alexandria. In 1887, he went on to study law at the University of Geneva. Çajupi remained in Switzerland for two or three more years, during which time he married a girl named Eugénie, who gave birth to their son, Stefan. He completed his law degree on 24 October 1892, but Eugénie died that same year, a tragic loss for the poet. Çajupi returned to Kavala, leaving his small son in the charge of his mother, Zoica.

About 1894–1895, he went back to Egypt and articulated for three years with a German law firm in Cairo. His legal career came to a swift conclusion, however, when he made the strategic mistake of

defending a French company in a dispute against the interests of the khedive. Financially independent, however, Çajupi bore this professional calamity with ease. He withdrew to his villa in Heliopolis near Cairo and devoted himself subsequently to literature and to the consolidation of the thriving Albanian nationalist movement in Egypt. In the years following Albanian independence, Çajupi continued to play an active role in the Albanian community on the Nile, organized as it was in various patriotic clubs and societies at odds with one another over political issues. The poet died at his home in Heliopolis. His remains were transferred to Albania in 1958.

The most significant phase of Çajupi's literary and nationalist activities was from 1898 to 1912. By 1902, he was an active member of the Albanian Fraternity of Egypt (*Vëllazëria e Egjiptit*) and that same year published the poetry volume for which he is best remembered, *Baba-Tomorri* (*Father Tomorr*; Cairo, 1902). This collection, named after **Mount Tomorr** in central Albania, the Parnassus of Albanian mythology, contains light verse on mostly nationalist themes and is divided into three sections: Fatherland, Love, and True and False Tales. The work was an immediate success. Indeed, no volume of Albanian poetry had been so popular among Albanians at home and abroad since the collections of **Naim bey Frashëri**. Çajupi did not confine himself to the romantic nostalgia of earlier poets in exile. Nationalist he was, but he was also aware of the dreary realities of life in his homeland. One of the most memorable ballads in this collection, *Fshati im* (*My Village*), focuses on the inequalities of patriarchal society. Though by far the most significant volume of verse in the early years of the 20th century, *Baba-Tomorri* was not Çajupi's only publication. In 1921, he translated 113 fables of La Fontaine (1621–1695) in *Perralla* (*Fables*; Heliopolis, 1920–1921), and soon thereafter completed a selection of Sanskrit verse, *Lulé te Hindit* (*The Flowers of India*; Cairo, 1922), which he had adapted from a French anthology and dedicated to **Faik bey Konitza**.

Çajupi was also a playwright, author of a verse tragedy on **Scanderbeg** entitled *Burr' i dheut* (*The Earthly Hero*), written in 1907. This was followed by a one-act original comedy, *Pas vdekjes* (*After Death*), written in 1910. Another drama in verse, which remained unpublished during his lifetime, was the four-act situation comedy,

Katërmbëdhjetë vjeç dhëndër (*A Bridegroom at Fourteen*). See also LITERATURE, ALBANIAN.

CAMAJ, MARTIN (21 July 1925–12 March 1992). Scholar, linguist, and writer. Martin Camaj was an emigrant writer of significance to both Albanian scholarship and modern Albanian prose and poetry. He was born in the village of Temal, in the **Dukagjini** region of the northern Albanian Alps, and benefited from a classical **education** at the **Jesuit** Saverian college in **Shkodra**. Camaj managed to flee Stalinist Albania in 1949, and after an initial period in Kosovo, he studied at the University of Belgrade. From there he went on to do postgraduate research in Italy, where he taught Albanian and finished his education in linguistics at the University of Rome in 1960. From 1970 to 1990, he was professor of Albanian studies at the University of Munich and lived in the mountain village of Lenggries in Upper Bavaria until his death on 12 March 1992.

Camaj's academic research focused on the Albanian **language** and its dialects, in particular those of southern Italy. He was also active in the field of folklore. Among his major publications in these fields are *Il Messale di Gjon Buzuku: contributi linguistici allo studio della genesi* (*The Missal of Gjon Buzuku: Linguistic Contributions to the Study of the Genesis*; Rome, 1960); *Albanische Wortbildung: die Bildung der älteren Nomina im Albanischen* (*Albanian Morphology: The Construction of the Older Substantives in Albanian*; Wiesbaden, 1966); *Lehrbuch der albanischen Sprache* (*Handbook of the Albanian Language*; Wiesbaden, 1969); *La parlata albanese di Greci in provincia di Avellino* (*The Albanian Dialect of Greci in the Province of Avellino*; Florence, 1971); *Die albanische Mundart von Falconara Albanese in der Provinz Cosenza* (*The Albanian Dialect of Falconara Albanese in the Province of Cosenza*; Munich, 1977); *Albanian Grammar with Exercises, Chrestomathy and Glossary* (Wiesbaden, 1984); and *La parlata arbëreshe di San Costantino Albanese in provincia di Potenza* (*The Arbëresh Dialect of San Costantino Albanese in the Province of Potenza*; Rende, 1993). He was also the coauthor of a volume of Albanian folktales in German, *Albanische Märchen* (*Albanian Folk Tales*; Düsseldorf, 1974).

Martin Camaj began his literary career with poetry, a genre to which he remained faithful throughout his life, though in later years

he devoted himself increasingly to prose. His first volumes of classical verse, *Nji fyell ndër male* (*A Flute in the Mountains*; Prishtina, 1953) and *Kânga e vërrinit* (*Song of the Lowland Pastures*; Prishtina, 1954), were inspired by his native northern Albanian mountains, to which he never lost his attachment, despite long years of exile and the impossibility of returning. His collections *Legjenda* (*Legends*; Rome, 1964) and *Lirika mes dy moteve* (*Lyrics between Two Ages*; Munich, 1967), which contained revised versions of a number of poems from *Kânga e vërrinit*, were reprinted in *Poezi 1953–1967* (*Poetry 1953–1967*; Munich, 1981). Camaj's mature verse shows the influence of the hermetic movement of Italian poet Giuseppe Ungaretti (1888–1970), who was his teacher in Rome. The metaphoric and symbolic character of his language increased with time, as did the range of his poetic themes. Camaj's language is discreet, reserved, and trying at times, although the author himself regarded the term *hermetic* as coincidental. He relies on the traditional and colorful linguistic fountainhead of his native **Gheg** dialect to convey a poetic vision of his pastoral mountain birthplace near the **Drin** River, with its sparkling streams and shining forests. His verse has appeared in English in the volumes *Selected Poetry* (New York, 1990) and *Palimpsest* (Munich, 1991).

Camaj's first major prose work was *Djella* (*Djella*; Rome, 1958), a novel interspersed with verse about the love of a teacher for a young girl of the lowlands. This was followed 20 years later by the novel *Rrathë* (*Circles*; Munich, 1978), which has been described as the first psychological novel in Albanian. After *Shkundullima* (*Quaking*; Munich, 1981), a collection of five short stories and one play, came the novel *Karpa* (*Karpa*; Rome, 1987), which is set on the banks of the River Drin in the year 2338, a long prose work that Camaj preferred to call a parable. General themes in Martin Camaj's work are the loss of tradition, loneliness in a changing world, and the search for one's roots. Needless to say, his works only became known to the Albanian public after the fall of the dictatorship. Up until then, only a handful of people in Albania had ever heard of him. His prose and poetry were first made widely available in the Balkans in the five-volume edition *Vepra letrare* (*Literary Works*; Tirana, 1996). See also LITERATURE, ALBANIAN.

CAMARDA, DEMETRIO (23 October 1821–13 April 1882). Arbëresh philologist. Among the cultural leaders of the Arbëresh in the 19th century whose publications on Albanian **language** and **literature** gave impetus not only to the Albanians of Italy but also to the **Rilindja** movement in the motherland was philologist and folklorist Demetrio Camarda, known in Albanian as Dhimitër Kamarda. He was born in Piana degli Albanesi in Sicily and studied for the priesthood at the college of the Propaganda Fide in Rome. After being ordained in the Byzantine rite in 1844, he lived in Naples and in his native village until 1848, when he was expelled from the Kingdom of the Two Sicilies by the Bourbon authorities for allegedly having collaborated with the liberals. He fled first to Rome and then to the **Benedictine** monastery of Cesena. In 1852, he was appointed teacher at a secondary school in Leghorn (Livorno), where he spent the rest of his life as a parish priest of the Greek Catholic community.

Camarda is remembered for his *Saggio di grammatologia comparata sulla lingua albanese* (*Essay on the Comparative Grammar of the Albanian Language*; Leghorn, 1864), one of the first works of Albanian diachronic philology, in which he attempted to prove the strong affiliation of the Albanian language with Greek, contradicting German comparative linguist **Franz Bopp**, who had demonstrated its direct Indo-European origin in 1854. This work was followed by *Appendice al saggio di grammatologia comparata* (*Appendix to the Essay on Comparative Grammar*; Prato, 1866), a collection of Arbëresh folk songs. Camarda also wrote a grammar of Albanian and published a book of Albanian poetry dedicated to Dora d'Istria, entitled *A Dora d'Istria gli Albanesi* (*To Dora d'Istria, the Albanians*; Leghorn, 1870). He died in Leghorn.

ÇAMËRIA. Region, also known as Chameria, extending from the southern tip of Albania into what is now northern Greece, the region of Janina. The city of Janina and much of the Çamëria region, formerly populated to a large extent by Albanian Muslims and Christians, was given to Greece on the basis of the report of the **International Boundary Commission** in 1913. In June 1944, the Albanian Muslim population of Çamëria, a total of 40,000 individuals, was expelled en masse from Greece into Albania, and their property and

assets were confiscated by the Greek authorities. They have not yet been given official permission to return, or received compensation.

The so-called Çamërian question, and the issue of **minority** rights in the two countries in general, have long constituted an element of discord in Greek–Albanian relations. The problems of return and restitution of or compensation for lost property, long taboo in Greece, were brought up by the Council of Europe for the first time in late 2002.

There are about 200,000 people of Çam origin in Albania. They are represented at the political level by the Party for Justice and Integration, founded in 2004. The party won a seat in parliament in June 2009 and joined the government coalition.

ÇAMI, FOTO (4 October 1925–?). Political figure of the **communist** period. Foto Çami was born in Labova in the **Gjirokastra** region and served as the political commissar of a partisan unit during **World War II**. He studied philosophy at the University of **Tirana** and was thus given the honorary title “professor.” On 7 November 1971, he became a full member of the Central Committee and in 1986 a full member of the Politburo. Çami was chairman of the foreign relations committee of the Albanian **parliament** from 1983 to 1990 and secretary of the Central Committee from 1985 to 1990. He was tried together with nine other members of the Politburo and sentenced to prison on 30 December 1993. On 20 June 1996, he was then sentenced to life in prison for crimes against humanity.

ÇAMI, MUHAMET. *See* KYÇYKU, MUHAMET.

ÇARÇANI, ADIL (5 May 1922–13 October 1997). Political figure of the **communist** period. Adil Çarçani was born in the village of Fushë-Bardhë in the district of **Gjirokastra** and took part in the communist resistance movement during **World War II** as the assistant commander of an assault brigade. He studied economics, and in 1955–1965 he was minister of industry, mining, and geology. In 1965–1982, he served as deputy prime minister and from 4 January 1982 to 22 February 1991 as **prime minister**.

Çarçani was a full member of the Central Committee from 1956 to 1991 and a full member of the Politburo from 1961 to 1991. He was chairman of the commission for the total electrification of the country

from 1966 to 1971 and headed economic delegations to **China** to sign credit agreements in September 1968 and July 1975. On 2 July 1994, after the fall of the dictatorship, he was sentenced to five years of prison for abuse of power, but the sentence was suspended due to his age and failing health. He died in **Tirana**.

CASTRIOTTA, GEORGE. *See* SCANDERBEG.

CATHOLICISM. The final rupture between Roman Catholicism and Byzantine **Orthodoxy** took place in 1054 after Pope Leo IX (r. 1048–1054) directed his representative in Constantinople to leave a papal bull on the altar of the Church of Saint Sophia, anathematizing the “seven mortal heresies” of the Greeks and excommunicating the patriarch of Constantinople. The patriarch, in turn, anathematized the pope, thus making the Oriental or Eastern Schism inevitable. Most of central and southern Albania opted for the Byzantine rite, but northern Albania, under the influence of Italy, Venice, and the Crusaders, remained in communion with the Latin Church. With the creation of the Slav principality of Dioclea (corresponding to modern Montenegro), the metropolitan See of Bar (Antivari), which was set up in 1089, became responsible for most of the dioceses in northern Albania, and, consequently, for most Albanian Catholic settlements at the time: Ulcinj, **Shas**, **Shkodra**, **Drisht** (Drivastum), Pult (Polatum), Sapa, and Shurdhah (**Sarda**). During the brief Venetian occupation of the early 13th century (1204–1212), an archdiocese was also established in **Durrës** (1204), with a number of suffragans.

The Catholic Church put up much resistance to the Ottoman occupation of Albania, which began in 1393 with the conquest of the fortress of Shkodra. Opposition was at its height in the age of **Scanderbeg**, who initially received much support from Venice, the pope, and the Kingdom of Naples. Scanderbeg was widely admired in the Christian world for his resistance to the Turks and was given the title “Athleta Christi” by Pope Calixtus III (r. 1455–1458). After Scanderbeg’s death in 1468 and the collapse of organized Albanian resistance to the Turks, however, the position of the Catholic Church in Albania became much more precarious. It is known that in 1577, northern and central Albania were still staunchly Catholic, but by the early decades of the 17th century, an estimated 30 to 50 percent of the **population**

of northern Albania had “turned Turk,” that is, had converted to **Islam**. In 1599, there were no more than 130 Catholic priests left in the country, most of whom had little education. It can be assumed that the Albanians converted to Islam not for theological reasons, but primarily to escape oppression and the harsh taxes imposed by the Porte on the “infidels.” Many Albanian Catholics initially retained their Christian faith in the privacy of their homes but adopted Muslim names and customs for use in public. This **Crypto-Christianity** proved to be a pragmatic and very Albanian solution to an existential problem faced by Catholics living in the Ottoman-occupied Balkans.

The survival of Catholicism in the northern mountains can be attributed to the untiring missionary activities of the **Franciscans**. The Albanian tribesmen themselves never seem to have taken the intricacies of Catholic dogma too seriously, however, and apostolic visitors to the country were often scandalized by the moral and ecclesiastical conditions in the mountains. In 1703, during the reign of the albanophile Pope Clement XI (r. 1700–1721), himself said to have been of Albanian descent on his mother’s side, the Croatian archbishop and visitor apostolicus, Vincentius Zmajevich (1670–1745), convoked an **Albanian Council** in 1703 and attempted to impose the provisions of the Council of Trent upon the rather lax tribesmen.

Despite the activities of the **Jesuits**, who opened a pontifical seminary in Shkodra in 1859, conversions to Islam continued unabated throughout the 19th century. The majority of the highland tribes, however, resisted conversion to Islam. In 1881, among the 19 tribes north of the **Drin** River, there were 35,000 Catholics, 15,000 Muslims, and 220 Orthodox. In 1886, Shkodra replaced Bar as the metropolitan see for most of Albania.

In 1940, the structure of the Catholic hierarchy was as follows: an archbishop in Shkodra with sees in Pult, Sapa, and **Lezha**; an archbishop in Durrës with no suffragans; the Abbey Nullius of Saint Alexander of Orosh directly subordinate to the Holy See in Rome; and an apostolic administration for central and southern Albania under the jurisdiction of the archbishop of Durrës. At the end of **World War II**, there were 253 Catholic churches and chapels in Albania, 2 seminaries, 10 monasteries, 20 convents, 15 orphanages and asylums, 16 Catholic schools, and 10 charitable institutions. Catholics today make up 10 percent of the population of Albania and **Kosovo**.

With the **communist** takeover in 1944 under a largely **Tosk** leadership, the Catholic Church, with its power base in Shkodra, began to be the object of substantial persecution. General **Mehmet Shehu**, in a public address there on 28 January 1945, called the Catholic Church a “nest of reaction” and warned that its leaders would receive their “just” rewards before the people’s court. The apostolic nuncio to Albania, Monsignor Leone G. B. Nigris, was arrested in May 1945 and expelled from the country as a *persona non grata*. Most native priests and Italian missionaries were imprisoned, and some were put to death after show trials in 1946. The Church was cut off from all ties with Rome and the outside world.

Virtually all Scutarine clergymen and intellectuals suffered under the new regime. The priest and playwright **Ndre Zadeja**, the priest and poet **Lazër Shantoja** (1892–1945), the priest and poet **Bernardin Palaj**, the novelist **Anton Harapi**, and the publicist Gjon Shllaku (1907–1946) were executed, and the priest, prose writer, and publisher Dom **Ndoc Nikaj**, the father of 20th-century **Gheg** prose, died in prison.

On 24 April 1949, a large show trial was held in the Republika cinema in Shkodra during which a number of Catholic dignitaries were accused of spying for Yugoslavia and were executed. According to a report by the National Committee for a Free Albania in 1953, of the 93 Catholic clergymen in Albania in 1945, 10 were free, 24 had been murdered, 35 were in prison, 10 had died or disappeared, 11 had been drafted, and 3 had escaped abroad. The Albanian Catholic Church, isolated from support abroad, was thus virtually decimated by the early 1950s, although it continued to function formally over the next decade and a half. The pressure decreased after 1951 but resumed again toward the end of the 1950s. In 1967, the Catholic Church in Albania was dissolved entirely when all forms of organized **religion** were banned.

Diplomatic relations with the Vatican were reestablished on 7 September 1991 after the definitive fall of the dictatorship. Among the orders that returned to Albania are the **Jesuits**, the Franciscans, and the Salesians. Pope John Paul II visited **Tirana** and Shkodra on 25 April 1993 and laid the cornerstone for a new St. Paul’s Cathedral in Tirana, which was inaugurated on 26 January 2002.

CEKA, HASAN (25 August 1900–11 January 1998). Archeologist.

Hasan Ceka was born in **Elbasan**. He attended a Turkish-language school in Macedonia before returning to his native town in 1910. In November 1919, his family sent him to Austria, initially to Wels and Linz. After secondary school graduation in 1925, he studied at the Faculty of History of the University of Vienna, from which he graduated in 1930, specializing in archeology. On his return to Albania, he was appointed to the tiny museum of archeology, and later, representing the Albanian authorities, took part in archeological expeditions and excavations under Léon Rey in **Apollonia** and **Luigi M. Ugolini** in **Butrint**. From 1942 to November 1944, he served as secretary-general at the ministry of **education**. After the war, he continued to work for the museum of archeology and became a member of the Institute of Sciences. He led excavations in Apollonia from 1947 to 1972, when he retired.

Hasan Ceka is the author of numerous scholarly articles on archeology published from 1948 onward. He is remembered in particular for *La question de numismatique illyrienne: avec un catalogue des monnaies d'Apollonie et de Dyrrachium* (*Question of Illyrian Numismatics: With a Catalog of Coins from Apollonia and Durrës*; Tirana, 1972). In his final years he published *Në kërkim të historisë ilire* (*In Search of Illyrian History*; Tirana, 1998).

CEKA, NERITAN (11 February 1941–). Archeologist, political figure, and high-ranking member of the Democratic Alliance Party (PAD). Neritan Ceka was inspired by his father, **Hasan Ceka**, to devote his energies to archeology. He is currently one of the most influential archeologists in Albania as well as a leading political figure. He was a founding member of the **Democratic Party** in 1990, and in 1992 became head of the Democratic Alliance Party, which broke away from **Sali Berisha**'s Democratic Party. Ceka served as minister of the interior from 25 July 1997 to 18 April 1998, and as head of the **parliamentary** committee for national security from 1998 to 2005. His party lost out in the elections of June 2009. As an archeologist, he has published *Ilirët* (*The Illyrians*; Tirana, 2000); *Apollonia: Its History and Monuments* (Tirana, 2005); *The Illyrians to the Albanians* (Tirana, 2005); and in coauthorship with **Muzafer**

Korkuti, *Arkeologjia: Greqia, Roma, Iliria* (Archeology: Greece, Rome, Illyria; Tirana, 1993).

ÇEKREZI, KOSTANDIN. See CHEKREZI, CONSTANTINE.

ÇELEBI, EVLIYA. See EVLIYA ÇELEBI.

CENTER FOR ALBANOLOGICAL STUDIES (QENDRA E STUDIMEVE ALBANOLOGJIKE) (2008–). In a major reform, the **Academy of Sciences** of Albania was deprived of most of its research functions, which were transferred to the universities and research centers. For the important field of Albanian studies, a new Center for Albanological Studies was created in April 2008, encompassing the Institute of History (*Instituti i Historisë*), the Institute of Linguistics and **Literature** (*Instituti i Gjuhësisë dhe i Letërsisë*), the Institute of Folk Culture (*Instituti i Kulturës Popullore*), and the Institute of **Archeology** (*Instituti Arkeologjik*). The director of the new center is **Ardian Marashi**.

CENTRAL COMMITTEE FOR THE DEFENSE OF THE RIGHTS OF THE ALBANIAN PEOPLE (KOMITET QENDROR PËR MBROJTJEN E TË DREJTAVE TË KOMBËSISË SHQIPTARE) (1877). Association founded by a group of leading Albanian intellectuals, including **Abdyl bey Frashëri**, **Naim bey Frashëri**, **Sami bey Frashëri**, **Jani Vreto**, **Pashko Vasa**, **Zija Prishtina**, **Mehmet Ali Vrioni** (1842–1895), and **Koto Hoxhi** (1824–1895), in Istanbul in December 1877, with a view to obtaining some measure of autonomy for the Albanians within the Ottoman Empire. The national question became more urgent for Albanian intellectuals following the Russian and Serbian victory over the Ottoman Empire on 31 January 1878 and the Treaty of San Stefano of March 1878, which provided for the annexation of much Albanian-speaking territory by the newly autonomous Bulgarian state and by the now independent kingdoms of Montenegro and Serbia. The subsequent **Congress of Berlin** on 13 June 1878 confirmed the independence of Romania, Serbia, and Montenegro and an autonomous government in Bulgaria, but the interests of the Albanians had been entirely overlooked. The Central

Committee for the Defense of the Rights of the Albanian People can be seen as a precursor to the **League of Prizren**.

CHAMERIA. *See* ÇAMËRIA.

CHEKREZI, CONSTANTINE (1892–10 January 1959). Albanian American publisher and writer, known in Albanian as Kostandin or Kost Çekrezi. Constantine Anastas Chekrezi was born in the village of Ziçisht in the **Korça** area and graduated from a Greek secondary school in 1909. He studied in Salonika and Athens, and after losing his job as an interpreter for the **International Control Commission** as a result of the outbreak of **World War I**, he immigrated via Italy to the United States at the invitation of the **Vatra Federation**. In Boston, he was put in charge of the Vatra newspaper *Dielli* (*The Sun*) for a time until the latter was taken over by **Fan Noli**. Like **Faik bey Konitza**, Chekrezi studied at and graduated from Harvard University (1916–1918). It was in Boston, too, that he published an ephemeral semimonthly periodical called *Illyria*, from March to November 1916, and in early 1919 he took over editorship of Fan Noli's monthly *Adriatic Review*. He also served as Albanian high commissioner to Washington, where he died.

Chekrezi was the author of a number of monographs in Albanian and English, in particular several lengthy works of history in Albanian, which in their scope were quite impressive for the time. They include *Albania Past and Present* (New York, 1919); *Kendime per rjeshten e funtme te shkollave filltare* (*Readings for the Last Grade of Elementary Schools*; Boston, 1921); *Histori e Shqipërisë* (*History of Albania*; Boston, 1921); *Histori e vjetër që në kohërat e Pellasgëve gjer në rrëniën e Perandorisë romane* (*Ancient History from the Times of the Pelasgians up to the Fall of the Roman Empire*; Boston, 1921); *Histori e re e Evropës* (*Modern History of Europe*; Boston, 1921); *Historia mesjetare e Evropës që në rëniën e Romës gjer në rëniën e Kostantinopojës 478–1453* (*Medieval History of Europe from the Fall of Rome to the Fall of Constantinople 478–1453*; Boston, 1921); and the first English–Albanian dictionary, *Chekrezi's English–Albanian Dictionary, Fjalor inglisht–shqip* (Boston, 1923).

CHETTA, NICOLA (1742–19 November 1803). *Arbëresh* poet and writer. Nicola Chetta, known in Albanian as Nikollë Keta, was born in Contessa Entellina (Alb. *Kundisa*), the oldest Albanian settlement in Sicily, founded between 1450 and 1467. He was taught at the Greek seminary in Palermo by Giorgio Guzzetta (1682–1756) and the scholar Paolo Maria Parrino (1710–1765). In 1777, Chetta became rector of the seminary himself. As a poet, he wrote both religious and secular verse in Albanian and Greek, and has the honor of having composed the first Albanian sonnet (1777).

Chetta was an imaginative poet, though his verse is not distinguished by any sublime inspiration or unusually refined metric or linguistic skill. His significance, on the whole, lies more in the variety and universality of his scholarly endeavors as a lexicographer and linguist, a “creative” historian much influenced by Paolo Maria Parrino and Giorgio Guzzetta, a theologian of Neoplatonic proclivities, and a public and religious figure in his capacity as rector of the Greek seminary.

CHINA, RELATIONS WITH. Sino–Albanian relations began in the mid-1950s in the framework of solidarity and friendship between the countries of the **communist** bloc. On 14 October 1954, agreements were signed on scientific and technical cooperation, and on 3 December of that year, China granted Albania a long-term loan. **Enver Hoxha** and **Mehmet Shehu** visited China in October 1956.

The years 1961 to 1978 marked the Sino–Albanian alliance. The Albanian leadership had broken off relations with Moscow, and the People’s Republic of China was more than glad to replace the Soviet Union as Albania’s protector in Europe. An Albanian delegation to China under **Spiro Koleka** had already signed important economic loan and trade agreements with China in early 1961. The loans, amounting to US\$123 million, were designed to cover the running costs of Albanian investment projects. By 1962, China accounted for 65 percent of Albanian imports and 29 percent of Albanian exports. Most of these goods were shipped to and from China by a special Albanian–Chinese shipping company founded on 26 December 1961.

On 10–17 January 1964, Chinese **prime minister** Chou En-Lai visited Albania, and on 11–12 February that year, the **Party of Labor** concentrated its 12th plenary session on relations with China. In the

following years, about 6,000 Chinese experts flooded into Albania to assist in economic development and finish the large-scale industrial projects the Soviets had left behind them. Many young Albanians were also sent to China to study.

The Cultural Revolution, which began in China in November 1965, was echoed in Albania in March 1966 in a campaign for the revolutionizing of Albanian culture, which was directed against bureaucracy and corruption. However, there were few elements of Chinese socialism that the Albanian leadership followed, except denouncing the two superpowers. There was never a real cultural revolution in Albania, no Red Guards, and certainly no destabilization of the political leadership.

Good relations continued in the early 1970s. On 27 November 1974, regular flights were inaugurated between **Tirana** and Beijing. Albania imported far more from China than it exported, and the enormous trade deficit it incurred soon became a problem. China, a developing country itself, was not in a position to keep Albania afloat forever. In 1975, China demanded that Albania begin paying back some of the loans, which Albania was not able to do. These financial problems marked the beginning of the end of the Sino-Albanian alliance. China gradually reduced its exports to Albania and stopped them completely in 1978.

Enver Hoxha had criticized the Chinese leadership at the seventh party congress, 1–7 November 1976, and on 7 July 1977 an article appeared in the daily newspaper, *Zëri i popullit* (*The People's Voice*), denouncing the Chinese “theory of the three worlds” as antirevolutionary. On 7 July 1978, China withdrew its experts and blocked all further economic and military assistance to the country. The Sino-Albanian alliance was officially ended on 29 July 1978 with an exchange of letters between the two central committees.

Diplomatic relations, however, were not interrupted, and since the fall of the communist dictatorship, normal commercial and political relations with China have resumed. In the mid-1990s, there was a small Chinese emigrant community in Albania and no less than five Chinese restaurants in Tirana at one time. All have since closed.

On 15 February 1993, a trade and investment agreement was signed in Beijing by foreign minister Alfred Serreqi. His visit was reciprocated by Chinese foreign minister Qian Qichen in Tirana on

10–12 September 1993. On 16–19 January 1996, President **Sali Berisha** paid an official visit to China at the invitation of Jiang Zemin.

On 13–20 September 2004, Socialist **Prime Minister Fatos Nano** visited China and signed an agreement on economic cooperation. He was received by the Chinese head of state, Hu Jintao. Sino–Albanian relations were overshadowed in May 2006 by Albania’s willingness to take in 15 Uighur nationalist prisoners from Guantanamo Bay.

On 5–8 September 2007, a high-ranking delegation of the Chinese Communist Party under Wang Jiarui visited Albania. President **Bamir Topi** asked, among other things, for Chinese support for **Kosovo**. Chinese opposition to the independence of Kosovo in February 2008 caused much disappointment among the Albanians. Prime Minister Berisha visited China in the spring of 2009.

In China, there are still some 200 people from the time of the alliance who can speak Albanian, and in Albania one can also find a number of people who speak good Chinese.

CHRISTIANITY. Christianity arrived early on Albanian soil. First to have preached the gospel in Albania may have been Saint Paul himself, who stated: “So from Jerusalem all the way around to Illyricum, I have fully proclaimed the gospel of Christ” (Romans 15:19). The Apostle Andrew is also believed to have preached in Epirus. The coastal port of **Durrës** is said to have been inhabited by 70 Christian families by AD 58. It was a prominent **religion** in Albania in the fourth and fifth centuries, long before there were any traces of the Albanian people as we know them today. Christianity seems to have approached the Roman provinces of Praevalis, New Epirus, and Old Epirus from southern Dalmatia (Salona) in the fourth and fifth centuries, and by the fifth century, the new religion had already begun to penetrate the interior of the country. Among the Church dignitaries who attended the first ecumenical Council of Nicaea in AD 325, called by Emperor Constantine I (r. 307–337) to deal with the problems raised by Arianism, were a number of bishops from Dardania and Macedonia Salutare, which correspond to modern-day eastern Albania and **Kosovo**. In AD 343–344, five or six bishops from Dardania, New Epirus, and Old Epirus also attended the Council of Sardica.

The initial division of the Roman Empire took place in the year AD 395, with Illyria finding itself on the political and ecclesiastical border between the two new empires. As such, northern Albania came under the sway of the pope in Rome, and southern Albania fell under the ecclesiastical authority of the eastern Church in Constantinople. The Slavic invasion of Albania in around 600 brought any ecclesiastical structures that there may have been in Albania to an abrupt end, however, and little is known of the country in the following centuries. Albanian territory was attached to the patriarchate of Constantinople in 732 under the reign of Emperor Leo III the Isaurian (r. 717–741) and new bishoprics were set up early in the ninth century in **Kruja**, Stephaniaca at the mouth of the **Ishëm** River, **Lezha**, and Chounavia.

The division of Christianity into two main faiths, western **Catholicism** and eastern **Orthodoxy**, became definitive with the condemnation of the patriarch of Constantinople by Pope Leo IX (r. 1048–1054) in 1054. In the following centuries, Albanian territory continued to constitute the ecclesiastical, political, and often military border between the Roman Catholic West and the Byzantine East. Northern Albania drifted into the Catholic fold under the influence of Italy, Venice, and, in particular, the Crusaders, whereas most of central and southern Albania remained derivatively Byzantine Orthodox.

CHRISTOFORIDËS, KÛNSTANTINOS. *See* KRISTOFORIDHI, KOSTANDIN.

ÇIFTELI. The mandolinlike *çifteli* is a lively, long-necked, two-stringed instrument popular in northern Albania and **Kosovo**, where it is the epitome of folk **music**. The word *çifteli* is related to the Albanian *çift*, “in twos, a pair.”

CIKO, ZHANI (8 December 1945–). Conductor and violinist. Zhani Ciko was born and raised in **Tirana**. He graduated from the state conservatory, now the Academy of Fine Arts, in 1967. After years as a violin soloist and concert master, he was appointed director of the Tirana symphony orchestra in 1973. In 1989, he taught violin at the Jordan Misja Art School, of which he later became the director.

Since 1989, Ciko has been director and conductor of the symphony orchestra of **Radio** Tirana. *See also* MUSIC.

CIMOCHOWSKI, WAŁAW (22 December 1912–4 July 1982).

Polish scholar and linguist. Waław Cimochoowski was born in Kursk in Russia and moved with his mother to Vilnius in Lithuania in 1922. He studied classics at the university there and finished a master's thesis in Indo-European linguistics under Jan Otrębski. In 1936, he won a scholarship to continue his research in Vienna, where he studied classics and Indo-European philology under Paul Kretschmer (1866–1956), Slavic philology under Nikolai Trubetzkoy (1890–1938), and Albanian under **Norbert Jokl**. His studies of Albanian inspired him to visit the country in 1937. It was there that he gathered the material for his doctoral thesis on the northern Albanian dialect of **Dushmani**, which was published many years later in a French-language version as *Le dialecte de Dushmani: description de l'un des parlers de l'Albanie du nord* (*The Dialect of Dushmani: Description of One of the Dialects of Northern Albania*; Poznań, 1951).

After his return to Vilnius, Cimochoowski worked as an assistant at the Department of Indo-European Linguistics until the outbreak of **World War II**. In the USSR, he joined the Polish Army and returned with it to Poland in 1945. In May 1948, he completed his doctorate in Poznań under Professor Otrębski and, beginning in November of that year, at the Department of General Linguistics there. Cimochoowski was subsequently professor at the universities of Poznań and Toruń and, until recently, was the only Polish specialist in Albanian studies. He visited Albania twice and gave lectures on the origins of the Albanian **language**. He retired in 1978 and died in Gdynia after a long illness.

Cimochoowski's primary field of interest was the Albanian language, in particular within the framework of Balkan and Indo-European linguistics. In addition to the *Dialect of Dushmani*, he is the author of over 30 articles, most of which deal with the Albanian language and Albanian studies in general.

CLIMATE. Albania has a primarily Mediterranean climate in coastal zones, characterized by hot and dry summers and mild, wet winters, though there is much sunshine throughout the year. Inland, the cli-

mate becomes sub-Mediterranean and then increasingly continental, with shorter, dry summers interrupted by thunder showers and cold winters. The temperatures are more extreme in the interior, both in summer and winter, and there can be much snow at higher altitudes. There are not only east–west, but also north–south variations in general climatic conditions. The dry period in summer is substantially shorter in **Shkodra** than in **Himara**. In southern Albania, there are 2,600 hours of sunshine a year, in central Albania 2,200 hours, and in the northeast of the country only 2,000 hours. On the coast, there is little precipitation in summer. Most regions of the country receive more than 900 millimeters of precipitation, and the northern Albanian Alps can get up to 3,500 millimeters.

COAL PRODUCTION. Albania has deep lignite reserves in four basins, in particular in the Tirana-Durrës basin, which represents 86 percent of total reserves. It is situated in the Krraba mountains southeast of **Tirana**. The thickness of the coal layer there is relatively limited, however. There are also lignite reserves in Memeliaj (**Tepelena**), Mborja and Denova (**Korça**), Alarup (**Pogradec**), and Priska (Tirana). There are no substantial hard coal reserves in the country.

The first lignite mine, at Memeliaj, was established in 1918. In 1939, there was an annual production of just 7,000 tons. Coal was long used for brick-making and lime-burning, but it now plays only a minor role as a source of energy in the Albanian economy, compared to **oil**, **electricity**, and wood. In 1998, coal satisfied only 0.8 percent of total primary energy consumption and only 0.3 percent of final energy consumption. From 1985 to 1990, production in the coal mining sector varied from 2 to 2.2 million tons per year. In 1990, it was 2.1 million tons, and in 1991 only 1.1 million tons. Since 1992, there has been a drastic decline, and current production is minimal. The coal sector currently employs fewer than a thousand persons, down from 5,200 in 1991.

The coal mining industry is thus facing serious trouble. In addition to problems related to outdated technology and the lack of investment funds, the industry has had difficulty finding markets due to competitive prices and the better quality of imported coal. Many unprofitable coal mines have, therefore, shut down. By 2006, there

was a net import of coal from abroad to meet domestic needs. *See also* MINERAL RESOURCES.

CODE OF LEKË DUKAGJINI. *See* KANUN OF LEKË DUKAGJINI.

COMMUNISM. Albania was and is a predominantly **agricultural** country. It had no **industry** until well into the 1930s and thus no proletariat to speak of. Therefore, communist ideas were slow to develop. The first Albanians to come into contact with Marxism and the ideals of the October Revolution in Russia were those who had been abroad, in particular in Russia, for a period of time in the 1920s. Among them were Bishop **Fan Noli** and his secretary, **Sejfulla Malëshova**, **Llazar Fundo**, and **Tajar Zavalani**. An initial Albanian Communist Party was founded in Moscow in August 1928. **Mehmet Shehu** took part in the Spanish Civil War as a member of the 12th International Brigade from 1938 to 1939 and joined the Spanish Communist Party there. He was later a member of the Italian Communist Party and returned to Albania in 1942 to join the partisan movement. **Ali Kelmendi**, who had been schooled by the Comintern in Russia from 1925 to 1930, returned to Albania to found clandestine communist groups, in particular the **Korça** group, which was formed in June 1929 under the influence of the Greek Archeio-Marxist group. In 1934, there was also a communist group at the **Franciscan** secondary school in **Shkodra**. Among its members were Qemal Stafa (1921–1942) and Fadil Hoxha, who was later to become a member of the presidium of the Yugoslav Communist Party. In 1940, a more Trotskyite-oriented youth group was created by Anastas Luli and Sadik Premtaj from the ranks of the Korça group.

In early **World War II**, several highly fragmented communist groups were in Albania, but total membership probably did not exceed 200. It is doubtful whether many early members of the movement knew much about communist philosophy and theory because there were no Albanian translations of any Marxist writings before 1941.

An attempt was made in the autumn of 1939 to unite the communist groups, but to no avail, and it was only in 1941, after the Comintern in the Soviet Union had called on communist parties around

the world to take part in the antifascist liberation struggle against **Germany**, that the Albanian communists, with strong support from Tito's emissaries Miladin Popović (1910–1945) and Dušan Mugoša (1914–1973), finally united to form a party that would lead the “people's liberation struggle.” The Communist Party of Albania (*Partia Komuniste e Shqipërisë*) was thus born in **Tirana** on 8 November 1941. It actually remained an appendage of the **Yugoslav** Communist Party until June 1948. *See also* KONARE; PARTY OF LABOR.

COMMUNIST PARTY. *See* PARTY OF LABOR.

CONFERENCE OF AMBASSADORS (1912–1913). The Conference of the Ambassadors, as it is known in Albanian history, was a conference held in London and representing the six Great Powers (**Britain**, France, **Germany**, Austria–Hungary, **Russia**, and **Italy**). It began its work on 17 December 1912 under the direction of the British foreign secretary, Sir Edward Grey (1862–1933), following the first **Balkan War** and the declaration of Albanian independence in **Vlora** on 28 November 1912. With regard to Albania, the ambassadors had initially decided that the country would be recognized as an autonomous state under the sovereignty of the sultan. After much discussion, however, they reached a formal decision on 29 July 1913 that Albania would be a sovereign state independent of the Ottoman Empire. It was to be ruled by a European prince to be selected by the Great Powers themselves, and an **International Control Commission** for Albania, composed of representatives of the six powers and one Albanian, would be set up to supervise the establishment of a government administration. The new gendarmerie was to be organized by Dutch officers. For the Albanians, the most momentous decision taken at this conference was the fixing of the borders—to appease the exaggerated territorial claims of Albania's neighbors, the Great Powers gave the whole of **Kosovo**, **Dibra**, Ohrid, and Monastir to **Serbia**, and, in the north, gave Hoti, **Gruda**, much of **Kelmendi** territory, as well as Plava and Gucia, to Montenegro. In the south, the conference established an **International Boundary Commission** in August 1913 to study the ethnicity of the local population and fix an exact border between Albania and **Greece**.

CONFERENCE OF PEZA (1942). In the summer of 1942, the **communists** called for a meeting to unite all the resistance groups, communist and noncommunist, to present a united front against the Axis forces. The conference took place in the village of Peza near **Tirana** on 16 September 1942, in the home of resistance fighter **Myslim Peza**. A total of 20 people took part, among whom were Myslim Peza, **Haxhi Lleshi**, Baba Faja Martaneshi, and royalist leader **Abaz Kupi**. **Mehdi bey Frashëri** was honorary chairman of the gathering, a fact later suppressed in communist historiography. The conference set in place a joint national liberation movement (*Lëvizje Naciona-lçlirimtare*) with a provisional eight-member council, among whom were **Enver Hoxha** and Abaz Kupi, though the movement was increasingly dominated by the communists and eventually broke apart.

CONGREGATION OF THE MISSION. *See* LAZARIST CONGREGATION.

CONGRESS OF BERLIN (1878). The Congress of Berlin was held by the Great Powers (**Britain**, France, **Germany**, Austria-Hungary, **Italy**, and **Russia**) in June and July 1878 to revise the Treaty of San Stefano, which Russia had forced upon the Ottoman Empire in that year, and to create stable political relations in the Balkans. It was chaired by Bismark, acting as an “honest broker.” The Congress recognized the independence of **Serbia**, Montenegro, and Romania, and made arrangements for a smaller, though autonomous Bulgaria, but Albanian concerns were completely ignored. All Albanian territories were returned to the control of the Ottoman Empire. The Albanians reacted to the Congress of Berlin by creating the **League of Prizren**.

CONGRESS OF LUSHNJA (1920). This conference of about 50 delegates from the various political factions and regions of Albania was held in late January 1920 in the central Albanian town of **Lushnja** to put an end to the seven years of anarchy that had followed the declaration of independence in November 1912. It designated a new government to be run by **Sulejman bey Delvina** and a four-man High Regency Council (*Këshilli i Lartë i Regjencës*), composed of

representatives of the four main religious groups in the country: **Aqif pasha Biçaku (Bektashi)**, Abdi bey Toptani (Sunni **Islam**), Mihal Turtulli (**Orthodox**), and **Luigj Bumçi (Catholic)**, to act as head of state. In order to outdo the previous and now illegal government in **Durrës**, Delvina set up his administration in **Tirana**, then a little town of 12,000 inhabitants, which from that year on served as the capital of Albania. The Congress of Lushnja thus laid the foundations for a modicum of political stability in Albania.

CONGRESS OF MONASTIR (1908). The lack of a definitive and universally accepted alphabet for the Albanian **language** was long an impediment to national unity and indeed to the goal of Albanian independence. On 14–22 November 1908, a congress was held in the Macedonian city of Monastir (Bitola) to decide upon a definitive alphabet for the Albanian language. The congress was convoked at the initiative of the Bashkimi (Unity) literary society under **Gjergj Fishta** and presided over by **Mid'hat bey Frashëri**, son of **Abdyl bey Frashëri**. It was attended by **Catholic**, **Orthodox**, and Muslim delegates from Albania and abroad, among them Shahin Kolonja (1865–1919), **Ndre Mjeda**, **Hilë Mosi**, and **Sotir Peci**. The three main alphabets under discussion were the Istanbul alphabet devised by **Sami bey Frashëri**, the Bashkimi alphabet supported by Gjergj Fishta and his Bashkimi literary society of **Shkodra**, and the Agimi alphabet of the *Agimi* literary society, represented by Ndre Mjeda. A committee of 11 delegates headed by Fishta was elected, and, after three days of deliberations, they resolved to support two alphabets: a modified form of Sami Frashëri's Istanbul alphabet, which was most widely used at the time, and a new Latin alphabet almost identical to the Bashkimi in order to facilitate printing abroad.

CONGRESS OF TRIESTE (1913). Gathering held in Trieste, then part of Austria–Hungary, on 1 March 1913. The Congress of Trieste (Alb. *Kongresi i Triestit*) was convened to show solidarity among Albanians from Albania and abroad for their country following the declaration of independence in **Vlora** on 28 November 1912. About 150 representatives from Albania, Romania, Bulgaria, **Italy**, **Egypt**, **Turkey**, and the **United States** attended to discuss the affairs of the nation. The congress recognized the provisional government set up

by **Ismail Qemal bey Vlora** and discussed the various candidates for the vacant throne. Among the candidates being discussed at the time were Ferdinand François Bourbon Orléans-Montpensier of France, Albert Ghika of Romania, Count Urach of Württemberg, the Egyptian prince Ahmed Fuad, and the son of the Marchese Castriota from Naples. Austria–Hungary promoted the congress, in particular to ensure the selection of a prince of its choice.

Scholar **Franz Nopcsa**, who subsequently proposed himself as candidate for the throne, was present at the congress and noted ironically in his memoirs: “After welcoming ceremonies the first evening, Marchese Castriota was chosen as honorary president of the congress and **Faik bey Konitza** was elected chairman. **Hilë Mosi**, Fazil Toptani, and **Dervish Hima** were also elected to the chair. The nomination of Konitza was not to the liking of Ghika since, when the latter was on the point of bringing up the issue of candidates to the Albanian throne, his old rival Faik prevented him from doing so. To have an ace in his hand, Ghika, who like many a Romanian had a long career as an impostor behind him, had cunningly succeeded in getting control of Ismail Qemali’s retarded son. Before the congress started, he traveled to Nice, where the Qemali family resided in virtual poverty, and, as Qemali himself was unable to attend, invited his son Tahir to the Albanian Congress in Trieste at his own expense, or, to be more precise, at the expense of Montpensier. All in all, there was nothing but hot air at the congress, aside from a dispute between the **Vlachs** and Albanians, during which the little nation of Vlachs, not even officially born yet, gave substantial proof of its fanaticism and Balkan megalomania, and from a further clash between the chairman Faik bey Konitza and the rather crooked **Nikolla Ivanaj**, who endeavored unsuccessfully to challenge the authority of the chairman simply in order to draw attention to himself. The day before the congress was to end, I therefore felt compelled to call Faik bey Konitza aside and inform him that the congress had as yet done no work at all and that the least one could expect from a political congress was a resolution. Faik agreed and I dictated to him a resolution which the congress was to telegraph to all the Great Powers the next day. The matter was attended to within half an hour, and the next day, Faik presented the document to the congress as a resolution. After a debate on the position of the Vlachs at the congress and in a future Albania,

which Faik overcame in favor of the Albanians by presenting the Vlachs more or less with an ultimatum, the resolution was accepted and, as such, my text was sent to the Great Powers as the congress resolution.”

CONSTITUTION. Early forms of a basic regulation of public life in Albania can be seen in the *Kanun of Lekë Dukagjini* and the other tribal codes. The first attempt at a real constitution was the so-called Statute of Lushnja, passed by the leaders of the **Congress of Lushnja** in January 1920, which sanctioned the monarchy that had been installed by the Great Powers in 1913. A republic was declared in 1925 based on the model of the French Third Republic, with a strong **presidency** under **Ahmet Zogu**. Three years later, Albania was transformed into a monarchy under Zogu as King Zog. This constitutional order was superseded in 1939 by the invasion of Italian forces, which swiftly passed a new constitution that year. The **communists**, who took power in 1944, promulgated a constitution of their own on 11 January 1946 that was heavily modeled on its Soviet counterpart and provided for a “people’s assembly” and a ban on all noncommunist parties. This document was replaced on 28 December 1976 by the Constitution of the People’s Socialist Republic of Albania, which sanctioned the “dictatorship of the proletariat” and the rule of the **Party of Labor** as the leading force in Albanian society.

The communist constitution remained in force until 29 April 1991, when it was replaced by an interim “basic law” that defined Albania as a parliamentary republic and facilitated the introduction of democracy, pluralism, and a market **economy**. A draft constitution proposed by **Sali Berisha** in 1994, which foresaw a strong American-type presidency, failed to meet public approval in a referendum held in the autumn of that year. The referendum was, however, more a political rejection of the **Democratic Party** and Sali Berisha than of the constitution itself.

The current Albanian constitution was approved by **parliament** on 21 August 1998, ratified in a referendum on 22 November, and adopted on 28 November 1998. It once again defines Albania as a parliamentary democracy, based on national sovereignty, that protects the basic rights of all Albanians. This document was modeled on the Italian Constitution and the German Basic Law, doing away

with the strong presidential system of the early Berisha years. It contains a preamble, 18 sections, and 183 articles. The 1998 Constitution foresees a unicameral legislature composed of 140 members, who elect the **president** of the Republic.

CONSTITUTIONAL COURT. The Albanian Constitutional Court (*Gjykata Kushtetuese*) arose with the advent of democracy in 1991 as a legal instrument to guarantee the new constitutional order in the country. It followed in the tradition of the Dictation Court (*Gjyqi i Diktimit*), set up on 2 May 1925. The Constitutional Court is composed of nine members, who are appointed by the state **president** with the consent of **parliament** for one nine-year term of office. The current president of the court is Vladimir Kristo (1947–) of Korça.

COPPER. *See* MINERAL RESOURCES.

CORDIGNANO, FULVIO (19 October 1887–9 May 1952). Italian scholar. Fulvio Cordignano was born in Moggia near Udine and entered the **Jesuit** order in Cremona on 19 October 1905. There he studied literature in 1908 and philosophy from 1909 to 1911. From 1912 to 1916, he taught seminarists at the Saverian college in **Shkodra**, and from 1917 to 1920, having been ordained as a priest on 23 December 1918, he pursued his studies in theology at **Catholic** establishments abroad: in Moravia, Hastings in southern England, Dublin in Ireland, and Leuven (Louvain) in Belgium. In 1921, he was in Rome where, during the following year, he worked for the church periodical *Civiltà Cattolica* (*Catholic Civilization*). In 1924, he returned to Shkodra, where he taught philosophy and literature. From 1926 to 1941, he served as a missionary for the Jesuit Visiting Mission (Missione Volante) and traveled widely in northern Albania. These years provided him with an in-depth knowledge of Albanian folklore and customs. The Highland people called him Pater Milan because of his northern Italian origins. He returned to Italy in 1942 and served in Padua until 1949, in Palermo in 1950, and finally in Gorizia in 1951. He died in Rome the following year.

Father Cordignano was an impassioned scholar and collector of Albanian folklore, and over the years he built up an impressive library, archive, and museum. Impressive, too, are his publications in the field

of Albanian studies. Among his major monographs are *Epopeja komtare e popullit shqyptar* (*The National Epic of the Albanian People*; Shkodra, 1925); *Lingua albanese [dialetto ghego]: grammatica, saggi di letteratura, fraseologia e proverbi* (*The Albanian Language (Gheg Dialect): Grammar, Samples of Literature, Phraseology and Proverbs*; Milan, 1931); a three-volume, 1,300-page magnum opus entitled *L'Albania attraverso l'opera e gli scritti di un grande missionario italiano, il P. Domenico Pasi S. J. 1847–1914* (*Albania through the Works and Writings of a Great Italian Missionary Pater Domenico Pasi S. J. 1847–1914*; Rome, 1933, 1934); *Dizionario albanese-italiano e italiano-albanese* (*Albanian–Italian and Italian–Albanian Dictionary*; Milan, 1934); *Geografia ecclesiastica dell'Albania: dagli ultimi decenni del secolo XVI alla metà del secolo XVII* (*Ecclesiastical Geography of Albania: From the Last Decades of the Sixteenth Century to the Middle of the Seventeenth Century*; Rome, 1934); *Dizionario italiano-albanese* (*Italian–Albanian Dictionary*; Shkodra, 1938); *Catasto Veneto di Scutari e registrum concessionum 1416–1417* (*Venetian Land Register of Shkodra and the Registry of Concessions, 1416–1417*; Rome, 1942/Tolmezzo, 1944–1945); and *La poesia epica di confine nell'Albania del Nord, 1–2* (*The Epic Frontier Poetry of Northern Albania, 1–2*; Venice, 1943). He was also the author of numerous scholarly articles on northern Albanian culture published in Italian and Albanian periodicals.

CORFU CHANNEL INCIDENT (1946). On 14 October 1946, early in the Cold War that had begun between East and West after the conclusion of **World War II**, Albanian guns fired at British minesweepers cleaning the Corfu Channel, a narrow waterway that separates the Greek island of Corfu from the southern Albanian mainland. The Albanian government, which was largely under the control of **Yugoslavia** at the time, claimed that the ships had been in Albanian territorial waters. In response, the British government sent four destroyers to the channel as a show of force, no doubt to put **communist** forces in the region on the defensive. On 22 October, two of these destroyers hit mines and sank, resulting in the deaths of 44 men. Albania denied any responsibility for the mines, which were probably laid by the Yugoslav armed forces. Britain, however, took the issue to the International Court and was awarded £843,947 in damages.

The result of this incident was not only the freezing of relations between Britain and Albania, but also problems with Albania's gold reserves. During the Italian occupation, the Albanian treasury (an estimated 2.5 tons of gold) had been taken to Rome. In 1943, German troops had transferred the treasury to a salt mine in Germany for safekeeping. When the territory in question was captured by the Allies, the gold was sent for storage to the Bank of England. A joint commission was set up with representatives from the **United States**, Britain, and France to deal with the issue, and all three sides agreed in principle that the reserves were to be returned to Albania. However, in view of Albania's sudden debt to Britain as a result of the Corfu Channel incident, the issue was not solved until the 1990s, when diplomatic relations between the two countries were restored.

CORRUPTION. Of the 179 countries of the world surveyed by Transparency International for its 2007 corruption perception index, Albania ranked 105th, that is, at about the same level of corruption as Lebanon, Burkina Faso, and Djibouti. In Europe, only Moldova was listed as more corrupt. The index of petty bribery in Albania is similar to those of Cameroon, Macedonia, Kosovo, Nigeria, and Pakistan. About 71 percent of people had paid a bribe to obtain services, as opposed to 44 percent in Macedonia, 27 percent in Greece, 21 percent in Serbia, and 6 percent in Croatia. Bribery was most prolific in Albania for **health care** services. *See also* ORGANIZED CRIME; PYRAMID INVESTMENT SCANDAL AND THE 1997 UPRISING.

COSMAS AITOLOS (1714–24 August 1779). Greek Orthodox saint. Born in Epirus in 1714, Cosmas Aitolos, Gk. *Κοσμάς ο Αιτωλός*, came to be a respected figure of 18th-century Greek culture. He traveled widely, preached, and strove to defend Greek civilization and **Orthodoxy** in an age of mass conversion to **Islam**. Toward the end of his life he returned to Epirus and, during the rule of Kurd Ahmed Pasha, traveled and preached throughout southern Albania. Journeying from **Himara** and **Vlora** to **Berat**, **Myzeqeja**, **Durrës** (1777), **Kruja**, and as far as **Pogradec** and **Voskopojë**, he did his best to keep up the spirit of Greek Orthodoxy until his death. He was revered in Berat in particular and is still remembered in Epirus in

general. In Himara, there once stood a little building called the Hut of Father Cosmas, where the saint is said to have taken his rest and preached to the masses. Saint Cosmas was buried at the small church that bears his name, built in 1813, in Kolkondas near the mouth of the **Seman** River. The site is presently being restored. The remains of Cosmas Aitolos were transferred from there to the **archeological** museum of **Fier** in 1984; rumor has it that recently they were sold by the custodian to the highest bidder. Other relics of Saint Cosmas are kept in a special shrine at the main Metropolitan Cathedral in Athens. Though a purveyor of Hellenic culture, Cosmas Aitolos is still highly regarded among Orthodox Albanians in Albania and the United States for his spiritual message.

CROATIA, ALBANIANS IN. The first group of Albanians to migrate to Croatia were an **Orthodox** community that settled near Pula in Istria in 1655. More substantial groups of Albanians settled in Croatia during 1723–1726. One notable Albanian community was Arbanas (Ital. *Borgo Erizzo*), a southern suburb of Zadar on the Dalmatian coast. This settlement was founded in 1726 by Albanians from Brisk and Shestan on the west bank of Lake **Shkodra**. In the 1950s, there were about 4,000 Albanians living there and speaking a very archaic **Gheg** dialect. It is still spoken today.

CRYPTO-CHRISTIANITY. Crypto-Christians were those Albanians and other inhabitants of the Balkans under the Ottoman Empire who, though adhering to their Christian beliefs in the privacy of their homes, professed **Islam** in public. In northern Albania and **Kosovo**, they were also known as *laramanë* (lit. “motley, multicolored, insincere”). Many had two names: a Christian name for private use and a Muslim name for public use. Crypto-Christianity, which arose out of historical necessity, was particularly common in the region around Peja, on the plain of Kosovo, and in the Shpat region of central Albania. It often resulted in a syncretism of folk beliefs and rituals. *See also* RELIGION.

ÇUKO, LENKA (8 July 1938–). Political figure of the **communist** period. Lenka Çuko was born in Fieri i Ri in the **Lushnja** region. She worked her way up the party hierarchy between 1957 and 1968.

She was considered an expert in **agriculture** and was appointed in 1968 to head the J. V. Stalin Collective Farm in Krutja (Lushnja), the country's first collective farm, created in 1946. She graduated from the V. I. Lenin Higher Party School in **Tirana** in 1971. Lenka Çuko was a full member of the Central Committee from 1976 to 1991 and a full member of the Politburo from 1981 to December 1990. She was tried together with nine other members of the Politburo and sentenced to prison on 30 December 1993. On 30 September 1996, she was sentenced to 15 years in prison for crimes against humanity.

CURRI, BAJRAM (1862–29 March 1925). Political figure and guerrilla fighter from Gjakova in **Kosovo**. Bajram Curri is one of the best-known guerrilla commanders and early made a name for himself in the fight against Serb rule in Kosovo. He was among the founders of the Albanian **League of Peja** in 1899–1900. He also organized and took part in numerous open uprisings, in particular the Kosovo uprising of 1913. In 1918, he was forced, along with Hasan Prishtina, to flee to Vienna. In 1920, he was appointed minister without portfolio by the **Congress of Lushnja** and assisted in suppressing the forces of **Essad Pasha Toptani**. He also led the National Defense of Kosovo committee. After the coup d'état of December 1921 and the uprising he himself initiated in March 1922, he supported the **Democratic Revolution of Fan Noli** and the latter's short-lived government. A price was put on Bajram Curri's head when **Ahmet Zogu** took over power, and he was surrounded by government troops on 29 March 1925 while hiding in a cave in Dragobi, near the town now named after him. After a shootout, he killed himself to avoid capture.

CUSTOMARY LAW. See *KANUN OF LABËRIA*; *KANUN OF LEKË DUKAGJINI*; *KANUN OF SCANDERBEG*; *KANUN OF THE MOUNTAINS*.

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DADE, ARTA (15 March 1953–). Political figure and high-ranking member of the **Socialist Party of Albania**. Arta Dade was born in **Tirana** and studied English at the University of Tirana. She taught

English at a secondary school from 1975 to 1985 and at the University of Tirana from 1985 to 1997. She joined the Socialist Party in 1991, was a member of its executive in 1992, and played an important role for that party in the tumultuous events of 1997. From July 1997 to April 1998, she was minister of culture, youth, and sports, and from 15 February to 24 July 2002 she served as foreign minister.

DAIJA, TISH (30 January 1926–3 October 2003). Composer. Tish Daija was born in **Shkodra** and began composing at an early age. From 1951 to 1956, he studied composition at the Tchaikovsky Conservatory in Moscow. He led the Albanian folk **music** and dance ensemble from 1962 to 1980 and was long a professor of composition at the Academy of Fine Arts. In 1999, he was finally made a member of the Academy of Sciences. Daija is the author of songs; symphonies; operettas; operas such as *Pranvera* (*Spring*, 1960) and *Vjosa* (*Vjosa*, 1980); and the first Albanian ballet, *Halili dhe Hajrija* (*Halili and Hajrija*, 1963).

DAJA, FERAL (5 November 1946–). Scholar and ethnomusicologist. Daja was born and raised in **Tirana**, where he studied **music** at the Jordan Misja Academy from 1960 to 1964. He continued his studies at the state conservatory in Tirana, from which he graduated in 1969. From 1969 to 1994, when he emigrated, Ferial Daja served as a research expert at the Institute of Folk Culture in Tirana. Among his major publications in the field of traditional Albanian music are *Këngë popullore djepi* (*Cradle Folk Songs*; Tirana, 1982); *Rapsodi kreshnike: tekste e melodi* (*Epic Rhapsodies: Texts and Melodies*; Tirana, 1983); and *Muzika e eposit heroik legjendar shqiptar* (*The Music of the Albanian Legendary Heroic Epic*; Tirana, 1991).

DAKO, CHRISTO ANASTAS (21 December 1878–26 December 1941). Albanian American journalist and activist. Christo Anastas Dako first became involved in the nationalist movement while a student in Bucharest and was imprisoned for a time for his activities. He married Sevasti **Qiriazi** (1871–1949), a noted figure in **women's education**, and immigrated to the **United States** in 1907. There he vied with **Fan Noli** for leadership of the Albanian community in Massachusetts, and in 1913 became president of the **Vatra**

Federation and editor of its principal organ, the Boston weekly *Dielli* (*The Sun*). He also edited the short-lived periodical *Biblioteka zëri i Shqipërisë* (*The Voice of Albania Library*), published in 1916 in Southbridge, Massachusetts. Dako was also the author of school texts and works of political history such as the essay *Cilët janë Shqipëtarët* (*Who Are the Albanians?*; Monastir, 1911); *Albanian, the Master Key to the Near East* (Boston, 1919); the short historical study *Liga e Prizrenit* (*The League of Prizren*; Bucharest, 1922); and in later years *Shënime historike nga jeta dhe veprat e Nalt Madhërisë së tij Zogu i parë Mbreti i Shqiptarvet* (*Historical Notes from the Life and Works of His Majesty, Zog the First, King of the Albanians*; Tirana, 1937), translated by the author into English as *Zogu, the First King of the Albanians: A Sketch of his Life and Times* (Tirana, 1937). Needless to say, the latter work did not make his memory particularly cherished in postwar Stalinist Albania.

DALLIU, HAFIZ IBRAHIM (1878–25 May 1952). Muslim writer and publisher. Dalliu was born in **Tirana** and studied theology in Turkey. In 1901, he returned to Tirana as an Albanian teacher at Tirana's first school. He was a member of the Bashkimi (The Union) organization, which strove for Albanian autonomy at the time of the Young Turks. In 1909, he took part in the Congress of Elbasan and taught at the newly opened Normal School (*Shkolla Normale*) there. The Ottoman authorities imprisoned him several times for his nationalist activities in 1909–1911. He supported **Prince Wilhelm zu Wied** and remained politically active in later years. During the witch hunts that followed the **communist** takeover in 1944, he was arrested and sentenced to prison. Dalliu is remembered in particular for his nationalist tract *Patriotizma në Tiranë* (*Patriotism in Tirana*, 1930), and for his writings on **Islam**.

DARA, GABRIELE (8 January 1826–19 November 1885). **Arbëresh** writer. Gabriele Dara, known in Albanian as Gavril Dara i Ri, was born in Palazzo Adriano in Sicily to an old Arbëresh family, reputed to have been one of the first to leave Albania after the death of **Scanderbeg** in 1468. He studied at the Greek seminary in Palermo and later received a degree in law, practicing for a time in Agrigento. Dara became increasingly active during the turbulent political events

of Garibaldi's overthrow of the Kingdom of the Two Sicilies and held a variety of offices. After an initial appointment as first councillor of the prefecture of Palermo, he served from 1867 to 1869 as prefect, or governor, of the city of Trapani. From 1871 to 1874, he was also director of the periodical *La Riforma* in Rome. Dara's literary and scholarly interests were wide-ranging, spanning poetry, folklore, philosophy, **archeology**, and jurisprudence. He wrote some Italian verse and one religious poem in Albanian dedicated to Saint Lazarus but is remembered primarily for his romantic ballad *Kënka e sprasme e Balës* (Catanzaro, 1906) (*The Last Lay of Bala*; Tirana, 1967).

It was no doubt under the late effects of Ossianism generated by Scottish poet James Macpherson (1736–1796) that Gabriele Dara claimed to have recognized in his grandfather's collection of folk song fragments an old Albanian epic by a mountain bard called Bala. The four-part poem, recounting the adventures of Nik Peta and Pal Golemi, Albanian heroes during the *moti i madh*, the "great age" of Scanderbeg, was first published in installments in 1887 in the periodical *Arbri i ri* (*Young Albania*) by **Giuseppe Schirò** and appeared in full in Italian and Albanian in the journal *La Nazione albanese* (*The Albanian Nation*) from July 1900 onward.

The Last Lay of Bala, with its nine cantos, was soon recognized to be from Gabriele Dara's own pen. One may regard his allusion to the discovery of fragments of a nonexistent old Albanian epic more as a romantic enhancement typical of the period than as a conscious forgery. Whatever the author's intentions may have been, the poem is not without literary merits in its own right and is in any case more unified and harmoniously balanced than the works of Dara's predecessor and guide, **Girolamo De Rada**. *The Last Lay of Bala* makes quite pleasant reading within the context of the 19th-century romantic literature of the Arbëresh and is still enjoyed by Albanians today. *See also* LITERATURE, ALBANIAN.

DAUGHTERS OF CHARITY. *See* LAZARIST CONGREGATION.

DAVIES, EDMUND FRANK (1900–1951). British military officer and writer. Brigadier "Trotsky" Davies was a senior British officer of the Royal Ulster Rifles, who had trained at Sandhurst and was parachuted into Albania by the **Special Operations Executive** in

1943 to promote contacts with Albanian resistance fighters and encourage them to fight the Germans instead of one another. His sympathies were more with the **communist** partisans than with the nationalist and royalist movements, and he brought his influence to bear on the Foreign Office for the support of the former. Having set up base in Çermenika, he was in Albania from 1943 until he was wounded and captured by the Germans in 1944. Davies was later held in a German prisoner-of-war camp in Colditz in Saxony until it was liberated by American troops in April 1945. His experience in Albania is recounted in his memoirs, *Illyrian Venture: The Story of the British Military Mission to Enemy-Occupied Albania, 1943–1944* (London, 1952).

DELVINA, DISTRICT OF. Region of local government administration. The District of Delvina (*Rrethi i Delvinës*), with its administrative headquarters in the town of Delvina, borders on the districts of **Saranda** to the west and **Gjirokastra** to the east. It is 348 square kilometers in size and had a **population** of 29,862 in 2000. There has been much immigration to Greece in recent years, and the present population may be no more than 11,000.

DELVINA, SULEJMAN BEY (5 October 1884–1 August 1932).

Political figure. Sulejman bey Delvina was born in the southern **Delvina** region and went to secondary school in Janina. He then got a job with the Ottoman administration, working for the ministry of the interior. Delvina supported initiatives for Albanian cultural autonomy and, later, for the right to self-determination. The Albanians of the Ottoman Empire sent him as their representative to the Paris Peace Conference in 1919. He had considerable experience in administration and talent in reconciling various political factions. As a result he was elected **prime minister** by the **Congress of Lushnja** in January 1920. Although his government made some progress in restoring stability and national sovereignty and in ridding the country of the many foreign troops occupying it, he was soon thereafter, on 14 November 1920, forced to resign under pressure from **Ahmet Zogu**. From July to October 1921, he served as minister of the interior and was a member of **parliament** until 1924, when he was more closely affiliated with **Fan Noli** than Zogu. During Noli's so-called

Democratic Revolution, he served as foreign minister and, as Noli's deputy, introduced some modest reforms. He opposed diplomatic recognition of the USSR but was outvoted on the subject. Delvina went into exile after the fall of the Noli government and joined the Bashkimi Kombëtar (The National Union). Ailing, he returned to Albania in 1928 and later died in a hospital in **Vlora**.

DE MARTINO, LEONARDO (1830–12 July 1923). Arbëresh poet.

Leonardo De Martino was from the Campanian village of Greci (Alb. *Greçi*) in the province of Avellino. He was sent as a **Franciscan** priest to **Shkodra** on missionary work in 1865. There, having secured the support of the Italian minister of education, Francesco Crispi (himself of Albanian descent), De Martino took an active part in the opening of the first Italian school in Albania. For most of his years of service in the rugged mountains of northern Albania, he was assigned to the diocese of **Zadrina** and **Lezha**. For a time, he served as secretary to Prenk Pasha, prince of **Mirdita**, and tutored his son, **Prenk Bibë Doda**. He was also mentor to the young **Gjergj Fishta**, who was to take the traditions of northern Albanian verse to far greater heights. De Martino left Albania at the end of the century, either to retire or having been actively encouraged to do so by the Austro-Hungarian government, which was enforcing its jurisdiction under the *Kultusprotektorat*. He died at the convent of Sarno in Italy at the ripe old age of 93.

Leonardo De Martino was a born poet whose talent for verse surprised many of his contemporaries, particularly because he wrote not in his mother tongue but in the **Gheg** dialect of northern Albania, which he learned during his 30 years as a missionary there. He is the author of Albanian translations of Italian religious **literature** and of poetry of primarily religious inspiration both in Albanian and Italian. His poetry, following the tradition of 19th-century **Catholic** literature in Albania established by **Zadrina** abbot Pjetër Zarishi (1806–1866), circulated for years on leaflets until his friend, parish priest Ndue Bytyçi (1847–1917) of **Kosovo**, persuaded De Martino to publish it in a collection. The resulting volume, entitled *L'Arpa di un italo-albanese* (*The Harp of an Italo-Albanian*; Venice, 1881), is an impressive 442-page compilation of De Martino's mature and polished verse in Italian and Albanian.

His importance as a poet lies not so much in any unusual poetic fantasy or inspiration but in his prosodic finesse. It was Leonardo De Martino who introduced new meters such as the iambic into Albanian and popularized Sapphic verse. He was also the author of several other religious works, among which are a short nativity play entitled *Nata Këshnellavet* (*Christmas Night*; Shkodra, 1880), the first of its kind in Albanian, and *Arbenorve t'kersctën t'Griscium Festuér* (*Festive Appeal to Albanian Christians*; Shkodra, 1896).

DEMIRAJ, BARDHYL (29 March 1958–). Scholar and linguist.

Bardhyl Demiraj was born in **Tirana**, where he finished his schooling in 1976. His father, linguist Shaban Demiraj, instilled in him a passion for the historical development of his native language. From 1976 to 1981, he studied Albanian **language** and **literature** at the University of Tirana, finishing his master's in 1982, and in 1984–1986 he specialized in Indo–European, Romanian, and Balkan linguistics at the University of Vienna. On his return to Tirana, Demiraj was appointed to the Institute of Linguistics and Literature of the Academy of Sciences as a research expert for the history of the Albanian language and onomastics. From December 1991 to August 1993, he did postgraduate research at the Linguistics Institute of the University of Bonn and finished his doctorate in Tirana in 1994 with a dissertation on the historical development of the number system in Albanian. In 1994–1995, he collaborated on a research project for an Indo–European dictionary under the direction of Robert Beekes in Leiden, Holland, and carried on with etymological research in Bonn until 2000. In March 2001, he was appointed professor of Albanian at the University of Munich. Bardhyl Demiraj is considered one of the leading experts in the field of Albanian etymology. Foremost among his publications is *Albanische Etymologien: Untersuchungen zum albanischen Erbwortschatz* (*Albanian Etymologies: Research into the Hereditary Vocabulary*; Atlanta, 1997); *Gjon P. Nikollë Kazazi dhe "Doktrina" e tij* (*Gjon P. Nikollë Kazazi and His "Doctrine"*; Prishtina, 2006); and *Dictionarium latino–epiroticum (Romae 1635) per R. D. Franciscum Blanchum* (Shkodra, 2008).

DEMIRAJ, SHABAN (1 January 1920–). Scholar and linguist. Shaban Demiraj has been Albania's most noted specialist in the field of historical linguistics since the death of **Eqrem Çabej**. He was born in **Vlora** and finished secondary school in **Tirana** in 1939. A man with a rare passion for language history, Demiraj managed to study Latin, ancient Greek, and the major languages of Europe and the Balkans despite the difficult social and political environment in his country. From 1948 to 1954, he worked as a teacher of Albanian **literature** in **Gjirokastra** and Tirana, and from 1954 to 1990 he taught at the Institute of Education (*Instituti i Lartë Pedagogjik*), and then at the newly created University of Tirana, at which he became a professor in 1972. In 1989, he was appointed a member of the Albanian Academy of Sciences and, after his retirement in 1990, served as its president from 1993 to 17 August 1997.

Among his many monographs on the history and in particular morphology of the Albanian **language** are *Gramatika e gjuhës shqipe: fonetika e morfologjia* (*Grammar of the Albanian Language: Phonetics and Morphology*; Prishtina, 1969); *Historia e gjuhës së shkruar shqipe* (*History of Written Albanian*; Prishtina, 1970); *Morfologjia e gjuhës së sotme shqipe* (*Morphology of Modern Albanian*; Prishtina, 1971); *Çeshtje të sistemit emëror të gjuhës shqipe* (*Questions of the Noun System of Albanian*; Tirana, 1972); *Gramatikë historike e gjuhës shqipe* (*Historical Grammar of Albanian*; Tirana, 1986); *Gjuha shqipe dhe historia e saj* (*The Albanian Language and Its History*; Tirana, 1988); *Eqrem Çabej: një jetë kushtuar shkencës* (*Eqrem Çabej: A Life Devoted to Scholarship*; Tirana, 1990); *Historische Grammatik der albanischen Sprache* (*Historical Grammar of Albanian*; Vienna, 1993); *Gjuhësi ballkanike* (*Balkan Linguistics*; Skopje, 1994); *Gramatika e gjuhës shqipe: vëllimi 1, morfologjia* (*Grammar of Albanian, Volume 1, Morphology*; Tirana, 1995); *La lingua albanese: origine, storia, struttura* (*The Albanian Language: Origins, History, Structure*; Cosenza, 1997); *Fonologjia historike e gjuhës shqipe* (*Historical Phonology of Albanian*; Tirana, 1997); *Prejardhja e shqiptarëve nën dritën e dëshmive të gjuhës shqipe* (*The Origin of the Albanians in the Light of the Records of the Albanian Language*; Tirana, 1999); and *Gramatikë historike e gjuhës shqipe* (*Historical Grammar of Albanian*; Tirana, 2002); *The Origins of the Albanians, Linguistically Investigated* (Tirana, 2006).

DEMOCRAT PARTY. *See* NEW DEMOCRATIC PARTY.

DEMOCRATIC ALLIANCE PARTY (*PARTIA ALEANCA DEMOKRATIKE, PAD*) (1992–). The Democratic Alliance Party evolved out of the **Democratic Party** of **Sali Berisha** on 19 September 1992. Its leaders, among whom are Gramoz Pashko, **Neritan Ceka**, Arben Imami, Shahin Kadare, and most of the intellectuals in the Democratic Party, strove for a more moderate course to promote national reconciliation, at a time when the mainstream elements of the Democratic Party were increasingly characterized by nationalist fundamentalism and political revanchism. The Democratic Alliance remained a small party, however. In 1996, it won a mere 1.6 percent of the popular vote; in 1997, 2.7 percent; in 2001, 2.6 percent; and in 2005, 4.7 percent, giving it three seats in **parliament**. In the elections of 28 June 2009, it lost parliamentary representation altogether. *See also* POLITICAL PARTIES.

DEMOCRATIC PARTY OF ALBANIA (*PARTIA DEMOKRATIKE E SHQIPËRISË, PDSH*) (1990–). The Democratic Party was formed on 12 December 1990 as the first noncommunist **political party** in the country after half a century of totalitarian rule. Among its founding members were **Sali Berisha**, Gramoz Pashko, **Azem Hajdari**, and **Neritan Ceka**. In the **elections** of 1991, it won 38.7 percent of the popular vote. In 1992, it won 62.1 percent; in 1996, 55.5 percent; in 1997, 25.8 percent; and in 2001 (as part of the **Union for Victory** alliance), 36.8 percent. The leading political figure of the **Socialist Party**, Sali Berisha, took over power as **president** of Albania on 8 April 1992. The Democratic Party ruled Albania, under Berisha's authoritarianism, until the disastrous events of 1997. Though it suffered some splits (the **Democratic Alliance Party** broke off in September 1992, and the **New Democratic Party** was formed in 2001 under **Genc Pollo**), it remained the leading opposition party. On 3 July 2005, it returned to power under Sali Berisha. In the parliamentary elections of June 2009, the Democratic Party won 68 seats (of the 140-seat house) and 40 percent of the popular vote. It managed to retain power by uniting with the Socialist Movement for Integration under Ilir Meta to form a new government. *See also* POLITICAL PARTIES.

DEMOCRATIC REVOLUTION (*REVOLUCIONI DEMOKRATIK*)

(1924). The capital of Albania was moved to **Tirana** after the **Congress of Lushnja** in 1920, when the first serious attempts were made to form a stable Albanian government. No stability was achieved, however, and political infighting continued for the next four years. A pro-Zogist faction won the parliamentary **elections** held in November–December 1923, but political leaders hesitated to appoint the power-hungry landowner **Ahmet Zogu** as head of government. On 23 February 1924, just before **parliament** was to discuss the issue, Zogu was shot and seriously wounded but managed to have his conservative ally, **Shefqet bey Vërlaci**, appointed **prime minister** on 3 March, supported by other feudal landowners. The political situation in the country had become extremely tense when, on 6 April 1924, two American tourists, G. B. de Long and R. L. Coleman, were murdered at Mamurras, north of **Tirana**. The nation was outraged and accused Zogu of engineering the murders to show that he was the only person who could bring law and order to the country. On 20 April, the revolutionary **Avni Rustemi** was shot in Tirana; he died of his injuries two days later. It was assumed once again that Zogu was behind the murder, Rustemi having been indirectly involved in the assassination attempt against him on 23 February. Over 10,000 people attended Rustemi's funeral in **Vlora** on 30 April, including 26 members of parliament. Bishop **Fan Noli** gave a fiery oration on the occasion, which provoked the liberal opposition into such a fury that the Vërlaci government fell on 27 May, and Ahmet Zogu and 500 of his followers were obliged to flee to **Yugoslavia**. Army commander Kasëm Qafëzezi and his forces then took Tirana on 10 June 1924, inducing the so-called Democratic or June Revolution, which was more of a coup d'état and change of government than an actual revolution. Misleading though the term is, it has remained as such in Albanian historiography.

A new democratic government was formed by Fan Noli, and on 19 June 1924 it proclaimed an ambitious, 20-point program, including plans for a number of radical reforms. Among these plans were disarming the population, including leaders who supported Noli; ending feudalism; improving the lot of the peasants; downsizing the administration; reducing taxes; reforming the administration, the justice system, **health care**, and **education**; and promoting friendly relations with all, especially neighboring countries.

In the summer of 1924, Ahmet Zogu and his allies in Yugoslav exile gathered their forces. Mercenaries from General Piotr Nikolayevich Wrangel's White Russian army and volunteers from **Kosovo** were assembled to form a force of some 3,000 men, which the Yugoslav army equipped with weapons. In mid-December, this army, accompanied by Yugoslav troops, marched on Albania. Other volunteer units under **Kostaq Kota** and **Myfit bey Libohova** attacked from **Greece**. Noli and his government protested bitterly about Yugoslav aggression to the League of Nations and withdrew to Vlora on 23 December, from where, two days later, they were forced to flee to Italy after Zogu and his forces took Tirana on 24 December 1924.

Noli's 20-point program for the modernization and democratization of Albania, including agrarian reform, had proven to be too rash and idealistic for a backward country with no parliamentary traditions. In a letter to an English friend, he later noted the reasons for his failure: "By insisting on the agrarian reforms I aroused the wrath of the landed aristocracy; by failing to carry them out I lost the support of the peasant masses."

DE RADA, GIROLAMO (29 November 1814–28 February 1903).

Arbëresh poet and figure of the Albanian nationalist movement in 19th-century Italy. Girolamo De Rada, known in Albanian as Jeronim De Rada, was born the son of a parish priest of Greek rite in Macchia Albanese (Alb. *Maqi*) in the mountains of Cosenza. He attended the College of Saint Adrian in San Demetrio Corone. In October 1834, in accordance with his father's wishes, he registered at the Faculty of Law of the University of Naples, but the main focus of his interests remained folklore and **literature**. In Naples in 1836, De Rada published the first edition of his best-known Albanian-language poem, the "Songs of Milosao," under the Italian title *Poesie albanesi del secolo XV. Canti di Milosao, figlio del despota di Scutari* (Albanian Poetry from the Fifteenth Century: Songs of Milosao, Son of the Despot of Shkodra).

His second work, *Canti storici albanesi di Serafina Thopia, moglie del principe Nicola Ducagino* (Albanian Historical Songs of Serafina Thopia, Wife of Prince Nicholas Dukagjini; Naples, 1839), was seized by the Bourbon authorities because of De Rada's alleged affiliations with conspiratorial groups during the Italian Risorgimento. The work

was republished under the title *Canti di Serafina Thopia, principessa di Zadrina nel secolo XV* (*Songs of Serafina Thopia, Princess of Zadrina in the Fifteenth Century*; Naples, 1843), and in later years in a third version as *Specchio di umano transito, vita di Serafina Thopia, Principessa di Ducagino* (*Mirror of Human Transience, Life of Serafina Thopia, Princess of Dukagjini*; Naples, 1897). De Rada founded the newspaper *L'Albanese d'Italia* (*The Albanian of Italy*), which included articles in Albanian. This bilingual “political, moral and literary journal,” with a final circulation of 3,200 copies, was the first Albanian-language periodical anywhere.

Girolamo De Rada's fame as a catalyst of Albanian national awareness spread in the mid-19th century. He corresponded with leading figures of the **Rilindja** movement such as **Thimi Mitko**, **Zef Jubani**, **Sami bey Frashëri**, and Dora d'Istria, and with foreign scholars and writers interested in Albania such as French Albanologist **Auguste Dozon**, Baroness Josephine von Knorr, and Austrian linguist **Gustav Meyer**.

Discouraged by the events of 1848, he abandoned publication of *L'Albanese d'Italia*, left Naples, and returned to San Demetrio Corone to teach school. In 1868, he managed to get a position as director of the Garopoli secondary school in Corigliano Calabro, a job he was to hold for 10 years. During these years a number of further works appeared in print, mostly in Italian.

In 1883, he founded the bilingual monthly journal *Fiàmmuri Arbërit—La bandiera dell'Albania* (*The Albanian Flag*). This periodical, published initially in Macchia Albanese and later in Cosenza “by a committee of gentlemen from Albania and its colonies,” lasted until November 1887 and was widely read by Albanians in the Balkans despite Turkish and Greek censorship.

In 1892, De Rada was reappointed to teach Albanian language and literature at the College of Saint Adrian in San Demetrio Corone and in 1895 organized the first Albanological congress in Corigliano Calabro. He also took an active part in the second Albanological congress in Lungro (Alb. *Ungra*) two years later, at which he appealed for the setting up of a much-needed chair of Albanian studies at the Oriental Institute in Naples.

Before Albania had become a political entity, it was already a poetic reality in the works of Girolamo De Rada. His vision of an

independent Albania grew in the second half of the 19th century from a simple desire to a realistic political objective to which he was passionately committed. De Rada was the harbinger and first audible voice of the Romantic movement in Albanian literature, which, inspired by his unfailing energy on behalf of national awakening among Albanians in Italy and the Balkans, was to evolve into the romantic nationalism characteristic of the Rilindja period in Albania. His journalistic, literary, and political activities were instrumental not only in fostering an awareness for the Arbëresh minority in Italy but also in laying the foundations for an Albanian national literature. *See also* LITERATURE, ALBANIAN.

DERVISH ORDERS. **Religious** communities or brotherhoods. The medieval movement of **Islamic** mysticism known as Sufism gave rise to a number of dervish sects, Arabic *tariqat* “paths” in the Shi’ite tradition. Many of these sects and subsects penetrated into Albania and **Kosovo** during the five centuries of **Ottoman** rule. Their centers or monasteries were known as *tekkes* (Alb. *Teqe*). The two most important dervish sects to find a home in Albania were the **Bektashi** and the **Halveti**. These are followed in importance by the **Rifa’i**, the **Sa’di**, and the **Kadiri**, and to a much lesser degree by the Tidjani. There is also some indication of the presence on Albanian soil, most often in Kosovo, of the Djelveti, the Sinani, the Bayrami, the Mevlevi, the Melami, the Naqshbandi, the Badavi, the Jezevi, the Shahzeli, and the Desuki. Each of the *tariqat* had its own particular origin, but the spiritual differences between them in Albania were often minimal, mostly concerning matters of detail and specific rites. There was no open rivalry among the sects, in Albania at least, and members of one sect were traditionally wont to participate in the ceremonies of the others.

The dervish orders lost much of their significance when independent Albania began looking increasingly toward the West, though most of the major sects referred to above survived up to **World War II**. Their history in Albania and the Balkans in general has been superbly documented in recent years by the French scholars Alexandre Popovic, Nathalie Clayer, and Gilles Veinstein, although much remains obscure.

With the **communist** rise to power in 1944, the sects were initially given the status of an independent religious community and were then gradually liquidated. The smaller orders had virtually disappeared by 1950, whereas the Bektashi survived, at least nominally, until 1967, when **religion** in Albania was banned entirely. Since the removal of the ban on religious activity in December 1990, the Bektashi and some of the other *tariqat* have begun to show signs of revival.

DESNICKAJA, AGNIJA (23 August 1912–18 April 1992). Russian scholar and linguist. Until her death, Agnija Vasiljevna Desnickaja was the leading Russian specialist in Albanian studies. She was born in the Černigov region and specialized in German studies at the A. J. Herzen Institute in Leningrad in 1928 under V. M. Žirmunski. Thereafter, she was active for many years at the Leningrad Institute of Linguistics, finishing her master's degree in 1935 and her doctorate in 1946. From 1963 to 1976, Desnickaja headed the Leningrad branch of the Institute of Linguistics of the Soviet Academy of Sciences. She was also an active teacher and lecturer. In 1957, she founded the Department of Albanian **Language** and **Literature** at the University of Leningrad. From the early 1950s onward, Desnickaja's research activities concentrated increasingly on Albanian and Balkan studies, with particular attention to comparative linguistics. She is the author of 187 articles and monographs, 73 of which are devoted to Albanian language, literature, and folklore.

Among her major publications in this field are *Slavjanske zaimst-vovanija v albanskom jazyke* (*Slavic Loanwords in the Albanian Language*; Moscow, 1963); *Rekonstrukcija elementov drevnealbanskogo jazyka i obščebalkanske lingvističeskie problemy* (*Reconstruction of the Elements of the Paleo-Albanian Language and General Balkan Linguistic Problems*; Moscow, 1966); *Albanskij jazyk i ego dialekty* (*The Albanian Language and Its Dialects*; Leningrad, 1968); and *Albanskaja literatura i albanskij jazyk* (*Albanian Literature and the Albanian Language*; Leningrad, 1987). She was also the author of countless articles on the historical development and dialects of Albanian. Madame Desnickaja can be considered the founder of Albanian studies in **Russia**. Her contacts with Albania were unfortunately cut off due to the break in political and party relations between the two

countries in 1961, and her work was ignored in Albania for political reasons throughout the 1970s and 1980s.

DESTANI, BEJTULLAH (13 August 1960–). British Albanian scholar. Bejtullah D. Destani was born in Blaç near Prizren in **Kosovo** and went to school in Prizren and Dragash. He studied political science in Belgrade in the 1980s, where he published a *Selektivna bibliografija knjiga o Albaniji, 1850–1984* (*Selective Bibliography of Books about Albania, 1850–1984*; Belgrade, 1986). In the 1990s, in view of the increasingly perilous situation in his native Kosovo, he immigrated to London, where he has lived since 1991. He has devoted himself to Albanian studies, in particular to research on British–Albanian cultural relations. Destani has made many significant discoveries in British archives and libraries. He is the author of *Albania & Kosovo, Political and Ethnic Boundaries, 1867–1946: Documents and Maps* (Slough, 1999) and the 4,200-page *Ethnic Minorities in the Balkan States, 1860–1971* (Slough, 2003). In the autumn of 2008, Destani was appointed First Secretary at the new embassy of the Republic of Kosovo in London.

In 1997, Bejtullah Destani founded the Centre for Albanian Studies in London, initially very much a one-man show, and has managed, as head of this center, to publish or republish a number of important works in Albanian studies: *The Truth on Albania and the Albanians: Historical and Critical Issues* by Wassa Effendi (London, 1999); *Harry Hodgkinson: Scanderbeg* (London, 1999); *Faik Bey Konitza: Selected Correspondence 1896–1942* (London, 2000); *Wadham Peacock: The Wild Albanian* (London, 2000); *M. Edith Durham: Albania and the Albanians, Selected Articles and Letters, 1903–1944* (London, 2001); *Dayrell R. Oakley-Hill: An Englishman in Albania, Memoirs of a British Officer, 1929–1955* (London, 2002); and *Sir Arthur Evans: Albanian Letters: Nationalism, Independence and the Albanian League* (London, 2009).

DEVOLL, DISTRICT OF. Region of local government administration. The District of Devoll (*Rrethi i Devollit*), with its administrative headquarters in the town of Bilisht, borders on the districts of **Kolonja** and **Korça** to the west and the Republic of Greece to the east and south. It is 429 square kilometers in size and has a popula-

tion of 35,000 (2004). The word *Devoll* was recorded in Byzantine sources in AD 1028 as *Deabolis*.

DIBRA, DISTRICT OF. Region of local government administration. The District of Dibra (*Rrethi i Dibrës*), with its administrative headquarters in the town of Peshkopia, borders on the districts of **Mat** and **Mirdita** to the west, **Kukës** to the north, **Bulqiza** to the south, and the Republic of Macedonia to the east. It is 1,088 square kilometers in size and has a **population** of 86,000 (2004). The word *Dibra* (also Alb. indef. *Dibër*) is known in Macedonian Slavic as *Debar*, and as a geographic region, it extends into Macedonia. The term was first recorded in Latin as *Deborus*.

DILO, KSENOFON (15 January 1932–). Painter. Ksenofon Dilo was born in **Gjirokastra** and studied in the 1950s at the Academy of Fine Arts in Prague. He is remembered not only as a painter, but also for his activities in cinematography, including film scripts. In 1975, he left the **film** industry and became artistic secretary of the **Union of Writers and Artists**. Dilo also served as director of the **national art gallery** in **Tirana**.

DINE, SPIRO (1846?–12 April 1922). Albanian folklorist. Spiro Risto Dine was from Vithkuq in the **Korça** region and immigrated to Egypt in 1866 at the age of 20, approximately one year after **Thimi Mitko**, whom he met there and with whom he soon collaborated on Mitko's collection of Albanian folk songs and tales. He was also a founding member of the Egyptian section of the **Society for the Publication of Albanian Writing** in 1881. While in Shibîn el Kôm, Spiro Dine corresponded with **Girolamo De Rada** and was inspired by the activities of the **Frashëri** brothers. Later in life, he was particularly enthusiastic about the publication of Naim Frashëri's epic *Istori e Skenderbeut* (*History of Scanderbeg*; Bucharest, 1898), which became his favorite work of poetry.

The book for which Spiro Dine is remembered, and indeed his only significant publication, is a monumental 856-page collection of Albanian folklore and **literature** entitled *Valët e detit* (*The Waves of the Sea*; Sofia, 1908). At the time of publication, it was the longest book ever printed in Albanian.

DISRAELI, BENJAMIN, Earl of Beaconsfield (21 December 1804–19 January 1881). British political figure and writer. Disraeli was one of the most colorful and influential figures of British politics in the 19th century. He was also a well-known and much-read author of Victorian prose. Born in London of a noted Jewish family, he was elected to parliament in July 1837 and became **prime minister** of Great Britain in 1868.

As a young man, Disraeli made a grand tour of the Mediterranean and the Middle East, ostensibly for health reasons. This 17-month tour (from June 1830 to October 1831), which took him to Spain, Malta, Albania, Greece, and the Middle East, proved to be one of the most formative experiences of his early years. Toward the end of September 1830, he sailed with two traveling companions to Corfu, from where they intended to proceed to Janina, then the capital of southern Albania under Ottoman rule, which **Lord Byron** had visited in the days of **Ali Pasha Tepelena**. Disraeli's official pretext for the journey into the wilds of Albania was to deliver a letter to the grand vizier from Sir Frederick Adam, the British governor of the Ionian Isles. Sir Frederick also gave him a "very warm letter" of recommendation for the British consul general in Preveza on the Greek mainland. Disraeli paid a visit to the Albanian governor in Arta to ask for an additional escort on to Janina and departed with a sense of awe at having entered the divan of the Great Turk. The Albanian officers in the bey's household were described as "finely shaped men, with expressive countenances and spare forms." Disraeli delighted in particular in the Albanian costumes: "Their picturesque dress is celebrated, though, to view it with full effect, it should be seen upon an Albanian The long hair and the small cap, the crimson velvet vest and jacket, embroidered and embossed with golden patterns of the most elegant and flowing forms, the white and ample kilt, the ornamented buskins, and the belt full of silver-sheathed arms; it is difficult to find humanity in better plight." The bey granted them "a guard of Albanians" who like the rest were "armed to the teeth with daggers, pistols and guns, invariably richly ornamented, and sometimes entirely inlaid with silver, even the barrel." With them, he finally reached the fabled city of Janina, which was nestled in the mountains at the edge of a sparkling lake. Much of what Disraeli saw and experienced in southern Albania was used in his prose writings, in particular in *The Rise of Iskander*

(London, 1833), a short novel based on the life of the Albanian prince and national hero **Scanderbeg**.

D'ISTRIA, DORA. *See* GJIKA, ELENA.

DOCCHI, PRIMUS. *See* DOÇI, PRENG.

DOÇI, PRENG (25 February 1846–22 February 1917). Political and religious figure and poet. Doçi, known in Italian as Primus Docci, was born near **Lezha** and studied at the *Kolegja Papnore Shqyptare* (Albanian Pontifical Seminary) in **Shkodra** and at the College of the Propaganda Fide in Rome. In 1871, he returned to the **Catholic** Mirdita region to serve as a parish priest in Korthpula, Orosh, and, subsequently, in Kalivarja near Spaç. He was among the leaders of the **Mirdita** uprising against Ottoman rule in 1876–1877. In preparation for this rebellion, Doçi traveled to Cetinje, mountain capital of Montenegro, to seek financial and military assistance. Although the northern Albanian tribes were equally suspicious of Montenegrin designs on their homeland, they had agreed this time to “shake hands with their southern Slavic brothers in order to resist the burden they jointly bore.” Though Doçi managed to return from Cetinje with a pledge of Montenegrin assistance and, equally important, a promise of noninterference, the rebellion proved a failure and was put down by Turkish troops in March 1877. Preng Doçi was captured and exiled to Istanbul, but was later released and expelled to Rome.

From the Vatican, Cardinal Simeoni of the Propaganda Fide sent him to the west coast of Newfoundland, where he worked as a missionary until 1881. To Doçi goes the honor, as far as can be ascertained, of being the first known Albanian resident of North America. Western Newfoundland's rugged coastline and inhospitable climate, however, proved too much for Doçi, whose desire it was to return to his Mediterranean homeland. As an initial compromise, the Vatican transferred him to St. John in New Brunswick, where he worked from October 1881 to March 1883. After his return to Rome, he was sent on another missionary assignment, this time to India as secretary of the apostolic delegate to India, Cardinal Agliardi. In 1888, after years of petitioning and with the intercession of the patriarch of Constantinople, Preng Doçi finally received permission from the Ottoman

authorities to return to Albania. In January of the following year, he was consecrated head of the Abbey Nullius of St. Alexander of Orosh in Mirdita, a position that enabled him to exercise considerable political and religious influence in the region for many years to come. In 1897, he traveled to Vienna to propose the creation of an autonomous Catholic principality in northern Albania under Mirdita leadership.

Two years later, in 1899, he founded the *Shoqnia e bashkimit të gjuhës shqipe* (Society for the Unity of the Albanian **Language**), usually known as the Bashkimi (The Union) literary society, together with **Ndoc Nikaj** and **Gjergj Fishta**, and devised the so-called Bashkimi alphabet.

DODA, PRENK BIBË (1858–1920). Tribal leader and political figure.

Prenk Bibë Doda was born in Orosh in **Mirdita** and spent his youth in Istanbul. In 1876, he returned to his native Mirdita region, where he inherited the hereditary title of Kapidan (captain) of Mirdita. Immediately after accession, he made contact with Montenegro and instigated a revolt in Mirdita, which was put down by the Turks in 1877. Doda continued to play an important role in Mirdita during the time of the **League of Prizren**. In 1881, he was arrested and banned to Anatolia, where he remained for 17 years. He returned to Albania in 1908 after the Young Turk Revolution. Doda had hoped to accede to the throne of Albania after independence in 1912, but nonetheless remained loyal to **Prince Wilhelm zu Wied**, under whom he served for a short time as foreign minister. After **World War I**, he served as deputy **prime minister** in the government of Turhan Pasha Përmeti.

DOKLE, NAMIK (11 March 1946–). Political figure and high-ranking member of the **Socialist Party**. Namik Dokle was born in **Durrës** and studied agrarian economy from 1965 to 1970 and journalism from 1968 to 1970. From 1983 to 1989, he was editor-in-chief of the newspaper *Puna (Work)* and in 1991 was briefly editor-in-chief of the daily *Zëri i popullit (The People's Voice)*. He has been a member of **parliament** and a leading figure of the Socialist Party since 1991. From 1992 to 1996, he served as deputy head of the party in the absence of **Fatos Nano**, who was in prison. In July 1997, he was appointed deputy speaker of parliament and on 4 September 2001 was made speaker of parliament. In 1999–2000, he was also general

secretary of the Socialist Party. He resigned as speaker of parliament on 29 April 2002. From December 2003 to July 2005 he was deputy **prime minister**.

DOMI, MAHIR (12 March 1915–19 September 2000). Scholar and linguist. Mahir Domi was born in **Elbasan** and graduated from the French lycée in **Korça**. He studied language and literature at the University of Grenoble, graduating in 1941. After a period of internment by the Italians in Porto Romano, he returned to Albania and served as director of the Normal School (*Shkolla Normale*) in Elbasan. In 1947, he began teaching and lecturing at the Institute of Sciences. When the University of **Tirana** was founded in 1957, he was appointed to the chair of Albanian **language**. As a member of the Albanian Academy of Sciences, he was also active in the Section for Grammar and Dialectology at the Institute of Linguistics and Literature.

Mahir Domi was the author of a number of works devoted to Albanian syntax and to diachronic and comparative linguistics, including *Gramatika e gjuhës shqipe, II: sintaksa* (*Grammar of the Albanian Language, II: Syntax*; Tirana, 1954); and *Morfologjia historike e gjuhës shqipe* (*Historical Morphology of the Albanian Language*; Tirana, 1961). He also edited the series *Dialektologjia shqiptare* (*Albanian Dialectology*; Tirana, 1974–1990).

DOMINICAN ORDER. Order of the **Catholic Church**. The Dominican order of Friar Preachers was established in 1215 by Saint Dominic (1170–1221). Born in Spain, Saint Dominic established his headquarters in Toulouse to convert the Albigenses. Approved by Rome in 1216, the order superseded his activities there and spread to Italy and later throughout Europe, playing a major role in the religious and intellectual life of the later medieval period. In Albania, the Dominicans followed on the heels of the **Benedictines**. It is known that they settled in **Durrës** in 1278 and were active there from 1304, when the town fell to the West after 20 years of Byzantine rule. In a letter dated 31 March 1304, Pope Benedict XI (r. 1303–1304) asked the head of the Dominican order in Hungary to send to Albania some of his subordinates of “good moral character, active and eloquent” for missionary activities. With the support of the Holy See, the Dominicans acquired full power to set up a Latin hierarchy to their own

liking on the Albanian coast to replace the **Orthodox** Church, which had been forced to abandon its position. From the Dominican order were the anonymous authors of two important 14th-century historical texts on Albania, the *Anonymi Descriptio Europae Orientalis* of 1308 and the *Directorium ad passagium faciendum* of 1332.

DONES, ELVIRA (24 July 1960–). Writer. Elvira Dones was born in **Durrës**. She studied at the University of **Tirana** and worked for a time for the **television** and **film** industry there. In 1988, she managed to flee the country for Switzerland, and now lives in Washington, D.C. Her first novel *Dashuri e huaj* (*A Foreign Love*; Tirana, 1997), was followed by *Kardigan* (*Cardigan*; Tirana, 1998), the short story collection *Lule të gabuara* (*Mistaken Flowers*; Tirana, 1999), and in *Yjet nuk vishen kështu* (*Stars Don't Dress Up Like That*; Elbasan, 2000). The candid description of the Albanian mafia and the realities of Albanian prostitution in Italy in the latter novel, translated into Italian as *Sole bruciato* (*Burning Sun*; Milan, 2001) and into French as *Soleil brûlé* (*Burning Sun*; Paris, 2005), caused a furor in her home country. Much of her writing, which contains some autobiographical elements, deals with the theme of **women** in emigration. *See also* LITERATURE, ALBANIAN.

DOSTI, HASAN (1895–29 January 1991). Political figure. Hasan Dosti was born in Kardhiq near **Gjirokastra**, and attended Greek schools in Filipiada and Janina in **Çamëria**. The family moved to **Vlora** after **World War I**, where Dosti was in contact with **Avni Rustemi** (1895–1924). Dosti graduated in law and political science from the University of Paris and returned to Albania to work as a lawyer. As an opponent of **Ahmet Zogu**, he was frequently jailed. He was a leading figure of the **Balli Kombëtar** during **World War II** and served as minister of justice under the Italian occupation. In 1943, Dosti was elected as chairman of a coalition of resistance groups, but went into exile with the rise of the **communists**. He immigrated to the **United States** in April 1949 and served as chairman of the National Committee for a Free Albania, part of the Assembly of Captive European Nations. Hasan Dosti died in Los Angeles at the age of 96. His writings were published in the volume *Një jetë për çështjen shqiptare* (*A Life for the Albanian Question*; Tirana, 2008).

DOZON, AUGUSTE (2 August 1822–31 December 1890). French scholar and diplomat. Auguste Dozon was born in Châlons-sur-Marne. He studied ancient and modern literature at the Sainte-Barbe college in Paris and, after further studies in law, worked for the ministry of the interior. He was later transferred to the Directorate for Fine Arts and was responsible there for the protection of historical monuments. Dozon was passionately interested in foreign languages and peoples and embarked upon a career as a professional diplomat. The French foreign ministry seconded him to the Balkans, where he served as French consul in Belgrade (1854–1863), Mostar (1863–1865, 1875–1878), Plovdiv (1865–1869), Janina (1869–1875), Cyprus (1875–1881), and Salonika (1881–1885). He was particularly interested in the Albanian **language**, which he had begun to learn in Janina after meeting **Johann Georg von Hahn** and young Albanians studying in the one-time “capital of Albania.” The fruits of his research into the Albanian language and folklore, in particular Albanian oral **literature**, are to be seen in his *Manuel de la langue chkiye ou albanaise (Handbook of the Shqip or Albanian Language*; Paris, 1879) and *Contes albanais, recueillis et traduits (Albanian Folk Tales, Collected and Translated*; Paris, 1881). Dozon died in Versailles on New Year’s Eve 1890.

DRAGUA. Figure of northern Albanian mythology. This semi-human being (Alb. *dragúa*, def. *dragói*, **Gheg** *drangue*) stems etymologically from Lat. *draco(nem)* “dragon” or Ital. *dracone* “dragon.” Draguas are born wearing shirts, symbolic of the caul, and have two to four invisible wings under their armpits. The prime aim in life of a dragua is to combat and slay dragonlike **kulshedras**. Their struggle with the kulshedras is reminiscent of the combat between the giants and gods of ancient Greece.

DRENOVA, ALEKS STAVRE. *See* ASDRENI.

DRIN. River in northern Albania. The Drin is the largest river in Albania and the southwestern Balkans. It is formed by the confluence of two rivers, the Black Drin (Alb. *Drini i Zi*), which has its source at Struga in Lake **Ohrid** and flows 150 kilometers northward through **Dibra**, and the White Drin (Alb. *Drini i Bardhë*), which has its

source in the mountains of Kosovo north of Peja and is 128 kilometers long. The two rivers join at **Kukës** and flow through the mountains of northern Albania to the Adriatic Sea. Arriving at the coastal plain, part of the Drin flows into the Buna River near **Shkodra** and another part uses its traditional bed southward through the **Zadrime** plain, flowing into the Adriatic Sea near **Lezha**. It has a total length of 285 kilometers. The hydroelectric dams built on the Drin at Fierza in 1971–1978, Koman in 1979–1985, and Vau i Dejës in 1967–1971 provide most of the country's **electricity** and have transformed much of the Drin into a lake. There is a car ferry connection up the Drin from Koman, east of Shkodra, to Fierza and the **Tropoja** region. The name of the river, which was referred to by Pliny as *Drinius* and by Strabo as *Drilôn*, is considered a pre-Slavic toponym.

DRINO. River in southern Albania. The Drino has its source in northern Greece and flows in a northwesterly direction through the District of **Gjirokastra** into the **Vjosa** River near **Tepelena**. It has a total length of 85 kilometers in Albania.

DRISHT. **Archeological** site, medieval fortress, and village in the mountains above the Kir valley east of **Shkodra**. In the ninth century, Drisht (medieval Drivastum, Drivasto) was a hillside settlement in the realm of Zeta. Over the course of the next four centuries, it was to become one of the major settlements of northern Albania. In the 11th century, it owed its allegiance to the metropolitan See of Bar (Antivari), which was founded in 1089. Though Byzantine up to the mid-12th century, it pledged its allegiance to **Serbia** in 1185. It was ravaged by the Mongols in 1242 and acquired by the Venetians in 1396, when it issued its own coins, marked Civitas Drivasti. Drisht was finally destroyed when it was taken by the Ottomans in 1478. Remaining at the site are the hillside fortifications and walls.

DUCELLIER, ALAIN (1934–). French scholar and historian. Ducellier, an expert in Byzantine and Balkan history, is professor at the University of Toulouse-Le Mirail. He is the author of several works on Albanian history, in particular his 700-page *La Façade maritime de l'Albanie au moyen âge: Durazzo et Valona du XIe au XVe siècle*

(*The Coastline of Albania in the Middle Ages: Durrës and Vlora from the Eleventh to the Fifteenth Century*; Thessalonika, 1981) and *L'Albanie entre Byzance et Venise, Xe-XVe siècles (Albania between Byzantium and Venice, Tenth to Fifteenth Centuries)*; London, 1987). Ducellier is also noted for a number of standard works of Byzantine history.

DUKAGJINI. Geographical and ethnographical region of northern Albania. Dukagjini in Albania refers to the isolated mountain region east of **Shkodra** and north of the **Drin** River. It is the traditional land of the **Shala** and **Shoshi** tribes, through which the Shala and Kir Rivers flow. In **Kosovo**, however, Dukagjini refers to a different region, that of western Kosovo (Peja, Gjakova, Prizren). As a toponym, Dukagjini is said to derive from *duka* “duke” and *Gjin* “John,” that is, Duke John.

DUMA, DERVISH (4 July 1908–6 May 1998). Dervish Duma was born in Borsh on the southern coast of Albania and attended an Italian school in **Vlora**. In 1921, he began studies at the **American Vocational School** and worked briefly for an Italian **oil** company. He was later employed by **Sir Jocelyn Percy** as an English interpreter for the British staff of the Royal Albanian Gendarmerie. With Percy’s assistance, Duma was able to study in England. In 1933, he embarked upon a two-year course of public administration at the London School of Economics and returned to Albania in 1935 to join the diplomatic service.

Dervish Duma served as second secretary at the Albanian legation in London and, concurrently, as first secretary of the Albanian delegation to the League of Nations in Geneva. He was chargé d’affaires of the Albanian Embassy in London in 1939. In 1940, after the Italian occupation, he began a series of nightly broadcasts on the BBC’s new Albanian service, and he also assisted King Zog and his family in London in 1941. In later years, he worked for the Bowater paper mills and steamship company, in particular in the United States and Canada. Dervish Duma was a prominent figure of the Albanian exile community in London until his death in Surrey in May 1998.

DURAZZO. *See* DURRËS.

DURHAM, EDITH (8 December 1863–15 November 1944). British writer and traveler. Mary Edith Durham came from a large and prosperous middle-class family of North London. All of her eight brothers and sisters were successful in their careers in medicine, engineering, and the civil service. She attended Bedford College in London (1878–1882) and then trained to be an artist at the Royal Academy, illustrating a volume of the *Cambridge Natural History*. As the last child living at home, she was entrusted with the duty of caring for her ailing mother, a monotonous life that drove her to the edge of a nervous breakdown. Her doctor recommended travel, and Edith, at the age of 37, set off in 1900 with a female companion on a cruise down the Adriatic coast, where, after some time in Montenegro, she became fascinated with the Balkans. On her return to London, she immersed herself in the study of the Serbian language and Balkan history. In 1902–1903, Durham traveled through **Serbia** collecting material for her first book *Through the Lands of the Serbs* (London, 1904). She also visited **Shkodra** and **Kosovo** in Ottoman territory, a rare journey that at the time required a good deal of courage and stamina. At the end of 1903, she returned to Montenegro for a five-month stay in the Balkans on behalf of the Macedonian Relief Committee. Her journey and the appalling humanitarian situation in the region are described in *The Burden of the Balkans* (London, 1905). It included her first lengthy expedition to Albania. For three summers, she then traveled widely in Montenegro, Bosnia, and Herzegovina, collecting ethnographical material, which was much later published in *Some Tribal Origins, Laws and Customs of the Balkans* (London, 1928), which included illustrations by the author.

An in-depth knowledge of the Machiavellian politics of the Balkans caused her to turn away from the Slavic nationalism that she encountered on her travels through Serbia and focus her attention and sympathies increasingly on Albania and the Albanians. In the summer of 1908, she traveled once more to Montenegro and from there to Shkodra and through the Albanian Highlands, a journey she described in her most delightful and widely read book, *High Albania* (London, 1909). *High Albania* is regarded by many people as the best English-language book on Albania ever written.

Edith Durham acquired quite a reputation among the northern Albanians for her interest in and support for their cause. She was soon

known throughout the mountains as *Kraljica e Malesorëvet* “The Queen of the Highland Peoples,” and rumors spread that she was the sister of the king of England.

Her next book, *The Struggle for Scutari: Turk, Slav and Albanian* (London, 1914), focused on the Montenegrin siege of Shkodra in the wake of the declaration of Albanian independence. It is a harrowing description of war, starvation, and humanitarian catastrophe. She also visited **Vlora** in southern Albania, finding that conditions were no better there. Durham was forced to leave Albania at the outbreak of **World War I**. She traveled by steamer to Biscay, worked initially in a hospital in the Pyrenees, then later worked for the Young Men’s Christian Association (YMCA) in Port Said in Egypt. After the war, she published *Twenty Years of Balkan Tangle* (London, 1920), which was subsequently translated into German, Italian, and Albanian. She is also the author of countless articles on Albanian folklore.

Edith Durham’s last visit to Albania was in 1921. After that, she was not able to travel for health reasons. She did, however, continue to campaign on Albania’s behalf over the next two decades. She was a founding member of the **Anglo-Albanian Association** and wrote many **press** articles and countless “letters to the editor” to counter ignorant views and focus public attention on Albania and its plight. It was also in this period that her controversial book *The Sarajevo Crime* (London, 1925), appeared, which dealt with the background of the assassination in Sarajevo and the causes for the outbreak of World War I.

In later years, her home in London became a rallying point for friends of Albania and Albanians in exile. She died in November 1944, two weeks before the **communist** takeover of the country. Edith Durham is well remembered in Albania and Kosovo, where many towns have a Miss Durham Street.

DURRËS. Town in the District of Durrës, of which it is the administrative center. Its **population** in 2003 was ca. 114,000. It is known as Durazzo in Italian, Dyrrhachion in Greek, and Drač in Serbian. Durrës is the major port of Albania, the second largest town in the country, and one of the oldest settlements.

Originally known as Epidamnos, Durrës was settled in about 627 BC by Greek colonists from Corinth and Corfu. In 229 BC, it came

under Roman protection and was called Dyrrachium. It served from the Roman period onward as the point of departure of the **Via Egnatia** and of most sea communication with Italy. The poet Catullus called the town “the tavern of the Adriatic” (*Adriae taberna*), and Cicero, who stayed there in 58 BC, referred to it as an *admirabilis urbs*, but very crowded. A naval battle between Julius Caesar and Pompey took place south of the town in 48 BC. Under Augustus Caesar, Durrës was settled by Roman veterans and received the status of a colony, which was called *Colonia Iulia Augusta Dyrrachinorum*. In the fourth century AD, Durrës was the seat of a Christian bishop. In the late Middle Ages the city, a virtual island with the Adriatic on one side and marshland on the other, was conquered by the Normans (1082–1085), the Venetians (1205–1214), the Despot of Epirus, the Angevins (1272–1368, 1392–1501), and the Turks (1501–), though it gradually lost its significance due to several major earthquakes. In 1912, it served as the capital of the newly independent Kingdom of Albania under **Prince Wilhelm zu Wied**. In 1916, it had a population of 600, and in 1939, 9,000.

Durrës is noted for its cultural monuments from the Roman and Venetian periods, in particular fortifications and an amphitheater, the largest of its kind in the Balkans, which dates from the reign of the Emperor Hadrian (AD 117–138). The town has a new **archeological** museum and an 11-kilometer-long sandy beach to the south, traditionally the most popular one in the country.

DURRËS, DISTRICT OF. Region of local government administration. The District of Durrës (*Rrethi i Durrësit*), with its administrative headquarters in the town of **Durrës**, borders on the Adriatic Sea to the west, on the districts of **Kruja** and **Tirana** to the east, and on **Kavaja** to the south. It is 433 square kilometers in size and has a **population** of 182,000 (2004). It has the second highest population density in the country.

DUSHMANI. Northern Albanian tribe and traditional tribal region. The Dushmani region is situated north of the **Drin** River in the present-day District of **Shkodra**. It borders on the traditional tribal regions of **Shoshi** to the west, **Toplana** to the north, **Berisha** to the east, and Kabashi and **Shllaku** to the south. The name was recorded

in the sixth century by Procopius as *Dousmanes*. The Dushmani tribe, said to be originally from the area of Tuz, south of Podgorica in Montenegro, was related to the Thaçi tribe and was reputed to be one of the wildest in the north. It had a population of about 1,400 in the late 19th century.

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ECONOMY. Albania is one of the poorest countries in Europe. Its economy is traditionally based on **agriculture** and animal husbandry, with some **mining**. In the 1930s, over 80 percent of the Albanian **population** was involved in primitive forms of agriculture.

The five-year plans of the **communist** period led to the radical Soviet-type collectivization of the whole economy, with emphasis on heavy **industry**. Mismanagement by ignorant Stalinist rulers left little upon which to build when the communist dictatorship collapsed in 1990–1991.

In April 1992, when the real gross domestic product (GDP) had fallen 50 percent compared to 1989, the first democratic government launched ambitious and profoundly needed economic reforms, including a liberalization of prices and exchange rates, the creation of a framework for a market economy and private sector, and structural reforms in the financial sector. These reforms led to growth in the private sector, in particular in agriculture; a drop in inflation; and a stable currency. By 1995, however, progress had stalled and the domestic political situation became extremely tense. The collapse of the **pyramid investment scheme** in early 1997 led to an 8 percent drop in the GDP, but Albania soon recovered. Macroeconomic restructuring has continued in close cooperation with the International Monetary Fund and the World Bank. Indeed, macroeconomic growth has averaged around 5 percent over the last five years, and inflation rates are stable and low. Nonetheless, energy shortages and the antiquated infrastructure have impeded new foreign investment until recently. This, coupled with widespread **corruption**, created a business environment that has proven to be less attractive than that of other countries in the region.

In 2008, Albania's GDP was US\$ 21.5 billion. Its per capita GDP was US\$ 6,800, with 6 percent GDP growth and 4 percent inflation.

Unemployment was officially calculated at 13.2 percent, but may be as high as 30 percent. There is a large unofficial “grey” economy in the country, as well as substantial remittances from Albanian emigrants abroad (amounting to about 15 percent of the GDP). *See also* BANKING; COAL PRODUCTION; ELECTRICITY PRODUCTION; FOREIGN TRADE; MINERAL RESOURCES; NATURAL GAS PRODUCTION; OIL PRODUCTION; TOURISM.

EDUCATION. Eight years of public schooling are mandatory and are financed by the government in Albania. In 2007, there were 741,094 people attending institutions of public education, equaling about a quarter of the **population**. As a result of domestic migration and other factors, there was a drastic drop in school attendance between 1991 and 2001, but the following years have shown recovery. In 2007, 47 percent of children were attending preschool institutions; 94 percent attended the compulsory, so-called nine-year schools, that is, basic schools; 55 percent went to secondary school; and 15 percent attended university or college. Expenditures for education amount to 10 percent of total budget spending. In general, the education system is still in desperate need of reform. The extremely low salaries made by teachers and professors, especially in the early 1990s, meant that it was often easier for students to buy a diploma than to pass a test.

About 41 percent of elementary school pupils and 82 percent of secondary school students study a foreign language, the main languages being English (75 percent), French (18 percent), and Italian (6 percent), with a very few studying Russian, German, and Spanish. Most children in coastal towns know Italian well by the time they enter school due to the pervasive influence of Italian **television**.

In 2007, there were 1,589 kindergartens, 1,487 so-called nine-year schools, 381 secondary schools, and 11 institutions of higher education. Since 1991, there have also been private schools in Albania, and steps have been taken recently to create private institutions of higher education. The proportion of Albanian students studying at such schools and institutions is, however, low due to the high cost of tuition. The quality of education at these private institutions varies considerably.

In 2007, there were 86,863 students attending 11 public institutions of higher education. These institutions are the University of **Tirana**,

the Polytechnic University of Tirana, the Agricultural University of Tirana centered in Kamza, the University of **Elbasan**, the University of **Shkodra**, the University of **Gjirokastra**, the University of **Korça**, the University of **Vlora**, the Academy of Fine Arts, the Institute of Physical Education, and the Academy of Nursing. Female students make up a noticeable majority in most of these institutions, with male students predominant only at the Polytechnic University, the Agricultural University, the Academy of Fine Arts, and the Institute of Physical Education. For the academic year 2006–2007, there were 2,082 university teachers (1,118 male and 964 female). In the last few years, a large number of private colleges, all calling themselves universities, have been licensed. Many are financed from abroad, and there has been a noticeable lack of quality control.

EGYPT, ALBANIANS IN. The first Albanians arrived in Egypt as soldiers and mercenaries in the second half of the 18th century and made a name for themselves in the Ottoman struggle to expel French troops in 1798–1801. Thousands of Albanians left their impoverished homeland and poured into the country with the advent of Mehmed Ali Pasha (1769–1849), who took power as governor of Egypt and founder of an Albanian dynasty, which lasted there until 1952. Mehmed Ali made good use of their services as mercenaries and troops to bolster his reign. Albanian immigration to Egypt continued throughout the 19th century, and indeed into the first three decades of the 20th century.

The Albanian community in Egypt, with their patriotic societies and publishing activities, played an important role in the Albanian national awakening at the end of the 19th century. The first Albanian society of Egypt was founded there in 1875, and many others followed. Nationalist figures and writers such as **Thimi Mitko**, **Spiro Dine**, Filip Shiroka (1859–1935), Jani Vruho (1863–1931), Stefan Zurani (1865–1941), **Andon Zako Çajupi**, Milo Duçi (1870–1933), Loni Logori (1871–1929), and **Fan Noli** were all active in Egypt at some point in their careers. In 1922, Milo Duçi founded the Albanian Publishing Society (*Shoqeria botonjëse shqiptarë*) in Cairo. Later in the 20th century, the Albanian **Bektashi** community had its own *tekke* in Egypt, the famed Magauri *tekke* on the outskirts of Cairo, which was headed by Baba Ahmet Serri Glina of **Përmet**.

The Albanian community survived in Egypt until after **World War II**. After King Zog and the Albanian royal family were forced out of Albania during the war, they took up residence in Egypt from 1946 to 1955 and were received by King Farouk (r. 1936–1952), who, as a descendant of Mehmed Ali Pasha, was himself of Albanian origin. With the advent of Gamal Abdel Nasser and the Arab nationalization of Egypt, not only the royal family but also the entire Albanian community—some 4,000 families—were forced to leave the country, thus bringing the chapter of the Albanians on the Nile to a swift close.

ELBASAN. Town in the District of Elbasan, of which it is the administrative center. The **population** in 2003 was ca. 100,000. Elbasan is a major town in the middle of Albania, situated on the northern bank of the **Shkumbin** River, on the site of the ancient Roman fortification of Scampa. It was the seat of a bishop in the fifth century. Elbasan flourished in particular after the Ottoman conquest in 1466, when the thick fortress walls of the town were constructed. It was known originally as “new town” (Greek *Neokastron*, Slav. *Novigrad*, Ital. *Terra Nuova*), but later retrieved its older name, Elbasan (based on the root **alb*, as in Albania, though the term is commonly associated with the Ottoman Turkish *il-basan* “the fortress”).

Elbasan developed into a center of trade and strong Muslim tradition and culture. **Evliya Çelebi**, who visited it in 1670, called it the “bride of the world” and the “home of scholars and virtuous men, poets and mystics.” The town is still considered a center of learning and **education**. According to **Lef Nosi**, there were still 31 mosques in Elbasan in 1931, but only five survived the ravages of the Cultural Revolution in 1967. Four of these were destroyed in the following decade. The Long Market, Elbasan’s famed oriental bazaar, which had 900 shops in the late 17th century and was restored in 1935–1936, was razed in 1970–1972. Elbasan had a population of 12,000 in 1916 and 14,000 in 1939.

The principal cultural monuments of the town that survived the **communist** period are the Sultan Mosque (Alb. *Xhamia e Mbretit*), built in 1492; the Naziresha Mosque outside the center of town; and the Turkish bathhouse near the hotel, which Evliya Çelebi reported

as being a “spacious, agreeable and clean building with lovely serving-boys.”

During the communist period, Elbasan was the site of the colossal metallurgical complex called the “Steel of the Party” (*Çeliku i Partisë*), built with Chinese assistance in 1971–1974. It was the largest industrial complex in the country, producing not only steel but also ferro-nickel, and was the greatest polluter. It was abandoned to a large extent after the fall of the dictatorship and has left Elbasan with a high level of unemployment and serious environmental problems.

ELBASAN, DISTRICT OF. Region of local government administration. The District of Elbasan (*Rrethi i Elbasanit*), with its administrative headquarters in the town of **Elbasan**, borders on the districts of **Peqin** and **Lushnja** to the west, **Tirana** to the north, **Librazhd** to the east, and **Gramsh**, **Berat**, and **Kuçova** to the south. It is 1,372 square kilometers in size and has a **population** of 224,000 (2004). It is the second most populated district in Albania.

ELBASANI, AQIF PASHA. *See* BIÇAKU, AQIF PASHA.

ELECTIONS. National elections are held in Albania for the 140-seat Albanian **parliament** (*Kuvendi i Shqipërisë*), elected for a four-year period. After decades of a one-party dictatorship under the communist **Party of Labor** (in power from 1944 to 1991), Albania is now a democratic multiparty state with two or three major and numerous minor **political parties** in seemingly ever-changing alliances. The Party of Labor was ousted from power in March 1992 by the **Democratic Party** under **Sali Berisha**, the country’s **president**. The Democratic Party remained in power under an increasingly authoritarian Berisha until the uprising of 1997, which brought the **Socialist Party** to the reins of government. Their rule was confirmed by the elections of June 2001.

In July 2005, the Democratic Party was swept back into power, with Berisha as **prime minister** this time. Under the current system, the country’s president is elected by parliament, whereas real political power is in the hands of the prime minister and his cabinet. Despite fierce power struggles, the platforms of the two major parties

are quite similar on most issues. The elections are nonetheless very important for the public because of the unfortunate Albanian tradition of firing almost everyone in the public service, down to the janitors and chauffeurs, to provide jobs for the supporters of the winning party. As such, much is at stake for many people.

The major issue in the elections of June 2009, won by the Democratic Party in coalition with the Socialist Movement for Integration, was the rampant corruption in the country's administration.

Most of Albania's recent elections have fallen short of international standards, with the electoral law and the electoral commission being the focus of much political debate in recent years. On the other hand, changes in power have been increasingly peaceful.

ELECTRICITY PRODUCTION. Electricity production is one of the oldest major industries in Albania. Production began in 1923 with the installation of the first diesel engines in **Tirana**. The first hydroelectric plant was built in Vithkuq in the **Korça** region in 1936.

The electrical energy sector was created in 1957, and major hydroelectric dams were built over the following years: the Friedrich Engels dam on the **Mat** River (built 1959–1963); the J. V. Stalin plant in Bistrica, now in the District of **Delvina** (built 1960–1965); the Vau i Dejës dam and power plant on the lower **Drin** River near **Shkodra** (built 1967–1971); the *Drita e Partisë* (The Light of the Party) dam and power plant on the upper Drin River at Fierza (built 1971–1978); and the **Enver Hoxha** dam and power plant on the lower Drin River at Koman (built 1979–1986). Electricity was first supplied to all consumers on 25 October 1970, and the electrical energy system reached a maximum production of 5,027 billion kWh in 1986, of which 2,138 billion kWh were exported. Transmission lines were built to Titograd (Podgorica) in Montenegro and Igoumenitsa in Greece in 1974, another to Greece in 1985, and one to Prizren in Kosovo in 1988. The Albanian system functioned with those of neighboring countries by 1985 and is now connected to the European grid via a new 400 kV line from **Elbasan** to Greece.

At present, there are 19 main power plants in the country: 11 hydropower and 8 thermopower plants. The main sources of electricity are the three above-mentioned plants on the Drin River at Vau i Dejës, Koman, and Fierza, which provide 80 percent of the total electricity

production in Albania. In 2007, net electrical energy generation was 5.5 billion kWh, and net energy consumption was 3.4 kWh.

In recent years, due to a lack of investment and maintenance and because of rapidly increasing consumer demand, the energy system has fallen into great disrepair, and power cuts have become increasingly frequent, especially in the winter months. The new state-owned Albanian Electrical Energy Corporation, KESH (*Korporata Elektroenergjetike Shqiptare*), created in 1992, has not succeeded in solving the country's many urgent problems in this sector.

EPIC VERSE. *See* SONGS OF THE FRONTIER WARRIORS.

ERMENJI, ABAS (12 December 1913–10 March 2003). Political figure and resistance fighter. Abas or Abaz Ermenji was born in **Skrapar** and educated in **Berat**, **Shkodra**, and Paris, where he studied history at the Sorbonne in 1934–1938. He returned to Albania in 1938 and taught secondary school in **Korça** until November 1939, when he was arrested by the Italian authorities and held in captivity on the island of Ventotene until 1941. On his second return to Albania, he became a leading figure of the **Balli Kombëtar** resistance movement and helped liberate Berat of Italian influence. When the **communist** partisans took power in Albania, he fled to Paris, where he led the anticommunist exile national committee *Shqypnija e lirë* (Free Albania). Ermenji returned to Albania in 1991 when Balli Kombëtar was restored and led the party throughout the 1990s, though it never regained much popularity. He is the author of the study *Vendi që zë Skënderbeu në historinë e Shqipërisë* (*The Place of Scanderbeg in Albanian History*; Paris, 1968).

ERZEN. River in central Albania. The Erzen has its source in the Mali me Gropa region east of **Tirana** and flows south of Tirana and past Shijak into the Adriatic Sea north of **Durrës**. It has a total length of 109 kilometers. The Erzen was known in ancient times as the *Ardanaxus*. It was referred to by Anna Comnena in 1148 as *Charzanes* and in 1308 as *Ersenta* (*Anonymi Descriptio Europae Orientalis*).

EUROPEAN UNION (EU). Membership in the European Union is one of the primary objectives of Albanian **foreign policy** and has the

support of the overwhelming majority of the population. In March 2008, EU enlargement officials reaffirmed for their part that “the future of the Western Balkans lies within the European Union.”

In 1992, soon after the fall of the **communist** dictatorship, Albania signed a trade and cooperation agreement with the EU, giving it access to the EU Phare program. In 1999, the EU proposed a new Stabilization and Association Process (SAP) for five countries of southeastern Europe, including Albania. Albania was also given autonomous trading preferences with the EU that year. Trade relations intensified in 2000 with the extension of duty-free access to the EU market for products from Albania. It was also in 2000 that the EU first formally stated that SAP countries were “potential candidates” for EU membership. In the following year, the European Commission recommended the undertaking of negotiations for a Stabilization and Association Agreement with Albania, as a preliminary step toward membership. Negotiations began on 31 January 2003 and concluded with the signing of the agreement in Luxembourg on 12 June 2006. On 1 January 2008, a visa facilitation agreement entered into force, as the first step toward the full abolition of visa requirements for Albanians traveling to the EU. The Stabilization and Association Agreement was ratified by all EU member states on 14 January 2009 and entered into force on April 1 of that year. Less than a month later, on 28 April 2009, Albania formally applied for candidate status as a prerequisite for membership in the European Union.

EVANGJELI, PANDELI (1858–September 1949). Political figure.

Born in **Korça** of an **Orthodox** family, Pandeli Evangjeli, also known as Pandeli Vangjeli, spent his early years in Bucharest, where a large Albanian community had settled. In 1895, he became chairman of the *Dituria* (Knowledge) Society, and in 1907 he helped found the Committee for the Freedom of Albania. Evangjeli returned to Albania after independence. In 1914, he was prefect of Korça and in 1920 was part of the Albanian delegation to the Paris Peace Conference on behalf of the government of **Sulejman bey Delvina**. In 1921, he became a member of **parliament**, then foreign minister, and finally, **prime minister** briefly, from 16 October to 6 December 1921, heading a short-lived liberal administration. In September 1922, he was foreign minister once more, a post he retained under

Ahmet Zogu. In the autumn of 1925, he was made **president** of the senate and thus Zogu's deputy. In 1928, he headed the **constitutional** assembly and the commission to prepare for the proclamation of the monarchy. He served as prime minister again from 6 March 1930 to 15 October 1935. During the final years of the Zog regime, Evangjeli served as parliamentary president.

EVIL EYE. Popular belief. (Alb. *syri i keq*, **Gheg** *syni i keq*, also *mësysh*). As in the Middle East, it is thought in Albania that a malicious glance can do damage in itself. Accordingly, people who are believed to have such a glance, the evil eye, are to be avoided. It is also thought that people with blue eyes are more likely to have the evil eye.

One must avoid praising little children, farm animals, or things of value in public so that the evil eye is not attracted to them. Anyone who does look at a child attentively may spit or wipe his eyes with his hands to save the child from harm. The attention of the evil eye can be deflected by small objects placed on or near the person or thing in question. A wooden spoon was often hung around the neck of a farm animal, a coin was stuck onto the forehead of a baby in its cradle, or a dot of rust was painted on its nose. Coins and blue glass beads could also be attached to the front locks of a child's hair. **Edith Durham** reported that the head of a snake, cut off with the sharpened edge of a silver coin, also served as a good amulet against the evil eye. It had to be dried and fastened between two medals or images of Saint George and then blessed by a priest. Garlic and wolves' teeth were also effective against the evil eye. Until recently, families who had lost a son would dress a second male infant up as a girl and let his hair grow long to protect him from a second attack by the evil eye. Fields and farms could be protected by placing the skull of a horse or steer on a high pole. In **Kosovo**, it is still customary to dress children with their undershirts on backward so that the evil eye cannot penetrate their bodies.

Even today, many homeowners in Albania, and certainly anyone constructing a new house or building, will hang some sort of amulet from its girding or eaves to deflect the evil eye. The most common objects used to this end nowadays are buffalo horns, garlic, dolls, or even a **flag**. People who buy new clothes will often carry an amulet in their pocket to defend themselves from envious glances.

Belief in the evil eye is not restricted to the southern Balkans, though it is interesting to note that the Roman author Pliny the Elder (AD 23–79) recorded its presence among the **Illyrians**, who inhabited the region in antiquity. He stated that there were Illyrians “who could gaze with the evil eye, cast a spell and even kill someone” (*Historia Naturalis* 7.16). Aulus Gellius (AD 123–165) recounted the same thing a century later (*Noctes Atticae* 9.4, 8).

EVLIYA ÇELEBI (1611–1684). Turkish writer and traveler. Evliya Çelebi or Chelebi, pseudonym of Dervish Mehmed Zillî, was the son of a goldsmith at the court of the sultan in Istanbul. From 1640 to 1676, he traveled extensively throughout the Ottoman Empire and neighboring countries, both in a private capacity and at the service of the Sublime Porte. The account of his travels is recorded in his 10-volume Turkish-language *Seyahatname* (*Travel Book*), which he completed in Cairo. The *Seyahatname* contains a wealth of information on the cultural history, folklore, and **geography** of the countries to which he traveled. For 17th-century Albania it is of inestimable significance. Çelebi visited regions of Albanian settlement three times: **Kosovo** in December 1660, northern Albania and **Montenegro** in February 1662, and finally southern Albania in November 1670. His descriptions of the central Albanian towns of **Berat** and **Elbasan** during the latter journey can be regarded as no less than sensational, in particular for those who know the towns today. One can only marvel at the refined oriental culture that he encountered in Albania, of which very few traces remain. Evliya Çelebi’s travels in Albania have been edited by Robert Elsie and Robert Dankoff in the volume *Evliya Çelebi in Albania and Adjacent Regions: Kosovo, Montenegro, Ohrid* (Leiden, 2000).

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FALASCHI, NERMIN VLORA (18 April 1921–28 November 2004). Writer. Nermin Vlora Falaschi, (Alb. Nermin Vlora Falaski), the great granddaughter of **Ismail Qemal bey Vlora**, was born in **Tirana**, where she spent her youth. In 1934, she attended the Queen Mother Pedagogical Institute (*Instituti Nanë Mbretreshë*) there. As

the wife of an Italian officer who had been stationed in Albania, she immigrated to Italy and studied law in Siena, where she was later to be recipient of a doctorate *honoris causa*. She has lectured widely, in particular on her rather controversial views of the ties between the Albanian **language** and early Mediterranean languages. In June 2000, she and her husband Renzo Falaschi founded the **Illyrian** Cultural Academy (*Accademia Culturale Iliria*) in Rome for the promotion of such studies.

Nermin Vlora Falaschi is the author of numerous books of poetry, fiction, and nonfiction. Among them are *Il signore del tempo* (*The Lord of the Age*; Rome, 1976); *Antiche civiltà mediterranee: pelasgi, iliri, etruschi, albanesi* (*Ancient Mediterranean Civilization: Pelasgians, Illyrians, Etruscans, Albanians*; Rome, 1984); *L'Etrusco lingua viva* (*Etruscan, a Living Language*; Rome, 1989); *Lashhtësia e gjuhës shqipe: sipas dokumenteve epigrafike nga Egjeu deri në Atlantik* (*The Antiquity of the Albanian Language: According to Epigraphic Documents from the Aegean to the Atlantic*; Rome, 1991); and *Linguistic and Genetic Heredities: Probability of Monogenesis of Words*; Tirana, 1997). She has also published the memoirs of her great-grandfather.

FAN. River of northern central Albania. The Fan River flows through the **Mirdita** region past the towns of Rrëshen and Rubik into the **Mat** River. It is 94 kilometers long and is fed primarily by the Great Fan River (Alb. *Fani i Madh*), and the Lesser Fan River (Alb. *Fani i Vogël*). The Fan was referred to in 1515 as *Fanti* and in 1610 as *Fandi*.

FAVEYRIAL, JEAN-CLAUDE (25 March 1817–26 November 1893). French priest and historian. Faveyrial was born in Usson en Forez, a mountain village in Auvergne in central France. He attended a seminary in Lyon and was admitted to the **Lazarist** Congregation in Paris in 1843. The congregation seconded him as a missionary to Greece (March 1845) and Constantinople (July 1847). At the Maison Saint-Benoît in Constantinople, he became passionately interested in the various ethnic groups of the southern Balkans and began collecting rare books about the Albanians, Bulgarians, and **Vlachs**. In 1867, he was sent to Monastir (Bitola), now in the Republic of Macedonia,

where he spent most of the rest of his life teaching French and philosophy at a Vlach secondary school. He visited Albania in 1884 as an inspector for Romanian-language education, and founded schools in **Berat**, **Korça**, and Prizren.

Faveyrial is the author of the the first work to trace the entire history of Albania from antiquity to the 19th century, written in Monastir between the years 1884 and 1889. It has been published by Robert Elsie as *Histoire de l'Albanie (History of Albania)*; Peja, 2001).

FEUDING. See BLOOD FEUDING.

FIEDLER, WILFRIED (7 May 1933–). German scholar and linguist. Born in the town of Oberfrohna near Chemnitz in Saxony, Fiedler studied Slavic and East European philology at the Humboldt University in (East) Berlin from 1951 to 1955. From 1955 to 1963, he worked as a research assistant at the Institute for German Folklore of the Academy of Sciences there and finished his doctorate at the Humboldt University in 1961 with a dissertation on plural formations in Albanian. He had visited Albania for the first time in 1957 as part of an East German expedition to gather folk songs and returned to the country for several months in 1959. In the following years, Fiedler was active as a research expert for the East German Academy of Sciences in Berlin, in particular from 1968 to 1990 as a member of the Central Institute for Linguistics, where he specialized in Albanian and Balkan philology. In January 1991, he was appointed professor of Albanian at the Institute for Comparative and Indo-European Linguistics of the University of Munich, as a successor to **Martin Camaj**. He also lectured regularly on Albanian in Vienna, Berlin, and Jena. After retirement in September 1998, he returned to Berlin and currently lives in Meissen. Wilfried Fiedler is the author of numerous articles on the Albanian **language**, in particular on verb morphology. He is coauthor of *Wörterbuch Albanisch–Deutsch (Albanian–German Dictionary)*; Leipzig, 1977); *Albanische Grammatik (Albanian Grammar)*; Leipzig, 1987); *Wörterbuch Deutsch–Albanisch (German–Albanian Dictionary)*; Leipzig, 1997); *Das albanische Verbalsystem in der Sprache des Gjon Buzuku, 1555 (The Albanian Verbal System in the Language of Gjon Buzuku, 1555)*; Prishtina, 2004); *Die Pluralbildung im Al-*

banischen (*Plural Formation in Albanian*; Prishtina, 2007); and of literary translations from Albanian into German.

FIER. Town in the District of Fier, of which it is the administrative center. Its **population** in 2005 was 82,297. Site of the ancient *Ad Novas*, Fier lies in the center of the fertile coastal plain of Myzeqeja. It was founded as a market town by the **Vrioni** family, the beys of **Berat**, in the 18th century and is situated near **oil**, gas, and bitumen deposits. It thus evolved as an industrial and agricultural center, in particular during the **communist** period.

FIER, DISTRICT OF. Region of local government administration. The District of Fier (*Rrethi i Fierit*), with its administrative headquarters in the town of **Fier**, borders on the Adriatic Sea to the west, and the districts of **Lushnja** to the north, **Berat** to the east, and **Mal-lakastra** and **Vlora** to the south. It is 785 square kilometers in size and has a **population** of 480,000 (2004).

FILM. The first public movie theater in Albania was set up in **Shkodra** in August 1912 by the Josef Stauber Company of Austria, with local assistance from painter and photographer **Kolë Idromeno**. It showed films until 1914, when **World War I** broke out. In the autumn of 1920, the *Përparimi* (Progress) movie theater was opened in **Vlora**, followed by cinemas in **Tirana**, Shkodra, and **Berat**. By 1939, 18 cinemas were in the country.

The Albanian film industry itself stems from the **communist** period. The first Albanian documentary film, *Komandanti viziton Shqipërinë e Mesme dhe të Jugut* (*The Commander visits Central and Southern Albania*), about **Enver Hoxha**, was produced in 1947. In 1952, the New Albanian Film Studios were opened on the outskirts of Tirana. The first major film undertaking of the period was a grandiose Soviet–Albanian co-production called *Skënderbeu* (*Scanderbeg*), directed in 1953 in Russian by Sergey Yutkevich, with Albanian actors. The first real Albanian film, *Tana* (*Tana*), followed five years later in 1958, directed by Kristaq Dhamo, with roles played by **Tinka Kurti**, Naim Frashëri, **Kadri Roshi**, and Pjetër Gjoka.

For a small country such as Albania, the film industry made astounding progress, in particular from 1975 to 1990, when an average

of 13 feature films per year were being produced. Because there were few other forms of entertainment in Stalinist Albania, the movie theaters were widely attended throughout the country. In 1972, no less than 20,000,000 seats were sold at 450 venues, meaning an average of 10 visits for every inhabitant of the country. In 1982, there were 102 movie theaters in the country, and by 1995, the Albanian film industry had produced 270 feature films.

The aesthetic qualities of many of these feature films would seem questionable from a contemporary point of view, in particular because the heavy-handed propaganda they contained. Prominent in Albanian films were partisan heroism from the communist resistance movement of **World War II** and the moralizing convictions of the “new man” striving for a better socialist society. Nonetheless, seen within the context of what could be expected of an underdeveloped country with a Stalinist leadership, the Albanian film industry made impressive advances before 1990–1991.

With the opening of the country, the structures of the state-owned film industry collapsed in the early 1990s, and only in recent years have Albanian films begun to reappear. Only since 1999, on the initiative of the former minister of culture, **Edi Rama**, have there once again been decent movie theaters in Albania. The Millennium Cinema was opened in Tirana in July 1999 on the site of the former Republika Cinema. This was followed by a movie theater in **Elbasan** and a Millennium II in Tirana in 2002.

Of the dozen or so Albanian films produced since 1995, of particular interest are *Koloneli Bunker* (*Colonel Bunker*, 1996), by Kujtim Çashku; *Nata* (*The Night*, 1998), by Roland Gjoza; *Dasma e Sakos* (*Sako's Wedding*, 1998), by Vladimir Prifti; *Funeral Business* (1999) and *Parullat* (*Slogans*, 2001), by **Gjergj Xhuvani**; *Porta Eva* (2000), by **Albert Minga**; and *Tirana viti zero* (*Tirana Year Zero*, 2002), by **Fatmir Koçi**.

FINO, BASHKIM (12 October 1962–). Political figure and high-ranking member of the **Socialist Party of Albania**. Bashkim Fino studied economics and finance at the University of **Tirana**, graduating in 1986. From 1992 to 1996, he was mayor of Gjirokastra and, in the wake of the uprising of 1997 and the accompanying chaos, served as **prime minister** (13 March–25 July 1997), heading a short-lived

government of national reconciliation. He later served as deputy prime minister and is a leading figure of the Socialist Party.

FISCHER, BERND JÜRGEN (27 January 1952–). American scholar and historian. Bernd Fischer was born in Bünde, Germany. He completed his Ph.D. on Balkan history at the University of California in Santa Barbara and taught at the universities of Hartford, in Connecticut, and McGill, in Montreal. He currently holds the chair of history at Indiana University in Fort Wayne. In addition to numerous scholarly articles on 20th-century Albanian history, he is the author of *King Zog and the Struggle for Stability in Albania* (New York, 1984); *Albania at War, 1939–1945* (London, 1999); and *Balkan Strongmen: Dictators and Authoritarian Rulers in Southeast Europe* (London, 2007), and is coeditor with **Stephanie Schwandner-Sievers** of *Albanian Identities: Myth and History* (London, 2002).

FISHTA, GJERGJ (23 October 1871–30 December 1940). Poet, writer, and religious and political figure. The **Franciscan** pater Gjergj Fishta was by far the greatest and most influential figure in Albanian **literature** in the first half of the 20th century. He was born in the **Zadrima** village of Fishta near Troshan in northern Albania, where he was baptized by Franciscan missionary and poet **Leonardo De Martino**. In 1886, when he was 15, Fishta was sent by the Order of the Friars Minor to Bosnia, as were many young Albanians destined for the priesthood at that time. In 1894, he was ordained as a priest and admitted to the Franciscan order. On his return to Albania in February of that year, he was given a teaching position at the Franciscan college in Troshan and subsequently a posting as parish priest in the village of Gomsiqja. On 14–22 November 1908, he participated in and presided over the **Congress of Monastir** as a representative of the Bashkimi literary society.

In October 1913, almost a year after the declaration of Albanian independence in **Vlora**, Fishta founded and began editing the Franciscan monthly periodical *Hylli i Dritës* (*The Day-Star*), which was devoted to literature, politics, folklore, and history. In 1916, together with **Luigj Gurakuqi**, **Ndre Mjeda**, and **Mati Logoreci**, Fishta played a leading role in the **Albanian Literary Commission**. Throughout these years, he continued teaching and running the Franciscan school in **Shkodra**, known from 1921 on as the *Collegium*

Illyricum (Illyrian College), which had become the leading educational institution of northern Albania. He was now also an imposing figure in Albanian literature.

In August 1919, Gjergj Fishta served as secretary-general of the Albanian delegation, attending the Paris Peace Conference, and in this capacity was asked by the president of the delegation, Msgr. **Luigj Bumçi**, to take part in a special commission to be sent to the **United States** to attend to the interests of the young Albanian state. There he visited Boston, New York, and Washington. In 1921, Fishta represented Shkodra in the Albanian **parliament** and was chosen in August of that year as vice president of this assembly. His talent as an orator served him well in his functions both as a political figure and as a man of the cloth. In later years, he attended Balkan conferences in Athens (1930), Sofia (1931), and Bucharest (1932) before withdrawing from public life to devote his remaining years to the Franciscan order and his writing. From 1935 to 1938, he held the office of provincial of the Albanian Franciscans. These most fruitful years of his life were spent in the quiet seclusion of the Franciscan monastery of Gjuhadol in Shkodra. As the poet laureate of his generation, Gjergj Fishta was honored with various diplomas, awards, and distinctions both at home and abroad. He was awarded the Austro-Hungarian *Ritterkreuz* in 1911, was decorated by Pope Pius XI with the *Al Merito* award in 1925, was given the prestigious *Phoenix* medal of the Greek government, was honored with the title *Lector jubilatus honoris causae* by the Franciscan order, and was made a regular member of the Italian Academy of Arts and Sciences in 1939.

Although Gjergj Fishta is the author of 37 literary publications, his name is indelibly linked to one great work, one of the most astounding creations in the history of Albanian literature, *Lahuta e malcís* (*The Highland Lute*; Shkodra, 1937). *The Highland Lute* is a 15,613-line historical verse epic focusing on the Albanian struggle for autonomy and independence. It constitutes a panorama of northern Albanian history from 1862 to 1913. This literary masterpiece was composed for the most part between 1902 and 1909, though it was refined and amended by its author over the following quarter of a century. It constitutes the first Albanian-language contribution to world literature and has been translated into English as *The Highland Lute: The Albanian National Epic* (London, 2005). The definitive edition of the

original work in 30 cantos was published in Shkodra in 1937 to mark the 25th anniversary of Albanian independence. Despite the success of *The Highland Lute* and the preeminence of its author, this and all other works by Gjergj Fishta were banned after **World War II** when the **communists** came to power.

Fishta's achievements are no less impressive in other genres, in particular as a lyric and satirical poet. Indeed, his lyric verse is regarded by many scholars as his best. Among his poetic works are the lyric collections *Vierrsha i pershpirteshem t'kthym shcyp* (*Spiritual Verse Translated into Albanian*; Shkodra, 1906); *Mrizi i zâneve* (*Noonday Rest of the Zanas*; Shkodra, 1913); *Vallja e Parrëzit* (*The Dance of Paradise*; Shkodra, 1925); and the satirical volumes *Anxat e Parnasit* (*The Wasps of Parnassus*; Sarajevo, 1907); and *Gomari i Babatasit* (*Babatasi's Ass*; Shkodra, 1923).

The Scutarine **Catholic** school of letters, which Gjergj Fishta dominated, entered a golden age in the first decades of the 20th century, and much credit for this blossoming of **Gheg** culture goes to him. At the outbreak of World War II, Gjergj Fishta was universally recognized as the "national poet." Austrian Albanologist **Maximilian Lambertz** described him as "the most ingenious poet Albania has ever produced" and Gabriele D'Annunzio called him "the great poet of the glorious people of Albania." For others he was the "Albanian Homer."

After the war, Fishta was nonetheless attacked and denigrated, perhaps more than any other prewar writer, and promptly fell into oblivion. The national poet became anathema. The official **Tirana History of Albanian Literature** of 1983, which carried the blessing of the Albanian **Party of Labor**, included minimal treatment of the country's "national poet."

The real reason for Fishta's fall from grace after the "liberation" in 1944 is to be sought, however, not in his alleged pro-Italian or clerical proclivities, but in the origins of the Albanian Communist Party (ACP) itself. The ACP, later called the Albanian Party of Labor, had been founded during World War II under the auspices of the Yugoslav envoys Dušan Mugoša (1914–1973) and Miladin Popović (1910–1945). On 9 July 1946, Albania and **Yugoslavia** signed a treaty of friendship, cooperation, and mutual assistance and, later, a number of other agreements, which gave Yugoslavia effective control

over all Albanian affairs, including the field of culture. It is no doubt the alleged anti-Slavic sentiments expressed in *The Highland Lute* that caused the work and its author to be proscribed by the Yugoslav authorities, even though Fishta was educated in Bosnia and largely inspired by Serbian and Croatian literature. Gjergj Fishta, who only a few years earlier had been lauded as the national poet of Albania, disappeared from the literary scene, seemingly without a trace. Such was the fear of him in later years that his bones were even secretly dug up and thrown into the river.

Yet, despite four decades of unrelenting Party harping and propaganda endeavoring to reduce Fishta to the rank of a minor “clerical poet,” the people of northern Albania, and in particular the inhabitants of his native Shkodra, did not forget him. After almost half a century of silence, Gjergj Fishta was commemorated openly on 5 January 1991 in Shkodra. During this first public recital of Fishta’s works in Albania in 45 years, the actor at one point hesitated in his lines, and was immediately and spontaneously assisted by members of the audience, who still knew many parts of *The Highland Lute* by heart. *See also* LITERATURE, ALBANIAN.

FLAG, ALBANIAN. The Albanian flag portrays a double-headed black eagle centrally positioned on a red background. The eagle was a common heraldic symbol for many Albanian dynasties in the late Middle Ages and came to be the symbol of the Albanians in general. It is also said to have been the flag of **Scanderbeg**. The double-headed eagle was also the symbol of Byzantium and was later used in other countries, in particular Austria–Hungary. As a symbol of modern Albania, the flag began to be seen during the years of the national awakening and was in common use during the uprisings of 1909–1912. It was this flag that **Ismail Qemal bey Vlora** raised in **Vlora** on 28 November 1912 in proclaiming Albanian independence. During the reign of King Zog a crown was added, during the Italian occupation two axes, and during the **communist** period a five-pointed golden star (the latter was removed on 8 April 1992). The red flag with the double-headed black eagle is both the official symbol of the Republic of Albania and the national symbol of all Albanians.

FLOQI, KRISTO (1873–1951). Playwright. Kristo Floqi of **Korça** was the most popular of all Albanian dramatists in the first half of the 20th century. He studied law in Athens until graduation in 1899 and returned to his native Korça to practice for six years. He spent some time in Istanbul, ostensibly to learn Turkish, but his intimate involvement with the nationalist movement forced him to keep on the move, back to Korça; to Greece, where his father worked as a merchant; to **Vlora**, where he took part in an attempt to declare Albanian independence; and on to the **United States**. In Boston, Floqi became editor of the Albanian-language weekly *Dielli* (*The Sun*) in September 1911 and was cofounder with **Fan Noli** and **Faik bey Konitza** of the **Vatra** society. In New York, he also published the short-lived weekly *Zër' i popullit* (*The People's Voice*) in the winter of 1912–1913.

At the time of independence, Kristo Floqi returned to Albania to join **Ismail Qemal bey Vlora** in Vlora and endeavored to set up a new legal system for the small sovereign nation. He is said to have been the first person to record legal proceedings in Albanian. When Vlora fell under occupation, Floqi moved to **Shkodra**, where he started a legal practice during **World War I**. In May 1919, he began publishing the monthly *Agimi* (*The Dawn*), the organ of the *Vellazënia* (Brotherhood) society. In 1920, he became president of the Shkodra Court of Appeal. In December of that year, he took over as minister of **education** and was later appointed councilor of state. After **World War II**, Floqi was arrested by the **communists**, as were most prewar intellectuals who had not fled the country, and he died sometime around 1951 after several years in prison.

Kristo Floqi was a prolific writer, whose popularity is due on the whole not so much to the literary quality of his works, but to the wholehearted pleasure his plays gave to audiences and the reading public. He is the author of four tragedies on nationalist and historical themes, 17 comedies and sketches, as well as several volumes of poetry, legal, political, and educational texts, and translations of Sophocles, Euripides, and Molière. *See also* LITERATURE, ALBANIAN.

FOREIGN POLICY. There was little active foreign policy in the early years after Albanian independence in 1912 because of the intervening world war and the lack of proper government in the country itself.

The first thoughts about Albania's relations with the outside world probably date from the time of the **Congress of Lushnja** (1920) and the country's struggle for international recognition. This was largely achieved with membership in the League of Nations in 1920 and resulted in diplomatic relations with many countries. In 1922–1923, Albanian legations were opened in London, Paris, Rome, Belgrade, Sofia, Athens, and Bucharest. Consulates general were opened in Alexandria, Bucharest, Luxembourg, Stockholm, and Trieste, and consulates were opened in Bari, Constantinople, Constanza, Hamburg, New York, Thessalonika, Corfu, Vienna, Munich, and Brindisi. A proper foreign ministry, organized in February 1923, began functioning in December 1924. Britain had diplomatic relations with Albania in 1921.

In the second half of the 1920s, **Ahmet Zogu** endeavored to play **Italy** and **Yugoslavia** against one another because both of these countries had territorial ambitions in Albania. Inevitably, his increasing economic dependence on Italy turned the country into an Italian protectorate. Fascist Italy invaded the country in April 1939 and took over Albania's foreign relations in June of that year. All Albanian diplomatic missions abroad were closed. Under **German** rule, from September 1943 to November 1944, Albanian legations were to be opened in Berlin, Berne, Zagreb, Bucharest, Sofia, and Ankara, but the civil war prevented this from being realized.

Yugoslavia was the first country to recognize **communist** Albania in May 1945, and an Albanian legation was opened in Belgrade. Relations then followed with the other countries of eastern Europe and with France (1946). During the communist period (1944–1991), Albania steered an isolationist course, with the exception of political alliances with Yugoslavia (1946–1948), the Soviet Union (1948–1961), and the People's Republic of **China** (1961–1978). However, it accepted membership in the **United Nations** in 1955. The extremist policies of Albania's Stalinist regime long caused the country to be regarded as a maverick by the international community. In August 1975, Albania was the only country in Europe to refuse to sign the Final Act of the Conference on Security and Cooperation in Europe (Helsinki Accords), an attempt to improve relations between East and West. In the mid-1980s, the communist leadership realized that extreme isolation was impeding the country's economic

development and cautiously began seeking closer ties and diplomatic relations with the West: the Federal Republic of Germany (October 1987), the **United States** (March 1991), and the **United Kingdom** (May 1991).

Since the advent of democracy, Albania has striven to normalize ties with as many countries and institutions as possible. It now has good and friendly relations with its four direct neighbors: **Montenegro**, **Kosovo**, **Macedonia**, and **Greece**. The main goal of current Albanian foreign policy is Euro-Atlantic integration, that is, close relations with the United States and full membership in the **European Union** (EU).

Albania is currently a member of the United Nations (December 1955), the Organization for Security and Cooperation in Europe (June 1991), the Organization of the Black Sea Economic Cooperation (May 1999), the Organization of the Islamic Conference, the World Trade Organization (September 2000), the Council of Europe (2004), the Central European Free Trade Agreement (2007), and **North Atlantic Treaty Organization** (April 2009), among others. In June 2006, it signed a Stabilization and Cooperation Agreement with the European Union, and in April 2009 applied for full membership in the EU. *See also* FOREIGN TRADE; SERBIA, RELATIONS WITH; TURKEY, RELATIONS WITH.

FOREIGN TRADE. In 1939, on the eve of **World War II**, **Italy** outranked all other countries in Albania's foreign trade. It accepted about 65 percent of Albanian exports and was responsible for about 40 percent of Albanian imports. Total per capita commerce was low, however, and remains so today.

In the **communist** period, there was, as could be expected, a substantial increase in trade with the Eastern bloc countries. This process has been reversed, and 66.5 percent of trade is now with the **European Union** (November 2008), the main trading partners being **Italy** (60.7 percent of exports and 30.9 percent of imports) and **Greece** (7 percent of exports and 13.2 percent of imports). Substantial imports also come from Turkey and Germany.

FORTINO, ITALO COSTANTE (1947–). **Arbëresh** scholar. Italo Costante Fortino was born in San Benedetto Ullano (Alb. *Shën*

Benedhiti) in the southern Italian province of Cosenza. He worked initially for the government and then for the department of Albanian at the University of Calabria. He is now professor of Albanian at the Oriental Institute of the University (Istituto Universitario Orientale) in Naples. Fortino is the author of numerous articles on Albanian and Italo-Albanian **literature**. He has also edited the works of early Arbëresh authors such as **Giulio Variboba** and Francesco Santori, and the volumes *Albanistica: novantasette* (*Albanistica: Ninety-seven*; Naples, 1997) and *Albanistica - duemiladue* (*Albanistica: Two Thousand and Two*; Naples, 2002). He lives in Rome.

FRAKULLA, NEZIM (ca. 1680–1760). Muslim poet. Nezim Frakulla, the first major poet among the **Bejtexhinj**, was born in the village of Frakull near **Fier** and lived a good deal of his life in **Berat**, a flourishing center of Muslim culture at the time. Frakulla studied in Istanbul, where he wrote his first poetry in Turkish, Persian, and perhaps Arabic, including two *divans*. About 1731, he returned to Berat, where he is known to have been involved in literary rivalry with other poets of the period, notably Mulla Ali, mufti of Berat. Between 1731 and 1735, he composed a *divan* and various other poetry in Albanian, as well as an Albanian–Turkish dictionary in verse form. Although the whole of the original *divan* did not survive, there are copies of approximately 110 poems from it. Some of his verse was put to **music** and survived the centuries orally. Nezim Frakulla tells us that he was the first person to compose a *divan* in Albanian.

Frakulla's *divan* includes verse ranging from panegyrics on local pashas and military campaigns, to odes on friends and patrons, to poems on separation from and longing for his friends and (male) lovers, to descriptions of nature in the springtime, to religious verse, and, in particular, love lyrics. The imagery of the latter *ghazal*, some of which are devoted to his nephew, is that of Arabic, Persian, and Turkish poetry, with many of the classical themes, metaphors, and allusions: love as an illness causing the poet to waste away, the cruel lover whose glance could inflict mortal wounds, or the cupbearer whose beauty could reduce his master to submission.

Nezim Frakulla enjoyed the patronage and protection of Sulejman Pasha of Elbasan and of Ismail Pasha Velabishti, the latter a

poet himself. At some point after 1747, having returned to Istanbul in search of work, he was sent to Khotin in Bessarabia (now in the Ukraine), probably into exile. There he composed several *qasîde*, one celebrating the *firman* authorizing his return home and another about his journey back. Whether due to political intrigue or to the often caustic literary polemics in which he engaged, Frakulla fell into disfavor and left Berat once again to settle in **Elbasan** for a number of years. On his subsequent return to Berat, he seems to have been imprisoned. At any rate, he died in old age as a prisoner in Istanbul in 1760 [1173 AH].

Frakulla not only considered himself the first poet to write in Albanian, he also lauded himself as the Sa'dî and Hâfiz of his times. His *qasîde* in Albanian, he tells us, are comparable to those of 'Urfî in Persian and Nef'î in Turkish. Most experts would consider this comparison somewhat exaggerated. Although Nezim Frakulla doubtless had initiative and talent, his Albanian verse did not by any means reach the level of literary perfection of the Persian classics, nor was the clumsy mixture of Albanian, Turkish, and Persian that he employed refined enough to enable him to do so. What he did accomplish was to lay the foundations for a new literary tradition in Albania, one which was to last for two centuries. *See also* LITERATURE, ALBANIAN.

FRANCISCAN ORDER. Order of the **Catholic Church**. The history of the Franciscan order, founded by Saint Francis of Assisi (1181–1226) in 1209, dates in Albania from 1248, when a group of monks was brought to the country by the noted missionary Giovanni da Piano Carpine (1182–1252). A document dating from 1283 lists a number of Franciscan monasteries in Albania and by 1402 the Franciscans, also known as the Order of Friars Minor (*Ordo Fratrum Minorum* [O.F.M.]), had founded their own protectorate in **Durrës**, the *Custodia Durracensis*. They subsequently declined. A new Franciscan mission to Albania was authorized by a papal decree of 22 June 1634, and in August of that year, a group of nine Franciscans and two lay brothers set out for Dubrovnik to make their way to Ottoman-occupied Albania. On 15 December 1634, they landed in Shëngjin and managed with great difficulty to establish themselves in **Mirdita** for a short time again.

In the mid-19th century, the order became increasingly active in the field of **education** and culture. In 1855, it established a Franciscan school in **Shkodra**, later to be known as the *Collegium Illyricum*, which became the first institute of education in which the Albanian **language** was taught. In 1861, it opened a Franciscan seminary, which also provided instruction in Albanian. In later years, the Franciscans operated a printing press and produced a number of religious and secular books in Albanian as well as periodicals of great literary and cultural interest, such as *Hylli i Dritës* (*The Day-Star*; 1913–1944), and *Zâni i Shna Ndout* (*The Voice of Saint Anthony*; 1913–1944). The order continued its religious and educational activities up to the end of **World War II** and the the **communist** takeover. Soon after the war, many leading Franciscans were arrested. Among those who were tortured and executed were the writer **Anton Harapi**, who died on 4 February 1946, and father Gjon Shllaku (1907–1946), who died on 4 March 1946. In April 1946, all Franciscan schools and monasteries were then closed down and their property confiscated. In January 1947, the communist secret police, **Sigurimi**, planted a cache of arms and ammunition in the main Franciscan church of Gjuhadol in Shkodra and was thereby given a pretext to arrest many of the remaining Franciscan brothers. The order was thereafter disbanded entirely.

After almost half a century of interruption, the Franciscan order resumed its activities in Albania in the early 1990s after the rescinding of the law on the public practice of **religion** in December 1990.

FRASHËRI, ABDYL BEY (17 August 1839–11 October 1892). Political leader. Abdyl Frashëri, like his brothers **Naim Frashëri** and **Sami Frashëri**, was born in the southern Albanian village of Frashër. In 1877, he entered the public service, being appointed to head the customs office in Janina. In the same year, he was elected as a member of the Turkish parliament to represent Janina, where his family had moved in 1865. In December 1877, together with other Albanian intellectuals, among them his younger brother Sami, he founded the **Central Committee for the Defense of the Rights of the Albanian People** in Istanbul with a view to obtaining some measure of autonomy for the Albanians within the Ottoman Empire. Following the Russian and Serbian victory over the Ottomans on 31 January 1878

and the Treaty of San Stefano of 3 March 1878, which provided for the annexation of extensive Albanian-speaking territory by the newly autonomous **Bulgarian** state and the now independent kingdoms of Montenegro and Serbia, Abdyl turned his energy and talent increasingly and more urgently to the Albanian question. It was his articles in Turkish and Greek newspapers that first voiced the concerns and dismay of the Albanian population in the Balkans about the repercussions of the treaty and the **Congress of Berlin**.

On 10 June 1878, delegates from all over Albania assembled in Prizren to work out a common political platform in the **League of Prizren**, no doubt initially with the tacit support of the Ottoman government. Abdyl Frashëri, representing the central committee from Istanbul, is said to have made the opening speech. After this historic meeting, Abdyl Frashëri returned to southern Albania, where he organized a league committee in southern Albania and began gathering troops to oppose the annexation of the south by **Greece**. In 1879, he traveled to Berlin, Paris, Vienna, and Rome with Mehmet Ali Vroni (1842–1895) to seek support for the Albanian cause and to submit a memorandum of Albanian demands to the Great Powers. In October 1879, he cofounded the Istanbul **Society for the Publication of Albanian Writing**. In mid-1880, a program for Albanian autonomy was passed with his assistance by delegates of the national movement in **Gjirokastra**.

Although by this time his movements were under strict surveillance by the Istanbul authorities, he managed to get to Prizren in December 1880 and in the following month set up a provisional government (*Kuvernë e përdorme*), which extended its authority throughout Kosovo down to Skopje. In **Dibra**, Abdyl Frashëri deposed the Turkish mutasarrif and placed the town under the administration of the league, but at the end of April 1881, the Sublime Porte had had enough and sent in troops to quell the uprising. Following resistance in Gjakova and the suppression of the league, Abdyl Frashëri was obliged to flee westward toward the Adriatic, where he hoped to escape to Italy. While crossing the **Shkumbin** River near **Elbasan**, he was captured by Turkish forces and sentenced to life in prison. After four years in a Turkish jail, Abdyl bey Frashëri was pardoned at the intercession of Gazi Osman Pasha at the end of 1885. He died in Istanbul after a long illness.

FRASHËRI, KRISTO (4 December 1920–). Scholar and representative historian of the **communist** period. Kristo Frashëri was born in Istanbul and went to school in **Tirana**. He studied in Italy for two years but was forced to interrupt his education there because of **World War II**. He graduated from the Faculty of History in Tirana in 1955. Frashëri has focused his research on the **Rilindja** period of Albanian history. Among his publications are *History of Albania, a Brief Survey* (Tirana, 1964); *Lidhja shqiptare e Prizrenit, 1878–1881* (*The Albanian League of Prizren, 1878–1881*; Tirana, 1979); *Abdyl Frashëri, 1839–1892* (Abdyl Frashëri, 1839–1892; Tirana, 1984); *Skënderbeu, jeta dhe vepra* (*Scanderbeg, Life and Deeds*; Tirana, 2003); and *Skënderbeu dhe lufta shqiptaro–turke në shek. XV. Vëll 1. Burime dokumentare shqiptare* (*Scanderbeg and the Albanian–Turkish War in the 15th Century, Vol. 1, Albanian Documentary Sources*; Tirana, 2005); and *Identiteti kombëtar shqiptar dhe çështje të tjera* (*Albanian National Identity and Other Questions*; Tirana, 2006).

FRASHËRI, MEHDI BEY (28 February 1874–25 May 1963). Political figure, publisher, and writer. After studies in Monastir (Bitola) and Istanbul, where he graduated in economics, Mehdi bey Frashëri held various positions in the Ottoman administration, as bey of Jerusalem and governor-general of Palestine (1911) and as deputy high commissioner of Egypt (1912). After Albanian independence, he became prefect of **Berat** and in August 1913 was appointed as a member of the **International Control Commission**. Following the departure from Albania of **Prince Wilhelm zu Wied** on 3 September 1914, Frashëri went into exile, joining his cousin Mid'hat bey Frashëri in Lausanne, and after an unsuccessful attempt to return to Albania in March 1915, he spent the war years in San Demetrio Corone (Alb. *Shën Mitri*), an **Arbëresh** settlement in southern Italy.

After World War I, Mehdi bey returned to Albania as a public figure, supporting a policy of close ties with **Italy**. He held various political positions, including minister of the interior (1918), member of the Albanian delegation to the Paris Peace Conference (June 1919), foreign minister (1919), minister of the interior once again and minister of public works (1921), and representative at the League of Nations in Geneva (1923) and on the **International Boundary Commission**. In 1927, he taught economics at the School of

Law in **Tirana** and was subsequently made minister of economics (1930–1931) and **prime minister** (21 October 1935 to 7 November 1936). His short-lived, so-called liberal administration, not receiving sufficient support from King Zog, fell to conservative pressure. Despite his italophile proclivities, Mehdi bey spoke out against Benito Mussolini's occupation of Albania in 1939 and was interned for a period in Rome. On 22 October 1943, he was elected for the last time to the uncomfortable position of chairman of the so-called High Regency Council (*Këshilli i Lartë i Regjencës*) under the German occupation, a post he accepted in spite of the fact that his sympathies were more with the Allies than with the Axis. After the **communist** victory in 1944, Mehdi bey fled to Italy and died in Rome.

As a writer, Mehdi bey is remembered for the 144-page romantic novel *Nevruzi* (*Nevruzi*; Tirana, 1923) and a five-act historical drama entitled *Trathëtia* (*Treason*; Tirana, 1926), set in the age of **Scanderbeg**, both devoid of literary merit, and of works on economics, philology, history, and politics, including a three-part history of Albania, the first part of which survived and has recently been published as *Historia e lashtë e Shqipërisë dhe e Shqiptarëve* (*Ancient History of Albania and the Albanians*; Tirana, 2000).

FRASHËRI, MID'HAT BEY (25 March 1880–3 October 1949).

Publicist, political figure, and prose writer. Mid'hat bey Frashëri, also known by his pen name Lumo Skendo, was the son of **Rilindja** politician and ideologist **Abdyl bey Frashëri** and nephew of the equally illustrious **Naim bey Frashëri** and **Sami bey Frashëri**. He is thought to have been born in Janina (Iôannina) in northern Greece and, from 1883, was raised in Istanbul, where his family was the focus of the nationalist movement. At the age of 17, he assisted **Kristo Luarasi** and Kosta Jani Trebicka (d. 1944) in the publication of the Albanian cultural almanac known as the *Kalëndari kombiar* (*The National Calendar*), printed at Luarasi's press in Sofia. A year after the death of his uncle, Naim bey Frashëri, he published a short biography of the latter entitled *Naim Be Frashëri* (*Naim Bey Frashëri*; Sofia, 1901), using the pseudonym Mali Kokojka. From 1905 to 1910, having given up his studies of pharmacology, he worked for the Ottoman administration in the vilayet of Salonika. In July 1908, this time under the pen name Lumo Skendo, he began publishing the

weekly newspaper *Lirija* (*Freedom*) in Salonika, which lasted until 1910. He presided over the **Congress of Monastir** in 1908, and in January of the following year began editing a monthly magazine entitled *Diturija* (*Knowledge*), an illustrated periodical of cultural, literary, and scholarly interest, which appeared in 1909 in Salonika, in 1916 in Bucharest, and from 1926 to 1929 in **Tirana**. Frashëri played a major role in the patriotic club of Salonika, which was noted for its relatively conciliatory attitude toward the Young Turks and was consequently opposed by more extreme nationalists.

Frashëri's political activities took on a more nationalist character during the **Balkan Wars** and the final collapse of the Ottoman Empire when Albania was at the point of being gobbled up by its Balkan neighbors. After Albanian independence in November 1912, he became his country's first minister of public works and later Albanian consul general in Belgrade and postmaster general. At the start of **World War I**, he was interned in Romania for a time, but after his release, he returned to publishing. From 5 May 1916, he headed the fortnightly Bucharest periodical *L'indépendance albanaise* (*Albanian Independence*), one of the many ephemeral media of the Albanian nationalist movement that sprang up during World War I. Mid'hat bey also lived for a time in Lausanne with his cousin **Mehdi bey Frashëri** and authored a number of newspaper articles and essays. On 25 November 1920, he was nominated chairman of the Albanian delegation to the Paris Peace Conference, where he remained until 1922. In Paris he continued his journalistic activities in the French **press** to publicize Albania's position in the postwar restructuring of Europe. His lucid articles appeared in journals such as *France-Orient*, *L'Europe nouvelle*, *Mercure de France*, *Revue de Genève*, and *Les Peuples libres*. He subsequently held other ministerial posts and was Albanian ambassador to Greece and the United States from 1922 to 1926.

Under the **Zog** dictatorship, Mid'hat bey left politics for a time and opened a bookstore in Tirana in 1925. He himself possessed an exceptionally large private library of some 20,000 volumes, the largest collection in the country at the time, which in February 1938 he offered to donate for the creation of an institute of Albanian studies. Unfortunately, nothing came of the project over the following few years. At the end of 1942, he reentered the political arena, at the age

of 62, to fight the Axis occupation, and was named leader of the conservative republican organization, **Balli Kombëtar**. In the autumn of 1944 with the **communist** victory imminent in Albania, he fled to southern Italy. His library in Tirana was confiscated and later came to form the core of the **National Library** of Tirana.

The early years of the Cold War found Mid'hat bey Frashëri in the West trying to patch together a coalition of anticommunist opposition forces in Britain and the **United States**. In August 1949, he was elected as head of the **Free Albania Committee**. He died of a heart attack at the Lexington Hotel in New York.

Mid'hat bey Frashëri was also the author of a wide variety of educational works: school texts, translations, newspaper articles, political tracts, and a collection of prose poems, short stories, and reflections entitled *Hî dhe shpuzë* (*Ashes and Embers*; Sofia, 1915).

FRASHËRI, NAIM BEY (25 May 1846–20 October 1900). Poet.

Naim Frashëri is nowadays widely considered to be the national poet of Albania. He spent his childhood in the village of Frashër, where he no doubt began learning Turkish, Persian, and Arabic and where, at the **Bektashi** monastery, he was imbued with the spiritual traditions of the Orient. In Janina (Iōannina), Naim Frashëri attended the Zosimaia secondary school, which provided him with the basics of a classical education along Western lines. As his knowledge grew, so did his affinity for the pantheistic Bektashi **religion**, the poets of classical Persia, and the Age of Enlightenment. After finishing secondary school in 1870, he spent some time in Istanbul, but for health reasons he soon returned to Albania, hoping to find relief in the mountain air from the tuberculosis he had contracted as a child. Naim bey worked as a civil servant, initially in **Berat** and from 1874 to 1877 as a customs official in **Saranda** across from Corfu. In 1881 or 1882, he returned to Istanbul and, following the arrest of his brother **Abdyl Frashëri** in Janina at the end of April 1881, began to play a serious role in the activities of Albanian nationalists there. He participated in the work of the **Central Committee for the Defense of the Rights of the Albanian People** and the **Society for the Publication of Albanian Writing**. He and his younger brother **Sami Frashëri** were soon to become the focal point of the Albanian nationalist movement on the Bosphorus.

Naim Frashëri is the author of a total of 22 works: four in Turkish, 1 in Persian, 2 in Greek, and 15 in Albanian. The poetry collections for which he is primarily remembered are *Bagëti e bujqësija* (*Bucolics and Georgics*; Bucharest, 1886), a 450-line pastoral poem reminiscent of Vergil; *Luletë e verësë* (*The Flowers of Spring*; Bucharest, 1890); *Parajsa dhe fjala fluturake* (*Paradise and Winged Words*; Bucharest, 1894), published together with the spiritual essays *Mësimet* (*Teachings*; Bucharest, 1894); *Istori' e Skenderbeut* (*History of Scanderbeg*; Bucharest, 1898), a historical epic of 11,500 verses, which Frashëri regarded as his masterpiece; and *Qerbelaja* (*Kerbela*; Bucharest, 1898), a Shi'ite religious epic in 25 cantos.

The significance of Naim Frashëri as a **Rilindja** poet, and indeed as a “national poet,” rests not so much on his talents of literary expression or the artistic quality of his verse but rather on the sociopolitical, philosophical, and religious messages it transmitted, which were aimed above all at national awareness and, in the Bektashi tradition, at overcoming religious barriers within the country. His influence on Albanian writers at the beginning of the 20th century was enormous. See also LITERATURE, ALBANIAN.

FRASHËRI, SAMI BEY (1 June 1850–5 June 1904). Writer, publisher, and ideologist of the nationalist movement. Sami Frashëri, known in Turkish as Şemseddin Sami, was the Frashëri brother with the most diverse and universal talent. After schooling in Janina, he moved to Istanbul to join his brother, **Abdyl bey Frashëri**. There he promoted the **Central Committee for the Defense of the Rights of the Albanian People**, which supported Albanian demands for autonomy at the time of the **League of Prizren**. At the beginning of 1879, the Central Committee set up an alphabet commission under Sami Frashëri's direction to tackle the orthography problem. The alphabet that Sami Frashëri devised, which was subsequently approved by the commission, was a phonetic system relying on Latin letters, though with the addition of a number of Greek/Cyrillic characters. On 12 October 1879, leading members of the Albanian community in Istanbul also set up the **Society for the Publication of Albanian Writing**. It, too, was headed by Sami Frashëri.

Sami Frashëri is the author of about 50 works as well as numerous newspaper articles. His interests were on the whole more scholarly

than literary. Between 1882 and 1902, he published six teaching manuals in Turkish and Arabic. His publications in Turkish are indeed of greater universal significance than his Albanian-language works. In 1872, Sami Frashëri published what is widely regarded as the first Turkish novel and, at the same time, the first novel written and published by an Albanian, the 180-page *Taaşşuk-u Tal'at ve Fitnat* (*The Love of Tal'at and Fitnat*). It is a period piece, a sentimental love story that was in full accord with the tastes of the time. While by no means realistic, the combination of oriental and occidental elements it contained did provide a good deal of social criticism, in particular of the status of **women** in Ottoman society. More than anything, Sami Frashëri was an educator.

Sami Frashëri's play, the 180-page *Besa yahud ahde vefa* ("Besa" or *the Fulfilment of the Pledge*), published in Istanbul in 1875 and translated into Albanian by Abdyl Ypi Kolonja in 1901 and into English by Nelo Drizari (1902–1978) as *Pledge of Honor, an Albanian Tragedy* (New York, 1945), premiered on 6 April 1874 at the Osmanlı Tiyatrosu (Ottoman Theater). In this to modern taste somewhat melodramatic work on a very Albanian theme, the spectator observes the tragic dilemma of an Albanian father who prefers to kill his own son rather than break his *besa*, his word of honor.

As a Turkish lexicographer, Sami Frashëri published a 1,630-page *Kamûs-u fransevî, fransızcadan türkçeye lugat* (*French–Turkish Dictionary*; Istanbul, 1882 [1299 AH]); *Kamûs-u fransevî, türkçeden fransızcaya lugat* (*Turkish–French Dictionary*; Istanbul, 1885 [1301 AH]); and the two-volume *Kamûs-u türkî* (*Turkish Dictionary*; Istanbul, 1900–1901, [1317 AH], reprint Istanbul 1979), which is still regarded as useful and was consulted by the Turkish Philological Society (Türk Dil Kurumu) in 1932 as a guideline for the creation of the modern Turkish literary **language**. Lack of money caused him to abandon his vast project of a *Kamûs-u Arabî* (Arabic dictionary). After 12 years of preparation, however, he was able to publish his monumental six-volume Turkish-language encyclopedia of history and **geography**, *Kamûs al-a'lâm* (*Dictionary of the World*; Istanbul, 1889–1896 [1306–1313 AH]). With a total of 4,830 pages, the *Kamûs al-a'lâm* was an exceptional work of reference for the period and also contained extensive information on the history and geography of Albania.

Of major significance to the Albanian national movement was Sami Frashëri's much-read political manifesto *Shqipëria-Ç'ka qënë, ç'është e ç'do të bëhetë? Mendime për shpëtimt të mëmë dheut nga reziket që e kanë rethuarë* (Albania—What It Was, What It Is and What Will Become of It? Reflections on Saving the Motherland from Perils which Beset It; Bucharest, 1899). The immediate goal of this manifesto was full autonomy for Albania within the empire, though it served to promote the ideal of full independence.

FREE ALBANIA COMMITTEE, FAC (1949–). Anticommunist organization. The Free Albania Committee was originally founded in Italy after **World War II** as a forum and movement of anticommunist resistance to the regime of **Enver Hoxha** in Albania. It reformed in New York in 1949, where it was headed briefly by **Mid'hat bey Frashëri**. From 1956 to 1992, it was headed by **Rexhep Krasniqi**, who published a periodical called *Shqiptari i lirë* (*The Free Albanian*), which appeared monthly from November 1957 to 1970, and later sporadically. The FAC acted as a rare voice from the free world to the silenced and oppressed people of Albania. Its activities diminished over the years, but it continued to organize political gatherings, conferences, and seminars. Over 15,000 Albanian refugees were resettled in the **United States** through its efforts. With the demise of **communism**, the board of directors of the FAC decided that its functions would no longer be needed, and it was disbanded in 1992.

FREUNDLICH, LEO ALEXANDER (23 April 1875–12 February 1953). Austrian publicist. Born of a Jewish family in Bielitz-Biala in the then Austro-Hungarian Empire (now Bielsko-Biala in southern Poland), Leo Freundlich early on developed a passion for the ideals of socialism. He worked as an editor in Aussig (now Ústí nad Labem in the Czech Republic), where he met his wife, Emmy Kögler, daughter of the former mayor of the town. The couple were married in Gretna Green in Scotland in 1900 and later settled in Mährisch-Schönberg (now Šumperk) where, in 1907, Leo became a member of the Reichsrat. Emmy and Leo Freundlich were both politically active, participated in the founding of the cooperative Konsumverein, and gave public lectures in the cause of socialist advancement. Leo Freundlich also edited the left-wing newspaper *Volkswacht*, in

which his attacks on the **Catholic** Church got him into trouble; at one point even spending three weeks in jail. With the newspaper and the Konsumverein facing financial difficulties, he was forced to resign from the Reichsrat in 1910 after the defeat of the German socialists in northern Bohemia. Shortly thereafter, he and his wife divorced in Merano in southern Tyrolia and had no more contact with one another. With her connections to leading **Social Democrats** in Vienna, such as Karl Renner, Emmy Freundlich (1878–1948) went on to become a noted writer and political figure in the Austrian cooperative movement, as well as president of the International Cooperative **Women's** Guild (1921–1948).

In Vienna, Leo Freundlich's first contacts with Albania and the Albanians seem to have taken place in 1911–1912. In 1912, he began compiling and distributing a massive collection of press reports on Albania under the title *Albanische Korrespondenz* (*Albanian Correspondence*), which served to inform the Austro–Hungarian authorities and the public about Albania. His best known work, *Albaniens Golgotha* (*Albania's Golgotha*; Vienna, 1913), uncovered the brutal realities of the Serb invasion of **Kosovo**, **Macedonia**, and Albania in 1912. Freundlich may also have served as a soldier in Albania with Austro–Hungarian forces in **World War I**. Later, through the mediation of Musa Juka (1895–1961), he joined the service of **Ahmet Zogu** (1880–1956), subsequently King Zog of Albania, as press secretary of the Kingdom of Albania in Vienna. In 1937, when the king was looking for a wife, Freundlich endeavored to match him with Hanna Mikes, but at the end of that year Zog chose another bride, **Geraldine Apponyi**. In the 1930s, Freundlich was also involved in promoting Albania's trade relations with the German Reich. It is reported that, when confronted with the Nazi salute “Heil Hitler,” which he despised, he would respond with a sarcastic “Heil Zogu” salute, and would amuse himself at the confusion of his German counterparts, who believed this to be a standard Albanian greeting. He was registered as living in Vienna (Kohlmarkt 5/1/1/5) until 2 August 1938, where he married again. When life became intolerable for the Jews, Freundlich moved to Switzerland, where he headed the Albanian mission to the League of Nations in Geneva.

Leo Freundlich remained in Geneva during **World War II**, where he lived in poverty and was supported financially by two daughters,

then living in New York. After the **communist** takeover in Albania, he is known to have written a letter to **Koçi Xoxe**, deputy **prime minister** from 1946 to 1948, requesting—unsuccessfully—to be made honorary consul in Vienna once again. He died in Thônex near Geneva on 12 February 1953.

FUNDO, LLAZAR (20 March 1899–20 September 1944). Communist leader. Born in **Korça** to a family of merchants, no doubt of Vlach origin, Llazar Fundo attended the French lycée in Sakonika and studied law in Paris. He returned to Albania in his early twenties, where he joined a left-wing political grouping called Bashkimi (The Union), led by **Avni Rustemi** (1895–1924), and after the latter's assassination assumed responsibility for the group. With the overthrow of the **Fan Noli** government in late 1924, Fundo fled to Vienna where he worked for the communist Balkan Federation, a front group of the Comintern, and was closely associated with the Kosovo Committee (*Komiteti i Kosovës*).

From Vienna, he went on to the Soviet Union. There he soon became a high Comintern functionary and was associated with the Bulgarian political figure Georgi Dimitrov (1882–1949), with whom he remained in Berlin after the latter's arrest. **Julian Amery** described Fundo as a main Albanian Comintern figure, and in the early period as the only real Albanian communist aside from the poet **Sejfullah Malëshova**. Malëshova developed a venomous hatred for Fundo and denounced him twice. After the second denunciation, Fundo was called back to Moscow for trial, but he saved his life by escaping to France.

Having distanced himself from Stalinist communism, Fundo returned to Albania in 1938 with the intention of establishing an Albanian **socialist party** with a social-democratic orientation. After working in Korça as a secondary school teacher in 1940, Fundo was arrested by the Italians in 1941 and deported to the island prison of Ventotene. There he met Gani and Said bey Kryeziu and Italian Trotskyist Luigi Zanon. Released in 1943, Fundo insisted on returning to rejoin the Albanian national struggle in **Kosovo**, where he became a prominent figure with the Kryezius. In September 1944, he was captured by communist partisans in Kolesjan near **Kukës** as a Trotskyist and renegade and was beaten to death in the presence of two British officers.

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GALERIA KOMBËTARE E ARTEVE. *See* NATIONAL GALLERY.

GASHI. Northern Albanian tribe and traditional tribal region. The Gashi region is situated in the District of **Tropoja**, from east of the town of Bajram Curri into **Kosovo**. It borders on the traditional tribal regions of **Krasniqi** to the west, and Bytyçi to the south. The Gashis, whose name was recorded in 1634 as *Gaasi*, were a Muslim tribe and were the traditional enemies of the Catholic **Shalas**. Gashi is a common family name, in particular in Kosovo.

GAY RIGHTS. Article 137 of the criminal code of **communist** Albania provided for up to 10 years of prison for simply “being homosexual.” In the summer of 1994, the postcommunist government put forth a draft penal code under which homosexuality would have remained illegal, but with the maximum sentence reduced to three years. A campaign initiated by the Gay Albania Society, with substantial help from the International Lesbian and Gay Association (ILGA) and the Council of Europe, led to the withdrawal of this draft, and homosexuality was accordingly decriminalized by the Albanian **parliament** on 20 January 1995. Although there were some cases of police brutality against gay people in the late 1990s and social taboos remain strong, especially in rural areas, there are no specific legal barriers to the integration of gays, lesbians, and transgender people in Albanian society. However, there is still no protection against discrimination for gay people. In August 2009, the government introduced a bill in parliament to allow gay marriage.

GEG. *See* GHEG.

GEGAJ, ATHANAS (1904–February 1988). Scholar. Athanas Gegaj was born in Triepsh, now in Montenegro, and studied at the Illyrian college of **Shkodra**. He was then able to continue his education in Italy and at the Catholic University of Leuven (Louvain) in Belgium, and became a **Franciscan** priest. In 1938, he returned to Albania and taught at the Franciscan college until the Italian invasion. Because

of his opposition to Italian rule, he was interned in **Italy** and never returned to Albania. After **World War II**, Gegaj served as secretary to King Zog while the latter was in exile in France. In 1962, he immigrated to the **United States** and became editor of the Boston weekly *Dielli* (*The Sun*) until 1971. He died in Santa Monica, California, in February 1988. Athanas Gegaj is remembered primarily for his monograph *L'Albanie et l'invasion turque au XVe siècle* (*Albania and the Turkish Invasion in the Fifteenth Century*; Louvain, 1937), and for numerous scholarly articles in the **Catholic** and exile press.

GENTHIUS. Last Illyrian king of **Shkodra**. He was vanquished by the Romans in 168 BC, a date that marked the conclusion of the three **Illyrian** wars with Rome. Many Albanian men bear the name Gent in his honor.

GEOGRAPHICAL POSITION. The Republic of Albania is a European country in the southwestern part of the Balkan peninsula. It is situated on the eastern bank of the Adriatic Sea between 42°39' and 39°38' degrees of latitude north, and 19°16' and 21°40' degrees of longitude east. The geographical extremes of the country are the village of Vermosh in the District of **Malësia e Madhe** in the north, the town of Konispol in the District of **Saranda** in the south, the island of **Sazan** off the coast of **Vlora** in the west, and the village of Vërnik in the District of **Devoll** in the east. Albania is 28,748 square kilometers in size, being roughly the size of Belgium or the U.S. state of Maryland. It borders **Montenegro** to the north, **Kosovo** to the northeast, the Republic of **Macedonia** to the east, **Greece** to the south, and the Adriatic and Ionian Seas to the west. At the closest point, it is a mere 70 kilometers from the coast of southern **Italy**. It has a maximum north–south distance of 340 kilometers and a maximum east–west distance of 180 kilometers. Albania has a total border length of 1,094 kilometers, of which 657 kilometers are land borders, 316 kilometers sea border, and the rest rivers and lakes.

The major rivers of Albania are the **Drin**, **Seman**, **Vjosa**, **Shkumbin**, **Mat**, and **Erzen**. It has three major lakes, **Shkodra**, **Ohrid**, and **Prespa**, all of which form part of the borders.

Albania is primarily a mountainous country, with flat land only along the coastal plain. The highest mountain is Mt. Korab (2,751

meters) in the District of **Dibra**, which forms the border with Macedonia, and the highest peaks in the northern Albanian Alps are Mt. Jezerca (2,694 meters) and Mt. Radohima (2,570 meters) in the District of **Shkodra**. Other important peaks are Mt. Gramoz (2,523 meters) in the District of **Kolonja**, which forms the border with Greece, and Mount **Tomorr** (2,417 meters) in the central District of **Berat**.

GERALDINE, Queen. *See* APPONYI, GERALDINE.

GËRDEC EXPLOSION. On 15 March 2008, two huge explosions occurred at an ammunition depot in the village of Gërdec near Vora, **District of Tirana**, that caused 25 deaths and several hundred injuries. The explosion rocked nearby **Tirana** and was reportedly heard as far away as Skopje. About 200 people, apparently including children, were employed at the Gërdec depot, which was devoted to destroying the large stocks of ammunition left over from the **communist** period. Safety regulations, such as a ban on smoking, were lax. The minister of defense, Fatmir Mediu, head of the **Republican Party**, tendered his resignation on 17 March, and his party withdrew from the government coalition. In the weeks and months following the explosion, the Albanian **press** reported on a wide network of private interests and political **corruption** behind the sale of the ammunition abroad.

GERMANY, RELATIONS WITH. Although there were certain contacts between German rulers and **Scanderbeg** during the mid-15th century, the first German recorded as having visited Albania was **Arnold von Harff**, a knight from the Cologne region, who stopped off in **Durrës** on his way to the Holy Land in the spring of 1497. There he recorded not only his impressions, but also several words and phrases of the Albanian **language**.

Germans first became aware of Albania in the age of Scanderbeg, and in particular, with the publication in Augsburg in 1533 of a German-language translation of the *History of Scanderbeg* by **Marinus Barletius**. Philosopher Wilhelm von Leibniz (1646–1716) dealt with the Albanian language in his research, and Johann Erich Thunmann (1746–1778) of the University of Halle first disseminated the theory of the autochthony of the Albanians in his monograph *Über*

die Geschichte und Sprache der Albaner und der Vlachen (*On the History and Language of the Albanians and Vlachs*; Leipzig, 1744). In the 19th and early 20th centuries, German and Austrian scholars made further notable contributions to Albanian studies, including history, folk culture, and most important, language. **Johann Georg von Hahn**, born in Frankfurt am Main, was to be called the father of Albanian studies.

After Albanian independence in 1912, the Great Powers decided that the newly created Albanian throne would be given to a German prince. Their choice, **Prince Wilhelm zu Wied**, was of a noble Protestant family from Neuwied on the Rhine and was the nephew of Queen Elizabeth of Romania. He agreed to accept the Albanian throne on 1 November 1913 and arrived in Durrës on 7 March 1914 aboard an Austro-Hungarian naval vessel. After less than seven months, however, he abandoned Albania forever, though without formally abdicating. Such were Germany's first official contacts with the Albanian state. Other contacts were sporadic until **World War II**.

When **Italy** capitulated on 8 September 1943, German troops occupied Albania to fill the void. The occupation lasted until late 1944. Troops began evacuating the country on 2 October of that year as part of the German pullback from Greece and the southern Balkans, and the last German soldier left Albanian soil on 29 November 1944.

Diplomatic relations were established with the German Democratic Republic on 2 December 1949. Albania's high demands for reparations (US\$2 billion) impeded relations with West Germany for many years. The last German and Austrian prisoners of war in Albania were repatriated on 31 May 1950, and on 15 March 1955, the Albanian authorities declared the state of war with Germany officially over.

Relations with the GDR flourished in the 1950s. A trade agreement was signed on 4 April 1951, and an agreement for technical and scientific cooperation was concluded on 16 February 1952. Numerous Albanians studied at East German universities in the late 1950s, and several East Germans studied and worked in **Tirana**. The rupture of relations with the Soviet Union in 1961 meant a break in relations with East Germany, too, and ambassadors were recalled to their respective countries on 18 December of that year.

In the late 1970s, an increasingly isolated Albania began to show an interest in normalizing relations with West Germany. On 15 March 1979, a note was issued on the prerequisites for normalization. An Albanian delegation under Sofoli Lazri visited Bonn on 27–28 April 1984 to discuss the issue, and the two sides later held secret talks in Vienna on 8–9 November of that year. In the meanwhile, the Bavarian **prime minister**, Franz Joseph Strauss, who had ambitions of becoming German foreign minister himself, visited Albania on 18–20 August 1984, much to the displeasure of foreign minister Hans-Dietrich Genscher. Strauss visited Albania once more on 19–29 May 1986 and was received by Albanian prime minister **Adil Çarçani**. Diplomatic relations with the Federal Republic of Germany were officially established on 2 October 1987, and an economic delegation under Fahrudin Hoxha visited Bonn and Salzgitter on 31 May–2 June 1988, when an economic agreement was signed. A first session of the German–Albanian economic commission was held in Tirana on 5–8 December 1988. **Foto Çami**, a high-ranking member of the Politburo, then visited Bonn on 10 May 1989 and held talks with Genscher on further relations and on the situation in **Kosovo**, but the German reaction was cool.

In July 1990, Germany agreed to accept the 3,200 Albanians who had taken refuge in the German embassy in Tirana. They were transported to Germany by three Red Cross trains from Brindisi. Foreign Minister Genscher visited Tirana on 15 June 1991 and on 22 April 1992. According to statistics of the **United Nations** Development Programme, there were some 12,000 emigrants from Albania living in Germany in 1999.

Since the fall of the dictatorship, Germany has played a major role in providing economic and development assistance to Albania. In the early 1990s, per capita aid to Albania was higher than to any other country of eastern Europe. German President Roman Herzog visited Albania on 28 February–1 March 1995, and President **Sali Berisha** reciprocated with a state visit to Bonn on 18–19 December of that year. President **Rexhep Meidani** visited Germany on 13–16 June 1999, after the **Kosovo War**, at the invitation of the Friedrich Ebert Foundation. On 17–18 January 2001, Prime Minister **Ilir Meta** visited Berlin, Wolfsburg, and Hamburg to promote trade ties and Albania's integration into the **European Union**. Prime Minister

Berisha visited Berlin on 8 October 2008 to seek German government support, and on 18 March 2009, at the invitation of the Konrad Adenauer Foundation. Germany is currently the country's largest bilateral donor of development aid, particularly in the key areas of water and energy supplies.

GËRMENJI, THEMISTOKLI (1871–7 November 1917). Nationalist figure and guerrilla fighter. Themistokli Gërmenji was born in **Korça** and immigrated to Romania in 1892 in search of work, where he was influenced by the rise of patriotic societies in the Albanian community. He returned to Korça and Monastir, where he and his brother opened the *Liria* (Freedom) Hotel, a center of the nationalist movement. He helped plan the **Congress of Monastir** in 1908 and the uprisings of the following years. In 1911, he traveled to Italy and Greece to find support and was imprisoned in Janina until early 1912. He then returned to Korça and led a guerrilla band in the fight against Ottoman troops. He subsequently led the guerrilla forces in the **Balkan Wars** and **World War I**, which drove the Greeks out of his native Korça in 1914. He fled to Sofia when Greek troops reoccupied Korça in 1915. In October 1916, he traveled to **Pogradec**, which was occupied by Austrian and Bulgarian troops, to seek Austrian assistance. When he realized he would receive no help, he turned to the French, who had taken Korça in October 1916.

The French initially left the administration of Korça to their Greek allies, which caused much anger and increasingly strong resistance among the Albanians. Guerrilla bands under the leadership of Themistokli Gërmenji and Salih Butka were formed again and were on the point of fighting against not only the Greeks, but also the French. The French command in Salonika soon realized that the Greeks had no support whatsoever in Korça and, understanding the increasingly difficult situation they were being faced with, sent Colonel Descoins to Korça. On 24 November of that year, Gërmenji met the French commander, who entrusted him with the post of prefect of the new autonomous republic, which was established there on 10 December 1916. This ephemeral creation under French auspices had its own government, gendarmerie, and police force, and even stamps and paper money. Gërmenji set up Albanian schools throughout the villages of the region and discontinued the use of Turkish and Greek.

The French Republic of Korça was not to survive long. When **Greece** joined the Entente in June 1917, Korça lost its autonomous status (officially on 16 February 1918), and Greek schools were reopened.

Themistokli Gërmenji, accused of being an “Austrian agent working against the best interests of the allied cause,” was arrested, imprisoned in Salonika, and tried before a French military court. He was executed there by a firing squad. He is well remembered in Korça, where his statue as a freedom fighter dominates the city.

GHEG. The term Gheg (Alb. *geg*) refers to the northern Albanians, that is, all Albanians living north of the **Shkumbin** River and speaking Gheg dialects. The territory of the Ghegs is poetically referred to as Gegëria or Gegnia (pronounced with a hard *g*). The southern Albanians are called **Tosks**.

GHICA, HELENA. *See* GJIKA, ELENA.

GJEBREA, ARDIT (7 June 1963–). Singer and composer. Born in **Tirana**, Gjebrea graduated with a degree in **music** from the Academy of Fine Arts (*Instituti i Lartë i Arteve*) in 1986. He is one of the most popular, talented, and innovative singers in Albania today. His success derives in good part from his ability to combine modern pop music with traditional Albanian folk music, in particular southern Albanian polyphony, to create a style that has been widely admired. Gjebrea is also a well-known figure on Albanian **television**.

GJEÇOVI, SHTJEFËN (12 July 1874–14 October 1929). Folklorist and writer. Gjeçovi was the first Albanian folklorist to collect oral **literature** in a scholarly and systematic manner. He was born in the village of Janjeva south of Prishtina in **Kosovo** on 12 July 1874 (according to some sources, 3 October 1873). Gjeçovi was considered the best pupil in his local school and one of exceptional talent. For this reason, the church authorities in Skopje sent him as a young boy to the **Franciscan** seminary in Troshan north of **Lezha**. In 1888, at the age of 14, he was sent on for further schooling to Franciscan educational establishments in Bosnia. On 15 August 1892, he entered the seminary of Fojnica near Sarajevo, continued on to Derventa (1893) and Banja Luka (1893) in northern Bosnia, and subsequently entered the Franciscan seminary in Kreševo, again near Sarajevo,

where he studied theology together with Pashko Bardhi (1870–1948), who later became a noted journalist and contributor to the **Shkodra** cultural periodical *Hylli i dritës* (*The Day-Star*).

The young Gjeçovi was ordained as a priest of the Franciscan order in 1896 and returned to Albania the same year. He served as a parish priest in Peja and in 1905–1906 replaced his friend Pashko Bardhi as an Albanian teacher in the Albanian-speaking village of Borgo Erizzo, now called Arbanasi, a southern suburb of Zadar on the upper Dalmatian coast. During the following years, his most productive, Gjeçovi lived in a number of rugged mountain settlements in northern Albania, including Laç at the foot of the **Kurbin** mountains (ca. 1899–1905), Gomsiqja east of Shkodra (1907–1915), Theth in the far north (1916–1917), and Rubik in the **Mirdita** district (ca. 1919–1921). It was here among the mountain tribes that he began compiling material on oral literature, tribal law, **archeology**, and folklore, and collecting objects of folk culture.

Among the more interesting of Gjeçovi's literary publications is the 144-page *Agimi i gjydetniis* (*The Dawn of Civilization*; Shkodra, 1910), dedicated to **Gjergj Fishta**, a collection of didactic articles and aphorisms on Albania and its **language**. He is also the author of numerous essays and studies, published and unpublished, on Albanian history, ethnography, and archeology. A reflection of his enthusiasm for archeology can be found in his *Trashigime thrako-ilirjane* (*Thracian–Illyrian Heritage*), a series of essays published under the pseudonym Komen Kanina in *Hylli i dritës* (*The Day-Star*) in 1924.

It is not, however, primarily through his work in the field of archeology that Shtjefën Gjeçovi made his mark on Albanian culture, but rather through his monumental codification and publication of Albanian tribal law, the *Kanuni i Lekë Dukagjinit* (*The Kanun of Lekë Dukagjini*; Shkodra, 1933), which he originally published in part in **Faik bey Konitza**'s periodical *Albania* in 1898 and 1899, and then more extensively in the Shkodra periodical *Hylli i dritës* (*The Day-Star*) from 1913 to 1924.

In 1926, Father Shtjefën Gjeçovi was transferred to the parish of Zym, one of the **Catholic** villages in Has territory between Prizren and Gjakova in Kosovo. There, because of his reputation as a strong Albanian nationalist and as a scholar interested in digging up his people's ancient past, he incurred the wrath of the local Serbian

population and/or authorities, and he was murdered near Zym on his way home from Prizren. Gjeçovi's death was a loss to Albanian ethnography and archeology and came as a great shock to people throughout the nation. In **Tirana**, the **parliament** commemorated his passing in a series of moving speeches on 11 November of that year. Gjergj Fishta proclaimed on the following day, "We do not wish to mourn the death of Father Gjeçovi; on the contrary, we are proud, because it is in the blood of martyrs that ideas are reinforced and states are consolidated." Shtjefën Gjeçovi's grave at Karashëngjergj near Prizren remains a site of pilgrimage for Albanians of all faiths.

GJERGJI, ANDROMAQI (1928–). Scholar and ethnographer. Andromaqi Gjergji studied history and philology in **Tirana** and finished her habilitation in ethnology in 1980. She has done field work throughout Albania and taken part in many international conferences. In 1993, she was appointed professor and worked until retirement for the Institute of Folk Culture. Gjergji is the author of over 130 scholarly articles and specializes in Albanian costumes and dress. Among her publications are *Bibliografi e etnografisë shqiptare, 1944–1979* (*Bibliography of Albanian Ethnography, 1944–1979*; Tirana, 1980); *Veshet shqiptare në shekuj: origjina, tipologjia, zhvillimi* (*Albanian Costumes over the Centuries: Origins, Typology, Development*; Tirana, 1988); and *Ligjerata për etnologjinë shqiptare* (*Lectures on Albanian Ethnology*; Tirana, 2001); and *Albanian Costumes through the Centuries* (Tirana, 2004).

GJIK, ELENA (28 February 1828–20 November 1888). Writer of Albanian origin. Elena Gjika, known in Romanian as Helena Ghica and more commonly as Dora d'Istria, was an interesting figure in mid-19th-century Albanian and European culture. This Romanian writer of Albanian origin was born in Parga, **Çamëria** (now in north-western Greece), of the aristocratic Ghica family originally from **Macedonia**. Her uncle, Grigore IV, was voivode of Wallachia. As a young woman, Dora d'Istria traveled with her parents to the courts of Vienna, Dresden, and Berlin, and was widely admired for her talents and beauty. In 1849, her marriage to Prince Alexander Masalsky took her to Russia, where she spent almost six years. After her separation from him in 1855, she moved to **Switzerland**, where she was the first

woman to climb the Jungfrau, and in 1860 she traveled to **Greece**. Most of the rest of her life was spent in **Italy**. She died in Florence.

Dora d'Istria's untiring devotion to the aspirations of national minorities in the Austro-Hungarian Empire, equality for **women**, and popular **education** made her quite well-known all over Europe. Although some have regarded her as a dilettante in her various writings, there can be no doubt that her essay "La nationalité albanaise d'après les chants populaires," published in 1866 in the Parisian literary *Revue des deux mondes*, made an impact on the Albanian nationalist movement in the **Rilindja** period. On the history of her own family, Dora d'Istria also published a 455-page work entitled *Gli Albanesi in Rumenia: storia dei principi Ghica nei secoli XVII, XVIII e XIX* (*The Albanians in Romania: History of the Ghica Princes in the Seventeenth, Eighteenth and Nineteenth Centuries*; Florence, 1873). Her works have been published in *The Land of the Thunderbolt Mountains: The Nineteenth-Century Origin of Albanian Nationalist Identity* (London, 2008).

GJIK, VIKTOR (23 June 1937–3 March 2009). Film director.

Viktor Gjika was born in the village of Trebicka near **Korça** and studied at the Institute of Cinematography in Moscow. His first independent production was the documentary *Bistricë '63* (*Bistrica '63*). He was head of the **New Albania Film Studios** from 1984 to 1991. In the course of his career, he has produced 10 documentary and 14 feature films, among which were *I teti në bronx* (*The Bronze Bust*, 1970); *Rrugë të bardha* (*White Roads*, 1974); *Përballimi* (*The Face-Up*, 1976); *Gjeneral gramafoni* (*General Gramophone*, 1978); and *Nëntori i dytë* (*The Second November*, 1982). His last film, *Kur ikin korbati* (*When the Crows Depart*, 2000), was devoted to **Kosovo**.

GJINUSHI, SKËNDER (24 December 1949–). Political figure and

high-ranking member of the **Social Democratic Party of Albania** (PSDSH). Skënder Gjinushi was born in **Vlora** and studied mathematics at the University of **Tirana**, graduating in 1972. From 1973 to 1977, he studied in France, where he finished his doctorate in science. In 1977, he taught at the Faculty of Science in Tirana, and in 1986, was a full professor there. His political career began in the **communist** period. From 1987 to February 1991, he served as minis-

ter of **education** in the last communist government. He played an important role in the democracy movement in 1990–1991, and in 1991 he founded the Social Democratic Party of Albania, serving as party leader from 1992 to 1996. From 23 July 1997 to 4 September 2001, he was speaker of the Albanian **parliament**. Gjinushi was confirmed as head of the small PSDSH in November 2004.

GJIROKASTRA. Town in the District of Gjirokastra, of which it is the administrative center. Its **population** is ca. 34,000. The town was referred to in Byzantine records in 1336 as *Argyrokastron*, meaning “silver fortress” in Greek. It was also known as *Argirocastro* in Italian and *Ergiri* in Turkish.

Gjirokastra on the mountainside (“*Gjirokastra në shpatë mali*”) is the most attractive town of southern Albania. Situated in the Dropulli valley to the west of the **Drino** River, it was taken by the Turks in 1419, and most of the monuments date from the Ottoman period. **Ali Pasha Tepelena** conquered the town in 1812, fortified its impressive citadel, and used it as an administrative center.

Gjirokastra is known for its Ottoman **architecture**, in particular for its large 19th-century stone mansions. In 1961, it was designated a museum city under monument protection and is now a UNESCO World Heritage Site. It was the birthplace of **communist** dictator **Enver Hoxha** and writer **Ismail Kadare**. There is a substantial **Greek minority** in the villages to the south of the town.

GJIROKASTRA, DISTRICT OF. Region of local government administration. The District of Gjirokastra (*Rrethi i Gjirokastrës*), with its administrative headquarters in the town of **Gjirokastra**, borders on the districts of **Saranda** and **Delvina** to the west, **Tepelena** to the north, **Përmet** to the east, and the Republic of Greece to the south. It is 1,137 square kilometers in size and has a **population** of 56,000 (2004).

GODIN, MARIE AMELIE, FREIIN VON (7 March 1882–22 February 1956). German writer and publicist. Baroness Godin was born and raised in Munich in the traditions of the **Catholic Church** as the daughter of a family of Bavarian aristocrats. In 1905–1906, she traveled with her younger brother to Athens, Istanbul, and Palestine.

It was on board a vessel bound for Istanbul that she first met an Albanian, Avdi bey Delvina, who invited her to visit his country. In 1908, she finally got to Albania, where she met **Eqrem bey Vlora**, who became a lifelong intimate friend. It was no doubt he who inspired her to devote her life to Albania. Baroness Godin traveled to visit him in 1910 and once again from September 1912 to April 1913, when she was caught up in the chaos of the **Balkan War**. In the spring of 1914, she served as a lady of the court and interpreter to **Prince Wilhelm zu Wied in Durrës**.

In the 1920s, as the author of novels and tales of adventure, Godin was one of the most popular female writers in Germany. Many of her stories have Albanian themes. She spent most of the years between **World War I** and **World War II** in her native Munich, though she traveled to Albania whenever she could.

Among her many publications, mostly popular prose, notable are *Aus dem Lande der Knechtschaft: albanische Novellen* (*From the Land of Servitude: Albanian Short Stories*; Vienna, 1913); *Aus dem neuen Albanien: politische und kulturhistorische Skizzen* (*From the New Albania: Political, Cultural and Historical Sketches*; Vienna, 1914); *Befreiung: Roman aus dem modernen Albanien* (*Liberation: Novel from Modern Albania*; Regensburg, 1920); *Wörterbuch der albanischen und deutschen Sprache* (*Dictionary of the Albanian and German Language*; Leipzig, 1930); *Auf Apostelpfaden durch das schöne Albanien* (*On Apostolic Paths through Fair Albania*; Münster, 1936); *Der tolle Nureddin: Roman aus Albanien* (*Mad Nureddin: Novel from Albania*; Cologne, 1936); and *Gjoka und die Rebel-len: geschichtlicher Roman aus dem Albanien unserer Tage* (*Gjoka and the Rebels: Historical Novel from the Albania of Our Times*; Trier, 1939). In collaboration with Eqrem bey Vlora, she also translated the *Kanun* of Lekë Dukagjini into German.

GODO, SABRI (8 August 1929–). Writer, political figure, and high-ranking member of the **Republican Party**. Sabri Godo was born in Delvina and went to school in **Gjirokastra** and **Tirana**. After a military career, he became a professional writer and is remembered in particular for his historical novels. His first work, *Plaku i Butkës* (*The Old Man from Butka*; Tirana, 1964), was a biography of Sali Butka (1852–1938), a minor nationalist figure and poet who led Albanian

forces against both the Greeks and the Young Turks. Godo's *Ali Pashë Tepelena* (*Ali Pasha of Tepelena*; Tirana, 1970), dramatized the life of the "Lion of Janina," whose shrewd and ruthless rule held the sultan and Napoleon at bay and captivated the young **Lord Byron**. The best known of his works is *Skënderbeu* (*Scanderbeg*; Tirana, 1975), an epic portrayal of the Albanian national hero from birth to death. Godo's other prose works include the short story collection *Zëra nga burime të nxehta* (*Voices from the Hot Springs*; Tirana, 1971) and a collection of literary wanderings and sketches entitled *Kohët që shkojnë, kohët që vijnë* (*Times Come, Times Go*; Tirana, 1985). Other novels include *Ujërat e qeta* (*Tranquil Waters*; Tirana, 1988) and *Koha e njeriut* (*The Age of Man*; Tirana, 1990), which revived the culture of the Albanian **Bektashi** community.

One month after the fall of the **communist** dictatorship in December 1990, Sabri Godo was elected head of the Republican Party of Albania, which was founded on 17 January 1991. He held the position until 5 November 1997, but has remained active in politics since that time. He was a member of **parliament** from 1997 to 2001 and chaired the parliamentary commission for foreign affairs. Sabri Godo is remembered for his contribution to Albanian parliamentary and political life in reconciling the various political factions and attaining requisite agreements in times of extreme political confrontation. He also played a major role in the drafting of the Albanian **constitution** and is now regarded somewhat as the *éminence grise* of Albanian politics.

GORAN MINORITY IN ALBANIA. *See* SLAVIC MINORITY IN ALBANIA.

GRADILONE, GIUSEPPE. **Arbëresh** scholar. Gradilone was born in San Demetrio Corone (Alb. *Shën Mitri*) in the southern Italian province of Cosenza. He studied classical philology and literature at the University of Rome and was influenced in his interests in Albanian studies by **Ernest Koliqi**. In 1952, he was appointed professor of Albanian **language** and **literature** at the University of Rome, a position he held until retirement. Gradilone is the author of many works on Albanian and Italo-Albanian literature, among which are *Studi di letteratura albanese* (*Studies in Albanian Literature*; Rome,

1960); *Racconti popolari di S. Sofia d'Epiro, S. Demetrio Conrone, Macchia Albanese, S. Cosmo Alb., Vaccarizzo Alb. e S. Giorgio Alb.* (Folk Tales from Santa Sofia d'Epiro, San Demetrio Corone, Macchia Albanese, San Cosmo Albanese, Vaccarizzo Albanese and San Giorgio Albanese; Florence, 1970); *Altri studi di letteratura albanese* (Further Studies in Albanian Literature; Rome, 1974); *La letteratura albanese e il mondo classico: quattro studi* (Albanian Literature and the Classical World: Four Studies; Rome, 1983); *Contributo alla critica del testo dei canti di Giuseppe Serembe* (Contribution to the Textual Criticism of the Songs of Zef Serembe; Rome, 1989); *Miscellanea di albanistica* (Albanological Miscellany; Rome, 1997); and *Studi di letteratura albanese contemporanea* (Studies in Contemporary Albanian Literature; Rome, 1997).

GRAMENO, MIHAL (13 January 1871–5 May 1931). Writer, publisher, and nationalist figure. The literary and patriotic activities of Mihal Grameno span the **Rilindja** and independence periods. Grameno was born in **Korça** of a merchant family and studied at the Greek school there before immigrating to Romania in 1885. In Bucharest he became involved with the nationalist movement and in 1889 became secretary of the burgeoning *Drita* (The Light) society. Mihal Grameno was not only an ideologist of the Rilindja movement, he was also a man of action. In 1907, he joined the **Çerçiz Topulli** band, an early guerrilla unit fighting against Turkish troops in southern Albania. With his fiery eyes and flowing beard, he was the epitome of the Balkan freedom fighter and bandit.

In July 1909, he published the first issue of *Lidhja orthodhokse* (The **Orthodox League**) in his native Korça, a fortnightly newspaper of nationalist aspiration, which lasted until June 1910, when it was closed down by the censors. On 1 February 1911, he began editing another newspaper in Korça entitled *Koha* (The Time), a weekly political and literary journal published to defend the rights of the Albanian people.

In 1915, Mihal Grameno immigrated to the **United States** and continued publishing the weekly in Jamestown, New York, until 1919, with the subtitle “the organ of the nationalist Albanian.” Deeply concerned about Albania’s very survival following the convulsions of **World War I** and the continued lack of a stable govern-

ment there, the Albanian American community sent Mihal Grameno and five other Albanian delegates to the 1919 Paris Peace Conference to represent Albania's interests.

As a literary figure, Mihal Grameno first became known in 1903 for his patriotic poem "Vdekja" ("Death"), though the political fervor of this and later verse was never matched by any particular linguistic finesse. More readable are his plays and short stories. On the eve of Albanian independence, he printed a volume of fiery nationalist verse entitled *Plagët* (*The Wounds*; Monastir, 1912), and in later years published the memoirs of his experiences as a guerrilla fighter in *Kryengritja shqiptare* (*The Albanian Uprising*; Vlora, 1925).

Mihal Grameno was a typical figure of late Rilindja culture, full of romantic nationalism and creative energy, determined to improve the sorry lot of his people and defend their rights. He personifies the nationalist hero-writer of this age and is thus much admired in Albania.

GRAMSH, DISTRICT OF. Region of local government administration. The District of Gramsh (*Rrethi i Gramshit*), with its administrative headquarters in the town of Gramsh, borders on the districts of **Berat** to the west, **Elbasan** to the north, **Librazhd** and **Pogradec** to the east, and **Korça** and **Skrapar** to the south. It is 695 square kilometers in size and has a **population** of ca. 36,000 (2004). The word "Gramsh" was recorded in 1610 as *Gramsi*.

GREAT BRITAIN, RELATIONS WITH. *See* UNITED KINGDOM, RELATIONS WITH.

GREATER ALBANIA. Ethnic Albanian communities are found in no less than six countries: Albania, **Montenegro**, **Kosovo**, **Serbia**, **Macedonia**, and **Greece**. The concept of a Greater Albania—the unification of all Albanian-settled territories into one state—was launched by Benito Mussolini when, on 12 August 1941, Italian forces, having occupied Kosovo and the Albanian-speaking regions of Plava, Gucia, and Ulqin (Ulcinj) in Montenegro, reunited these territories with Albania itself.

The Albanians do not use the term "Greater Albania," and never have. The term has only been kept alive in recent years by Belgrade

to justify its push for a Greater Serbia. The Albanians speak, at the most, of an ethnic Albania, in line with the writings of Kosovar scholar Rexhep Qosja (1936–), that is, a country corresponding simply to the areas of majority Albanian settlement.

There is no predominant view or opinion among the Albanians on the necessity or even the desirability of an ethnic Albania. The opening of borders and the freer flow of goods and people in the region since the **Kosovo War** have made any desire for political unification or reunification much less urgent.

GREECE, ALBANIANS IN. There are three distinct groups of Albanians in **Greece**: the old Arvanitika settlements dating from the late Middle Ages; Albanian speakers in the Greek–Albanian border region, in particular in **Çamëria**; and Albanian immigrants who have arrived in Greece in large numbers since 1990.

The traditional Albanian settlements in Greece are among the oldest diaspora settlements anywhere. In the mid-14th century, Albanian tribes in large numbers migrated southward into Greece, first into Epirus, Thessaly (1320), Acarnania, and Aetolia. From there, they continued eastward into Boeotia (1350) and Attica, where in 1382, the Catalan rulers of the region gave them permission to settle and work the land. They also moved southward across the gulf of Corinth into the Morea (Peloponnese). Manuel Cantacuzene (r. 1348–1380) of Mystra invited Albanian colonists to settle in the sparsely populated regions of Arcadia and Laconia and to serve as mercenaries against the Frankish principalities to the south. In 1402 and 1425, the Venetian rulers of Negropont (Euboea) also encouraged Albanian colonists to settle in southern Euboea. By the mid-15th century, which marks the end of this period of colonization, the Albanians had settled in over half of Greece, in such great numbers that in many regions they constituted the majority of the population. Only in the mid-19th century did the Albanian **language** begin to give way to Greek. Austrian consul **Johann Georg von Hahn** reported in 1854 that “on the islands of Hydra, Spetsai, Poros and Salamis, the Albanians have such ethnically compact settlements that during the Greek war of liberation there were apparently no **women** at all who could understand Greek.”

Although it has now disappeared from these islands, the Albanian language, known as *Arbërisht* and in Greek as *Arvanitika*, can still be heard in many parts of central Greece. In all, there are said to be about 320 villages where *Arvanitika* is or until recently was spoken. Notable among them are settlements in Boeotia (especially around Levadhia), southern Euboea, Attica, Corinth, and northern Andros. No official statistics exist for the number of speakers, because the language does not enjoy any official status. *Arvanitika*, which is dying out rapidly, is thought to be the most archaic form of Albanian spoken anywhere today. The vast majority of competent speakers are over 80 years old.

Aside from the Arvanitika settlements themselves, there are speakers of southern Albanian dialects, in particular Çamërian, in many settlements along the border region, from Florina (Alb. *Follorina*) and Kastoria (Alb. *Kosturi*) in the east, to Parga (Alb. *Parga*), Igoumenitsa (Alb. *Gumenica*), and Filiates (Alb. *Filati*) in the west on the Ionian Sea.

The third and most recent group far surpasses the first two in number and range of settlement. Since the opening of Albania in 1990–1991, virtually hundreds of thousands of Albanians have moved to Greece, legally or illegally, in search of work and a better life. Albanian is now the second most widely spoken language in Greece. According to statistics of the **United Nations** Development Programme, there were 350,000 to 400,000 Albanian emigrants in Greece in 1999. It is estimated that there may now be as many as one million Albanians living in Greece. This would be equivalent to one-tenth of the population of Greece or one-third of the population of Albania.

GREECE, RELATIONS WITH. Greek colonists from Corfu and Corinth settled on the coast of Albania in the seventh century BC. The colony of Epidamnos (**Durrës**) was founded in 627, and **Apolonia** a little later. Trade relations existed between Albania and Greece throughout antiquity. For centuries, Albania formed the political, military, and cultural border between East and West, that is, between the Roman Empire of the western Mediterranean, including much of the northern Balkans, and the Greek Empire of the eastern

Mediterranean, including the southern Balkans. In the Middle Ages, most of Albania was once again under the sway of the Byzantine Greek Empire. In the mid-14th century, Albanian tribes in large numbers migrated into Greece, and by the mid-15th century, they had settled in over half of Greece, in such great numbers that in many regions they constituted the majority of the population. There were also Greek settlements in southern Albania, though they are difficult to date. At any rate, Albanian and Greek settlements were mixed throughout much of Epirus during the Ottoman period. In the first half of the 19th century, in particular in the age of **Ali Pasha Tepelena**, Janina was known as the capital of Albania.

Because of the mixed settlement patterns, the Greek–Albanian border region proved to be a stumbling block in Greek–Albanian relations throughout the 20th century. Relations were particularly tense during the **Balkan Wars** and **World War I**, the period in which Albania attained independence. On 27 November 1912, one day before the declaration of Albanian independence, Greek troops landed in **Saranda** and occupied the island of **Sazan**. Agreeing on a borderline between Greece and the new Albanian state proved to be a major problem, and the **Conference of Ambassadors** in London set up an **International Boundary Commission** (August to December 1913) to decide the matter.

In World War I, Greece was among the seven countries that invaded Albania to fill the power vacuum created by the collapse of **Turkey** in Europe, though Greek positions were soon occupied by **Italian** troops in the **Gjirokastra** region and French troops in **Korça**. Greece formally renounced possession of the Korça region in the Kapshtica agreement of 15 May 1920.

Despite some tension caused by the treatment of **minorities**—the Albanian Çam minority in northwestern Greece and the **Greek minority** in southern Albania—relations between the two world wars were generally quiet.

On 28 October 1940, Italian troops, including 50,000 Albanian conscripts, invaded Greece from Albanian territory. By the end of 1940, they were driven back by Greek forces, which occupied Gjirokastra, Leskovik, Korça, and **Pogradec**. Greek positions in Albania were abandoned when **Germany** invaded Greece on 6 April 1941. In June 1944, the Albanian Muslim population of **Çamëria**, a total

of 40,000 individuals, were expelled from Greece to Albania en masse, and their property and assets were confiscated by the Greek authorities.

Greek–Albanian relations were complex after the **communist** takeover in Albania, due in particular to the long civil war in Greece and to resentment caused in Albania by the mass expulsion of the Albanian Çams and in Greece by the miserable living conditions of the Greek minority in southern Albania. Border tensions were heightened by attempts made during the Cold War to infiltrate Albania from Greece. An agreement to clear mines in the **Corfu Channel** was finally reached between the two countries on 8 February 1958, but it was only in the 1970s that relations were normalized to some extent.

A trade agreement was signed on 24 June 1970, and diplomatic relations were resumed on 6 May 1971. On 18 July 1977, an aviation agreement was also signed, enabling regular flights between the two countries. Political relations stabilized in the 1980s, signaled in Albania by **Enver Hoxha**'s monograph *Two Friendly Peoples: Excerpts from the Political Diary and other Documents on Albanian–Greek Relations, 1941–1944* (Tirana, 1985). Some practical border problems were settled and trade ties improved substantially. An Albanian trade delegation under Nedin Hoxha visited Greece on 18 to 22 November 1980; this was reciprocated by a Greek delegation in Tirana on 11 to 15 December 1981.

Tension on the minority issue flamed up from time to time, stoked in particular by irredentist groups in Greece calling for *enosis*, the unification of so-called **Northern Epirus** with Albania. A bomb exploded at the Albanian embassy in Athens on 24 June 1983, and in a speech in Janina on 21 February 1984, **Prime Minister** Andreas Papandreou proclaimed that Greece would never tolerate infringements on the rights of the Greeks in Albania. Relations calmed down once again after a visit to **Tirana** by Greek foreign minister Karolos Papoulias. On 12 January 1985, the Kakavia border crossing was opened, and on 28 August 1985, the state of war that still officially existed between the two countries was finally declared over.

Since the fall of the dictatorship, relations with Greece have intensified in every sense. President Konstantinos Mitsotakis visited Albania on 13 to 14 January 1991, a year that saw the beginning

of an unprecedented exodus of Albanians to Greece. It is said that the equivalent of almost one-third of the population of Albania now lives in Greece, legally or illegally. In the mid-1990s, the Greek government accused the Albanian authorities of mistreating the Greek ethnic minority in southern Albania, and Albania accused the Greek authorities of ignoring the **Çam** (Cham) issue in southern Epirus. Conditions were exacerbated by the mass, and at times uncontrolled, immigration of Albanian workers to Greece. Relations reached an all-time low in the second half of 1994, when an Albanian court sentenced five members of the Greek **Omonia** party to prison, and Greece reacted by freezing **European Union** aid to Albania and expelling tens of thousands of Albanian workers from Greece.

Political relations between the countries normalized thereafter and, despite continuing minority issues, are now good. The Albanian **economy** has been kept afloat to a large extent by remittances from Albanian workers in Greece, so good relations with Greece are essential. Still to be solved is the problem of integrating Albanian immigrants in Greece, deciding on a legal status for them, and reducing the high levels of crime they have brought with them. *See also* GREECE, ALBANIANS IN.

GREEK MINORITY IN ALBANIA. The Greeks are the only substantial ethnic minority in Albania. They constitute over 90 percent of all non-Albanians in the country. The size of the Greek minority is traditionally estimated at about 50,000 to 80,000. The 2001 census estimated 35,829 persons (1.2 percent of the total population). Some irredentist organizations in Greece claim there are up to 200,000 Greeks in what they regard as Albanian-occupied **Northern Epirus**. According to the census of April 1989, there were 58,758 members of the Greek minority in Albania. Most Greek speakers in Albania live in the southern districts of **Gjirokastra**, **Saranda**, and **Delvina**. In particular, there are compact, Greek-speaking villages in the **Drino** valley south of Gjirokastra and along the coast of **Himara**.

The Greek minority was officially recognized and well-integrated during the **communist** dictatorship. Many leading political figures in the country, then as now, were of Greek origin. The Greek government rightly complained about infringements on the **human rights** of the Greek minority in Albania, problems related primarily to

schooling and **religion**, but most infringements under the dictatorship seem to have applied equally to Greeks and Albanians.

In February 1991, the **Omonia** association was officially recognized as the Democratic Union of the Greek Minority and won five seats in the parliamentary **elections** that year. At the same time, with the opening of the border, many Greeks, indeed probably the majority of them, immigrated to Greece in search of jobs and a better life.

In April 1994, political relations between the Albanian and Greek governments deteriorated substantially, primarily due to the effects of the mass immigration of Albanians to Greece and to the question of minority rights in the two countries, and this exacerbated the situation of the remaining Greeks for a time during the regime of **Sali Berisha**. Things have since settled down, although latent tension remains, fostered primarily by irredentist groups in Greece, which still call for the annexation of southern Albania by Greece.

GREZDA, QAMIL (1917–1992). Painter. Qamil Grezda was born in Gjakova. He moved to **Shkodra** at an early age with his family, and later to **Tirana**. He went to Italy to study economics but was accepted instead at the Academy of Fine Arts in Rome (1939), where he specialized as a painter. Grezda finished his studies in 1943 and returned to Albania, working first as a painter for the **National Theater**, then as a **museum** director, and finally as an **arts** teacher at the Jordan Misja Academy. He is remembered primarily as a landscape painter, though he also did portraits of national heroes and revolutionary themes for the party in the 1970s and 1980s.

GRUDA. Northern Albanian tribe and traditional tribal region. The Gruda region is situated in Montenegro in the mountains along the Albanian border, east of Podgorica. It borders on the traditional tribal regions of **Hoti** and **Kelmendi** to the south and east and on Slavic tribal regions to the north. The name was recorded in 1648 as *Grudi* and is related to the Albanian *grudë* “soil, sod” (from Slav. *gruda*). Gruda was a primarily **Catholic** tribe and, according to Baron **Franz Nopcsa**, had a **population** of some 7,000 in 1907.

GURAKUQI, KARL (24 March 1895–6 December 1971). Scholar. Karl Gurakuqi was born and raised in **Shkodra**, where he attended

the **Franciscan** college. In about 1908, he was sent to Austria, where he attended a Franciscan seminary in Salzburg and the University of Graz. In 1917, he returned to Albania to teach and work as a school inspector in **Vlora** (1920). In December 1922, he was appointed as the first director of the **National Library**. In the following years, he edited a number of influential newspapers and periodicals. He also worked for the ministry of **education** and taught Albanian and Latin at the Queen Mother Pedagogical Institute (*Instituti Nanë Mbret-neshë*) in **Tirana**. After **World War II**, he immigrated to **Italy** and served as professor of Albanian at the University of Palermo. Karl Gurakuqi is remembered not only for his many articles, school texts, and translations, but also for his *Grammatica albanese dell'uso moderno* (*Albanian Grammar for Modern Usage*; Palermo, 1958) and his anthology *Shkrimtarët shqiptarë* (*Albanian Writers*; Tirana, 1941).

GURAKUQI, LUIGJ (19 February 1879–2 March 1925). Writer and major political figure of the **Rilindja** movement. Gurakuqi studied at the Saverian College run by the **Jesuits** in his native **Shkodra**. Encouraged by his teachers, **Anton Xanoni** and Gaspër Jakova Merturi (1870–1941), he began writing poetry in Italian, Latin, and Albanian, the latter published in the Jesuit periodical of religious culture, *Elçija i Zemers t'Jezu Krisctit* (*The Messenger of the Sacred Heart*). In 1897, he left for **Italy** to study at the Italo–Albanian college of San Demetrio Corone under **Girolamo De Rada**, who was to exercise a strong influence on him. He also studied medicine in Naples for three years, but his interests were focused more on science and the humanities. In Naples, he came into contact with Arbëresh literary and political figures and published Albanian school texts and a book on prosody.

In 1908, after the revolution of the Young Turks, Gurakuqi returned definitively to Albania and soon became a leading figure in the nationalist movement, which led to the country's independence in 1912. Together with **Gjergj Fishta**, he represented the Bashkimi (Unity) literary society of Shkodra at the **Congress of Monastir** in 1908, and, in September 1909, he attended the Congress of Elbasan, which was held to organize Albanian-language teaching and education. When Albania's first teacher-training college, the Normal School (*Shkolla Normale*), was set up in **Elbasan** on 1 December 1909, Luigi Gurakuqi was appointed its director. Gurakuqi was also

one of the leaders of the northern Albanian uprising around Shkodra in 1911. He took part in the uprising in southern Albania in 1912, and in March of that year traveled to Skopje and Gjakova to stir up support for open resistance to Turkish rule and the inclusion of **Kosovo** in a new Albanian state. Gurakuqi took part in the declaration of Albanian independence in **Vlora** on 28 November 1912 and served as minister of **education** in the first Albanian government, headed by **Ismail Qemal bey Vlora**.

In 1915, when his native Shkodra was occupied by Montenegrin troops, Gurakuqi was taken prisoner and jailed in Montenegro until after the invasion of Austro–Hungarian forces. In 1916, he played a role in the **Albanian Literary Commission** on Albanian orthography, which also served to encourage the publication of Albanian-language school texts. During the Austro–Hungarian occupation of Shkodra, he served as director general of education and assisted in establishing about 200 elementary schools. In 1918, Gurakuqi was again appointed minister of education in the newly formed **Durrës** government. The following year he attended the Paris Peace Conference. In 1921, he was appointed minister of the interior in the government of **Hasan bey Prishtina**, and, in 1924, minister of finance in the short-lived government of **Fan Noli**. In August 1924, Gurakuqi traveled to Geneva to defend Albanian interests at the League of Nations, but with the overthrow of Fan Noli’s democratic administration by the more authoritarian Zogu forces, he was forced to flee to Italy, where he was murdered in Bari by one Baltjon Stambolla, no doubt an agent of **Ahmet Zogu**.

Luigj Gurakuqi served the national cause not only by playing an active role in public life but also by contributing informative articles to a good number of Albanian periodicals. He was, in addition, the author of both didactic and educational works and of poetry, much of which he published under the pseudonyms Lek Gruda and Jakin Shkodra. A collection of his verse, imbued with the strong patriotic emotion and sentimentality of romantic nationalism, was published posthumously in the 94-page *Vjersha* (*Verse*; Bari: Gjikam, 1940), under the pseudonym Gjon Kamsi. The town of Shkodra has always been proud of Luigj Gurakuqi, and on 29 May 1991, it named the newly founded university there after this great figure. *See also* LITERATURE, ALBANIAN.

GUSHO, LLAZAR. *See* PORADECI, LASGUSH.

GUZZETTA, ANTONINO (1922–). **Arbëresh** scholar from Sicily who for many years held the chair of Albanian studies at the University of Palermo. Guzzetta is the author of *Tracce della lingua albanese del secolo XV nella documentazione veneta dell'epoca* (*Traces of the Albanian Language in the Fifteenth Century in Venetian Documents of the Period*; Palermo, 1973) and *La parlata di Piana degli Albanesi* (*The Dialect of Piana degli Albanesi*; Palermo, 1978), as well as many articles, in particular on the Albanian **language**. For years he organized international congresses of Albanian studies in Palermo and edited the publications thereof.

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HAHN, JOHANN GEORG VON (11 July 1811–23 September 1869). German scholar and father of Albanian studies. Hahn was born in Frankfurt am Main and studied law in Giessen and Heidelberg. From 1834 to 1843, he worked for the legal authorities of the newly founded Kingdom of Greece. From 1843 to 1847, he represented the Prussian consulate in Athens, and then transferred to the Austrian vice-consulate in Janina, where he came into contact with the Albanians and began learning Albanian. Finally, in 1851, he was appointed Austrian consul on the island of Syros.

During his years in Janina, Hahn toured Albania three times and gathered information on Albanian history, philology, and folklore. This vast amount of material was published in the seminal three-part *Albanesische Studien* (*Albanian Studies*; Jena, 1854), which laid the foundation for multidisciplinary Albanian studies. He is also remembered for his *Griechische und albanesische Märchen* (*Greek and Albanian Folk Tales*; Leipzig, 1864), and for accounts of his travels in the Balkans: *Reise von Belgrad nach Salonik* (*Journey from Belgrade to Salonika*; Vienna, 1861) and *Reise durch die Gebiete des Drin und Vardar* (*Journey through the Region of the Drin and Vardar*; Vienna, 1867, 1869).

HAJDARI, AZEM (11 March 1963–12 September 1998). Political figure. Azem Hajdari was born in Bajram Curri in the District

of **Tropoja**, which he later represented in **parliament**. He studied philosophy and law and was a leading figure of the democracy movement among the students in **Tirana** in 1990. He was a cofounder of the **Democratic Party** and was elected to parliament in 1991. From February 1991 to September 1992, he was vice chairman of the Democratic Party, second only to **Sali Berisha**. From 1993 to 21 November 1996, he was head of the parliamentary committee for defense, public order, and the secret service. On 5 November 1996, he was elected head of the independent trade union BSPSH. Though he remained a member of the Democratic Party, he was increasingly at odds with President Berisha.

Azem Hajdari was a controversial figure in politics and public life, with many friends and many foes. He was shot and injured on 18 September 1997 by a fellow member of parliament, Gafur Mazreku, who was taking revenge for an earlier public insult by Hajdari. He was also shot at in Tropoja on 3 June 1998. A few months later, on 12 September 1998, Hajdari was murdered, together with one of his bodyguards, by a police officer from Tropoja as he was leaving the headquarters of the Democratic Party in Tirana. This murder, which took place at a time of extreme political confrontation between the parties, was interpreted by the Democratic Party as a political assassination, and Hajdari was made a martyr to the cause.

HALVETI ORDER OF DERVISHES. Islamic Sufi sect, or *tariqa*.

The Halveti movement arose among Turkish, Kurdish, and Iranian Sufis some time after the 14th century, according to legend, founded by Ömer Halveti of Tabriz (d. 1397). The sect spread rapidly from the Caucasus to Egypt and Anatolia, and from there into the Balkans. In Albania, the Halveti order was second only to the **Bektashi**. It is estimated to have had several thousand adepts at the beginning of the 20th century, at about 22 sites throughout the country. The Halveti themselves, who were prone to asceticism and retreats, gave rise to a number of subgroupings, many of which were present in Albania: the Symbyli, the Gylçeni, the Karabashi, the Hayati, and the Akbashi, the latter two being found exclusively in the Balkans.

The oldest Albanian Halveti *tekke* is that of Sheh Hashim in Janina, now in northern Greece, which was founded in 1390 by Ghazi Evrenos under the authority of Sultan Bayezid I (r. 1389–1403). This

tekke continued to function up to 1943. There was also a Halveti *tekke* founded in **Vlora** in 1490 by Imrahor Ilyas bey, horsemaster of Sultan Bayezid II (r. 1481–1512). The Halveti order spread through southern Albania in the first half of the 16th century. Of significance in its history were the *tekke* of Ohrid (1600), and the *tekke* of **Tirana**, said to have been founded in 1605 by Sheh Ali Pazari (1581–1615).

The Turkish traveler **Evliya Çelebi**, who visited Albania in the summer of 1670, noted the presence of the Halveti in **Gjirokastra**: “Around the courtyard (of the *Tekke* Mosque) are the cells of a Halveti *tekke* and on one side are the graves of many saints and notables” (*Seyahatname*, VIII, 354b). In **Berat**, Evliya Çelebi visited the two-story Halveti *tekke* of Sheikh Hasan in the courtyard of the Sultan Mosque (Alb. *Xhamia e Mbretit*), and in Vlora, he mentions the Halveti *tekke* of Yakub Efendi “with hundreds of devout dervishes, barefooted and bareheaded, with patched woollen cloaks.” In **Elbasan**, Evliya Çelebi also visited the Halveti *tekke* of Sinan Pasha inside the mighty fortress, noting that it had numerous dervishes and endowments and was unmatched anywhere else.

With time, Vlora, Berat, and Delvina became Halveti centers in themselves, and in the 18th century the sect spread from Albania to **Kosovo** and Macedonia. Halveti *tekkes* were founded in Ohrid in 1667 and in Prizren in 1699–1700, the latter by Osman Baba of Serres. From there, the movement extended west back into Albania proper. Frederick William Hasluck (1878–1920) refers to Halveti pilgrimage sites at Nanga in the **Luma** region near **Kukës**, where Sheikh Hasan was the object of veneration, and at Vrepska. Among the many Halveti *tekkes* known to have existed in Albania were those in Fshat, Surroj, Mat, Peshkopia, **Shkodra**, Tirana (the *tekke* of Sheikh Suleyman dating from ca. 1705), Elbasan (three *tekkes* from the late 17th century, of which two still existed before **World War I**), Berat (the above-mentioned *tekke* of Sheikh Hasan at the Sultan Mosque, the present building of which was constructed by Kurd Ahmed Pasha in 1785, and the *tekke* of Sheikh Musa Efendi at Kara Kasim), Bilisht (two or three *tekkes* dependent on Ohrid), Progër, Shëngjergj between Bilisht and **Pogradec**, **Korça** (a *tekke* founded at the end of the 15th century), Leskovik (a *tekke* founded in 1796–1797, but which burned down in the early years of the 20th century), **Përmet**, **Tepelena**, Luzat, Mezhgoran, Ramica, Vinokash,

Tosk-Martalloz, Maricaj, Gjirokastra, Delvina, and **Saranda**. The two latter *tekkes* were destroyed in the 1950s.

The Halveti order was reestablished in Albania in 1990 and is presently led by Sheh Muamer Pazari (1929–) of Tirana, where a *tekke* was opened in 1992. In 1998, there were a total of 42 Halveti *tekkes* in Albania, most of which are in the south, though there are also sites in **Tropoja**, Burrel, and Peshkopia.

HARALLAMBI, KRISTO. *See* NEGOVANI, KRISTO (PAPA).

HARAPI, ANTON (5 January 1888–15 February 1946). Writer and political figure. Anton or Ndue Harapi was born in Shiroka and educated in **Shkodra** and in Tyrol by the **Franciscans**. From 1923 to 1931, he taught at the Franciscan college in Shkodra and was its director. In October 1943, he was appointed a member of the High Regency Council (*Këshilli i Lartë i Regjencës*) under German occupation. He was executed in **Tirana** by the **communist** regime. As a writer, Harapi is remembered for the short novel *Valë mbi valë* (*Wave upon Wave*), serialized in the periodical *Hylli i dritës* (*The Day-Star*) from 1939 to 1942, and for the 222-page *Andrra e Prêtashit* (*Prêtashi's Dream*; Rome, 1959), a prose work published posthumously in 22 chapters.

HARAPI, TONIN (8 July 1928–30 July 1992). Composer. Tonin Harapi was born in **Shkodra** and attended the **Jesuit** Saverian college there, initially wanting to become a priest. He later attended the Jordan Misja Academy in **Tirana** from 1946 to 1951, and studied composition at the Tchaikovsky Conservatory in Moscow from 1959 until political relations between Albania and the Soviet Union were broken off in 1961. He finally graduated from the Tirana conservatory in 1964. From then until retirement, he taught composition at the Academy of Fine Arts, making a significant contribution to modern Albanian **music**. Harapi is the author of vocal and instrumental works, including operas, rhapsodies, suites, cantatas, and light music.

HARFF, ARNOLD VON (ca. 1471–1505). German traveler and chronicler. Arnold von Harff was a German knight, traveler, and

writer born of a noble family in the lower Rhineland (at Harff on the Erft, northwest of Cologne), one of the first people to put the Albanian **language** in writing. In the autumn of 1496, von Harff had set out on a journey, ostensibly a pilgrimage to the Holy Land, that took him to Italy, down the Adriatic coast to Greece, Egypt, Arabia, Palestine, Asia Minor, and then back through central Europe to France and Spain. He returned to Cologne in the autumn of 1498 or 1499 and died in 1505. During his travels, von Harff collected material on the languages he encountered. On a stopover in the port of **Durrës** in the spring of 1497, he jotted down 26 words, 8 phrases, and 12 numbers in Albanian, which he recorded in his travel journal with a German translation. The account of his journey is considered one of the best examples of this genre of travel narrative, which was very popular at the end of the Middle Ages. Von Harff showed a consistent interest in foreign customs and languages during his travels, giving, in addition to the Albanian material, short lexicons of words and phrases in Croatian, Greek, Arabic, Hebrew, Turkish, Hungarian, Basque, and Breton.

HAS, DISTRICT OF. Region of local government administration. The District of Has (*Rrethi i Hasit*), with its administrative headquarters in the town of Kruma, borders on the districts of **Puka** to the west, **Tropoja** to the north, and **Kukës** to the south, and on **Kosovo** to the east. It is 393 square kilometers in size and has a **population** of 22,500 (2004). It is the least-populated district in Albania. The term, in the definitive form “Hasi,” was recorded in 1570 as *Hassi*. The Hasi tribe are noted in Kosovo for the colorful costumes of their **women**, in particular on market day in Prizren.

HASLUCK, MARGARET (18 June 1885–18 October 1948). Scottish scholar and anthropologist. Margaret Masson Hardie Hasluck was born in Drumblade of a strict Christian family and grew up in the Moray countryside near Elgin in northern Scotland. She studied at Aberdeen University and then at Newnham College, Cambridge, where she completed a degree in classics. In 1910, she won a scholarship to study at the British School of Archaeology in Athens and took part in **archeological** excavations in Anatolia under William

Ramsay. It was at the British School that she met archeologist and orientalist Frederick William Hasluck (1878–1920), whom she married in 1912. In 1915, her husband quit the British School and joined the Intelligence Department of the British Legation in Athens. He died of tuberculosis in a Swiss sanatorium in 1920, and Margaret edited and published his magnum opus, *Christianity and Islam under the Sultans* (Oxford, 1929). In 1921, Margaret Hasluck received two fellowships from Aberdeen University, which enabled her to travel and work in the Balkans, initially to collect folktales in Macedonia.

From 1923 onward, she spent most of her time in Albania. In 1935, she settled in **Elbasan**, where she bought land and built a house. She was a close friend and, rumor has it in Elbasan today, the lover of scholar **Lef Nosi**. (**Enver Hoxha** called her “Nosi’s mistress.”) Hasluck spent 13 years in Elbasan, returning once or twice a year to Britain to give lectures at the Folklore Society and to visit her family.

In April 1939, she was forced to flee Albania in the wake of the **Italian** invasion, leaving her home and her 3,000-book library to the care of Nosi. In Athens, she worked for the **press** office of the British Embassy and, in view of her unique knowledge of Albania, was able to establish contacts with Albanian resistance leaders. In February 1943, she was recruited in Cairo to help set up an Albanian section of the **Special Operations Executive** (SOE). There, until February 1944, she was active writing reports and assessments on Albania and briefing SOE operatives. In May of that year, she returned to London, ill with leukemia, and she died in Dublin.

Among Margaret Hasluck’s scholarly publications were the now rather outdated *Këndime Englisht–Shqip or Albanian–English Reader: Sixteen Albanian Folk-stories, Collected and Translated, with Two Grammars and Vocabularies* (Cambridge, 1931) and the rare *Albanian Phrase Book* (London, 1944). She published numerous articles on Albanian folk culture in *Man—the Journal of the Royal Anthropological Society* and elsewhere. Hasluck is now remembered primarily for *The Unwritten Law in Albania: A Record of the Customary Law of the Albanian Tribes* (Cambridge 1954), the first English-language monograph devoted to Albanian customary law and the **Kanun**. There is a recent biography of her, *Our Woman in Albania: The Life of Margaret Hasluck, Scholar and Spy* (London, 2010).

HAXHIADEMI, ET'HEM (8 March 1902–17 March 1965). Playwright and poet. Et'hem Haxhiademi from **Elbasan** is remembered as the best playwright of the independence period. He was sent to Italy in 1919, where he attended school in Lecce before moving on to Austria. He finished secondary school in Innsbruck in 1924 and studied political science in Berlin. In 1927, he returned to Albania and was appointed deputy prefect of **Lushnja**. Haxhiademi worked for the **prefectures** of **Gjirokastra** and **Berat** in 1933–1936. In 1940, he was appointed director of municipal government at the ministry of the interior and was a member of the new Institute of Albanian Studies in **Tirana**. In 1945, immediately after the war, he was made an executive member of the newly formed **Union of Writers and Artists** and became head of its Elbasan chapter. He also taught Albanian at the Normal School (*Shkolla Normale*) in Elbasan in 1946.

In the witch hunts of 1946–1947, Haxhiademi was arrested and sentenced to death. His library and manuscripts were confiscated. At the intercession of the influential **Aleksandër Xhuvani** and **Omer Nishani**, his sentence was commuted to life in prison. He died in 1965, having worked in Burrel concentration camp for many years as a translator.

Haxhiademi was the author of a remarkable hexameter translation of Vergil's *Bucolics* (1932) and of a 73-page volume of wistful poetry entitled *Lyra* (*The Lyre*; Tirana, 1939). His solid Western European education found its optimal expression in his classical tragedies, based on Greek and Latin models. Haxhiademi's first three five-act tragedies were published as a trilogy: *Ulisi* (*Ulysses*; Tirana, 1931), written in Berlin in 1924; *Akili* (*Achilles*; Tirana, 1931), written in Vienna in 1926; and *Aleksandri* (*Alexander*; Tirana, 1931), written in Lushnja in 1928. Next came *Pirrua* (*Pyrrhus*), written in Gjirokastra in 1934, a tragedy on a theme already treated by **Mihal Grameno** in 1906 and **Kristo Floqi** in 1923. The five-act *Skënderbeu* (*Scanderbeg*; Tirana, 1935), completed in Gjirokastra on 1 May 1935, was followed by two elegant masterpieces, *Diomedi* (*Diomedes*; Tirana, 1936) and *Abeli* (*Abel*, 1939), in hendecasyllabic verse. Though treating figures of ancient history and mythology, Haxhiademi regarded them as somehow part of Albania's own heritage.

With the tragedies of Haxhiademi, Albanian actors for the first time had material that transcended the trite nationalist dramas and

sentimental outpourings of the late **Rilindja** period. Though the general public may have preferred the lighthearted farces of middle-class mores offered by Kristo Floqi, the hollow nationalism of Mihal Grameno, and the pathetic sentimentality of **Foqion Postoli**, Et'hem Haxhiademi's tragedies were not unappreciated. They were frequently performed throughout the 1930s and early 1940s, initially by amateur groups stemming from the Normal School (*Shkolla Normale*) in Elbasan, but later also in Tirana and elsewhere. *See also* LITERATURE, ALBANIAN.

HAXHIHASANI, QEMAL (16 August 1916–2 February 1991).

Scholar and folklore expert. Qemal Haxhihasani was born in **Elbasan**, where he attended the Normal School (*Shkolla Normale*). He studied at the University of Florence and, in 1949, was appointed to the Institute of Science, forerunner of the University of **Tirana**. From 1960 on, he served as head of the section for oral **literature** and thereafter at the Institute of Folk Culture. Haxhihasani was the leading specialist in oral literature in Tirana for almost half a century and collaborated in virtually all publications in the field there. Among the many volumes of oral literature he edited alone or with colleagues are *Këngë popullore legjendare* (*Legendary Folk Songs*; Tirana, 1955); *Këngë popullore historike* (*Historical Folk Songs*; Tirana, 1956); *Epika legjendare: cikli i kreshnikëve, 1–3* (*The Legendary Epic: The Cycle of the Frontier Warriors, 1–3*; Tirana, 1966, 1983); *Tregime dhe këngë popullore për Skënderbeun* (*Tales and Folk Songs on Scanderbeg*; Tirana, 1967); *Epika historike, 1–3* (*Historical Epic, 1–3*; Tirana, 1981, 1983, 1990); *Balada popullore shqiptare* (*Albanian Folk Ballads*; Tirana, 1982); *Chansonnier épique albanais* (*Albanian Epic Songs*; Tirana, 1983); *Folklor Kosovar 1: epikë historike Kosovare* (*Kosovo Folklore, 1: Kosovo Historical Epic*; Tirana, 1985); and *Lirika popullore, 1* (*Folk Lyrics, 1*; Tirana, 1988).

HAZBIU, KADRI (15 July 1922–15 September 1983).

Political figure of the **communist** period. Hazbiu was born in Mavrova near **Vlora**, where he graduated from the commercial school in 1942. He joined the communist partisan movement during **World War II** and trained at a Soviet military academy from 1946 to 1948. On his return to Albania, he served as deputy minister of the interior from

1949, and as minister of the interior from 1954 to April 1980. He was also head of the notorious secret service, **Sigurimi**. Hazbiu was a full member of the Central Committee from 1952 to 1982 and a full member of the Politburo from 1971 to 1982. He served as minister of defense from April 1980 to 14 October 1982, when, having been accused of involvement in the “**Shehu** group,” he was tried for high treason. He was executed the following year at Linza near **Tirana**.

HEALTH CARE. Albanian health care lags behind that of other south-east European countries. Considerable damage was done to the health care infrastructure and essential services in the uprising of 1997. Rates of infectious disease are much higher than in the **European Union** (EU), and noncommunicable diseases, such as cancer, are on the rise.

Government spending on health care is low, as is the quality of services. The health care system in Albania is operated by the Ministry of Health and has been only partially privatized. It can be divided into three tiers: primary health care, provided at public health centers and local clinics throughout the country; secondary health care at district hospitals and polyclinics; and a third level of medical research, conducted at four university centers. All public health services are, in theory, free of charge, but in practice they require substantial unofficial payments to health staff. In 2006, Transparency International reported that 80 percent of patients in Albania paid bribes for health services. This private out-of-pocket funding for health care has led to glaring inequities in access.

According to Albanian government statistics, the country spends 2.4 percent of its gross domestic product on health care (2004), although, as in most countries, the need is much greater than the funds available. There are (as of 2006) 49 hospitals in the country and 2,422 other health care centers. As of 1999, the country had a total of 4,325 physicians, 1,425 dentists, 1,042 pharmacists, and 12,774 nurses and midwives. There were 779 pharmacies, 99 medical clinics, 621 dental clinics, and 15 medical laboratories. All pharmacies were privatized in 1995. There are now also numerous private clinics, which offer comprehensive health services, but are prohibitively expensive for most Albanians. In 2009, the public health system and

the health insurance system were, by European standards, in a catastrophic state and in desperate need of reform.

Under the **communist** dictatorship, there was a local, though very basic, public health care center in almost every village in the country, with at least one nurse and midwife on duty. Since that time, in view of urbanization and funding problems in the health care sector, there has been a tendency to centralize services, resulting in fewer local and more regional hospitals and health care centers.

In 2007, life expectancy at birth was 77.6 years, and the infant mortality rate was 20 per 1,000 births). *See also* CORRUPTION.

HERBERT, AUBREY (3 April 1880–23 September 1923). British public figure, diplomat, and writer. Aubrey Nigel Henry Molyneux Herbert was the half-brother of Lord Carnarvon of Tutenkhamen fame. Born of an aristocratic family, he attended Eton from April 1893 to 1898, when he went on to study history at Balliol College in Oxford. He worked as an honorary attaché at the British embassies in Tokyo (1902) and Constantinople (1904), and traveled extensively throughout the **Ottoman Empire**. In Salonika, he first met the Albanian Kiazim Kokeli, who became his servant and intimate longtime companion. It was Kokeli, described as a wild Albanian highlander, who instilled in him an interest in Albania.

As a conservative candidate, Herbert was elected to the British Parliament in November 1911 and helped make the Albanian cause known there over the next decade. In 1912 and 1913, he traveled to the Balkans. At the time of the **Conference of Ambassadors** in London in 1913, he founded an Albanian Committee to guide the Albanian delegation in its negotiations with the Great Powers and to act as a pressure group to raise funds and draw attention to the appalling situation in Albania. This Albanian Committee evolved into the Anglo-Albanian Society (1918), of which Herbert was president, and finally into the **Anglo-Albanian Association**. In 1913, Herbert first met **Edith Durham**, with whom he collaborated in relief efforts. He was also a friend of Isa Boletini. By this time, he had become something of a national hero in Albania, and his name was being mentioned increasingly in connection with the vacant Albanian throne. During his final stay in Albania, as an army colonel, he spent three

months in **Vlora** (June to August 1918). From the end of **World War I** to his death, he served as a champion of the Albanian cause, acting, among other things, as an advisor to the Albanian delegation at the Paris Peace Conference.

After Herbert's untimely death, his mother, Elizabeth, Countess of Carnarvon, founded the British–Albanian Relief Committee and carried on relief work in Albania herself, in particular the fight against malaria. She also financed the first public library in the country, the Herbert Library in **Tirana**, which later became known as the Herbert Institute. In **Kavaja**, Lady Carnarvon founded a village for refugees from **Kosovo**. This village, now called Helmas, was known at the time by the name of Herbert in honor of her son.

Aubrey Herbert is the author of the volume *Ben Kendim, a Record of Eastern Travels* (London, 1924). His biography, written by his granddaughter, Margaret Fitzherbert, was published under the title *The Man Who Was Greenmantle* (London, 1983).

HETZER, ARMIN (27 December 1941–). German scholar, linguist, and literary historian. Armin Hetzer was born in Bad Godesberg near Bonn. He graduated from secondary school at St. Wendel in the Saarland in 1961 and studied at the universities of Bonn, Cologne, and Göttingen, specializing in Slavic, Chinese, and philosophy. He completed his master's in Sinology in 1969, his doctorate in 1972, and his habilitation in 1994. He was actively involved in Albanian studies from 1975 to 1990. Armin Hetzer worked from 1972 to 2000 as a librarian at the university library in Bremen. Since November 2002, he has been professor of general linguistics at the University of Bremen, specializing in the languages of southeastern Europe. His Albanological monographs have been concentrated in the fields of **language**—*Lehrbuch der vereinheitlichten albanischen Schriftsprache* (*Manual of the Unified Albanian Literary Language*; Hamburg, 1989); *Albanisch–deutsches und deutsch–albanisches Taschenwörterbuch* (*Albanian–German and German–Albanian Pocket Dictionary*; Hamburg, 1990); and *Nominalisierung und verbale Einbettung in Varietäten des Albanischen* (*Nominalization and Verbal Embedding in Varieties of Albanian*; Wiesbaden, 1995)—and cultural studies: *Aspekte der Subjektivität in der albanischen Kulturpolitik, 1965–1975* (*Aspects of Subjectivity in Albanian Cultural*

Policies, 1965–1975; Bremen, 1979); and *Geschichte des Buchhandels in Albanien: Prologomena zu einer Literatursoziologie* (*History of the Book Trade in Albania: Prolegomena to a Sociology of Literature*; Berlin, 1985). Hetzer is also the coauthor of the bibliography *Albania: A Bibliographic Research Survey with Location Codes* (Munich, 1983). His many articles on Albanian literary history have been refreshingly critical.

HIBBERT, REGINALD Sir (21 February 1922–5 October 2002).

British military officer and historian. Born in Hertfordshire, Sir Reginald Alfred Hibbert was educated at Queen Elizabeth College in Barnet and at Worcester College, Oxford, where he completed a degree in history in 1946. During **World War II**, he served as a British liaison officer at the Stables Mission of the **Special Operations Executive** in northern Albania and was parachuted into the country in December 1943 to help maintain contacts with Albanian resistance fighters. After the war, he joined the foreign service and held appointments in Bucharest, Vienna, Guatemala, Ankara, Brussels, Ulan Bator (1964–1969), Singapore (1969), and Bonn. He ended his diplomatic career as British ambassador to France (1979–1982) and retired in Wales. Hibbert's insider view of the Albanian civil war during German occupation in 1943–1944 is described in *Albania's National Liberation Struggle: The Bitter Victory* (London, 1991), the first objective history of the period.

HIMA, DERVISH (1873–13 April 1928).

Publisher and nationalist figure. Dervish Hima, pseudonym of Ibrahim Mehmet Naxhi, was from Struga on Lake **Ohrid**. He attended school in Monastir (Bitola) and Salonika and studied medicine for two years in Istanbul, where he initially supported the Young Turk movement and began to reflect on the Albanian question. From 1895 until **World War I**, he wandered indefatigably from country to country, promoting Albania in with articles and pamphlets. Dervish Hima was an extreme opponent of Ottoman rule in Albania and author of a number of radical manifestos calling for an all-out struggle against the Porte. As such, his movements were carefully observed by the Ottoman authorities, and he was imprisoned on several occasions. In Bucharest, he edited the short-lived periodical *Pavarësia e Shqipërisë* (*The Independence of Albania*), which appeared in 1898 in Albanian, French, and

Romanian. In October of the following year, he was obliged to leave Romania for Rome, where he collaborated with Mehmed bey Fra-shëri on the fortnightly *Zën'i Shqipënisë* (*Voice of Albania*), which was issued in French and Albanian. In 1903, Dervish Hima published the fortnightly periodical *L'Albanie* in Geneva, which he continued as a monthly from 1905 to 1906 in Brussels. In 1909, he was in Istanbul, where he ran the weekly *Shqipëtarë-Arnavud* (*The Albanian*) with **Hilë Mosi**, a periodical in Turkish and Albanian subsidized by Austria-Hungary. This journal lasted until it was banned at the end of 1910. Dervish Hima took an active interest in public life even after Albanian independence in November 1912. In the autumn of 1917, he was appointed school inspector for the **Tirana** district by the Austro-Hungarian authorities, and in 1920, he became the first director of the Albanian **press** office.

HIMARA. Geographical region. Himara is the mountainous coastal region of southern Albania from the Llogara Pass south of **Vlora** down to **Saranda**. The rugged coast of Himara, with several beautiful Albanian- and Greek-speaking villages, including the little town of Himara itself, is considered to be one of the most attractive parts of Albania and has great potential for **tourism**. The word “Himara” derives from the ancient Greek χεῖμάρος, meaning “ravine.”

HOBHOUSE, JOHN CAMERON (17 June 1786–3 June 1869). British traveler and writer. John Cameron Hobhouse, also known as Lord Broughton, was born near Bristol. He was educated at Westminster School and attended Trinity College, Cambridge, where he founded the Whig Club and the Amicable Society. At Cambridge he met and befriended the poet **Lord Byron**. In 1809–1810, he accompanied Byron on a tour to Albania, Greece, and Turkey, in particular to the court of **Ali Pasha Tepelena** in Janina and as far north as **Tepelena**. Hobhouse later became a member of parliament, served as secretary for war in the cabinet of Earl Grey in 1832, and held positions in later governments. The memoirs of his travels to Albania with Byron were published as *A Journey through Albania and Other Provinces of Turkey in Europe and Asia to Constantinople during the Years 1809 and 1810* (London, 1813), which was re-edited as *Travels in Albania*

and the Other Provinces of Turkey in 1809 and 1810 (London 1858) and as *A Journey through Albania* (New York, 1971).

HODGKINSON, HARRY (15 March 1913–2 October 1994). British journalist and writer. Harry Hodgkinson was born in Kirkham, Lancashire, and began writing for newspapers at an early age. In 1936, he walked from Charing Cross in London to Damascus Gate in Jerusalem, and he published short stories about his travels in the *Christian Science Monitor*, *The Times*, and the *Guardian*. He visited Albania in 1937, fell in love with the country, and joined the **Anglo–Albanian Association** upon his return to England, corresponding for many years with **Edith Durham**. Hodgkinson joined the Navy in 1942, and with the collapse of Benito Mussolini’s regime in Italy was transferred to the **Special Operations Executive** in Bari. He operated in Yugoslavia and Albania during and after the German occupation. After the war, he continued working for Naval Intelligence under Ian Fleming and took charge of the Yugoslav and Albanian desk, being closely involved in the **Corfu Channel incident** in 1946. In 1955, he left the Navy and worked in the petroleum industry until his retirement in 1972. Thereafter, he devoted most of his time to the Anglo–Albanian Association, of which he became president in 1985. Hodgkinson is the author of *The Adriatic Sea* (London, 1955) and a biography of *Scanderbeg* (London, 1999). Other manuscripts of Albanological interest have remained unpublished.

HOTI. Northern Albanian tribe and traditional tribal region. The Hoti region is situated in the District of **Malësia e Madhe** along the road from the Albanian–Montenegrin border crossing Han i Hotit (“The Inn of Hoti”) and Bajza, up the valley to the northeast to Rapsh-Starja, leading toward Vermosh. It borders on the traditional tribal regions of **Gruda** to the north, **Kelmendi** to the northeast, and **Kastrati** to the south. The name “Hoti” was recorded in 1330. In 1474, the region was mentioned as *montanee octorum*, *montanea ottanorum* (Mountain of the Hotis). The Hoti tribe, traditionally **Catholic**, had a **population** of about 4,000 in 1842.

HOXHA, ENVER (16 October 1908–11 April 1985). Political figure and leader of **communist** Albania. Enver Hoxha was the son of a

merchant. He was born and raised in **Gjirokastra** and went to secondary school at the French lycée in **Korça** from 1927 to 1930. In 1930–1931, he won a government scholarship to study biochemistry in Montpellier in southern France. According to communist hagiography, he was expelled from the university for his revolutionary activity. Recent information has shown, however, that he simply failed his first-year exams, and the Albanian minister of **education, Mirash Ivanaj**, cut off his scholarship at the end of March 1934. Hoxha later worked for a time as a watchman at the Albanian consulate in Brussels. In 1936, he returned to Albania and made his living as a teaching assistant in **Tirana** and **Korça**.

It was in **Korça** that Enver Hoxha came into direct contact with the communist movement, which sent him to Tirana to set up a group there. In Tirana, he worked at the Flora tobacco shop as a front for the new communist cell (1940–1941). He was a founding member of the Albanian Communist Party on 8 November 1941 and was elected to its initial central committee. He also edited the first edition of the communist newspaper *Zëri i popullit* (*The People's Voice*), published on 25 August 1942. In 1943, he became general secretary of the party, and in May 1944, was chairman of the Antifascist National Liberation Army, leading communist forces to victory against both German troops and the rival **Balli Kombetar**.

After the liberation of Tirana and the communist takeover on 28 November 1944, Enver Hoxha assumed the position of **prime minister** in several successive administrations and was initially also minister of defense (1944–1953) and minister of foreign affairs (1946–1953). He was commander-in-chief of the Albanian armed forces from 1945 to 1985.

In the immediate postwar years, Hoxha vied for party leadership with other communist figures, notably **Koçi Xoxe**, who had the support of Tito during the brief Albanian–Yugoslav alliance from 1946 to 1948. Hoxha allied himself tactically with Joseph Stalin, whom he met five times between 1947 and 1951 and whom he came to emulate. It was only after the rupture of relations with Yugoslavia and the beginning of the Soviet–Albanian alliance that Enver Hoxha was certain of complete control. His personal identification with Stalin was so strong that the Albanian party leadership refused to de-Stalinize with the rest of Eastern Europe in 1956 when the extent of Stalin's

crimes in the Soviet Union became more than apparent. In October 1956, Hoxha and his closest party ally, **Mehmet Shehu**, traveled to **China** to lay the foundations for a new alliance to offset Albania's increasing dependence on the Soviet Union. This new Sino-Albanian alliance came into force in 1961 and lasted for 17 years, during which Hoxha reigned unchallenged over his little Balkan country, now hermetically isolated from the rest of Europe.

Enver Hoxha's uncompromisingly radical policies of Marxist revolution and perpetual class struggle, involving purge after purge until no one, even within the party, dared to oppose him, were not a reflection of conviction or ideology, but rather simply a means of maintaining personal power. By the time of his death on 11 April 1985, the nation was exhausted; the few surviving intellectuals were intimidated, passive, and silent; and the economy was on the verge of collapse.

A reliable biography of Enver Hoxha and his times has yet to be written, but history will certainly not treat him kindly. He had an incalculable influence on the country's development for four decades and is regarded by most Albanians today as personally responsible for the nation's woeful state.

Enver Hoxha was a prolific writer, author of 71 volumes of "works" published in Tirana from 1968 to 1990. He was survived by his wife **Nexhmije Hoxha**, two sons, and one daughter.

HOXHA, NEXHMIJE (8 February 1921–). Political figure of the **communist** period. Nexhmije Hoxha, birth name Nexhmije Xhuglini, was born in Monastir (Bitola), now in the Republic of Macedonia. She graduated from the Queen Mother Pedagogical Institute (*Instituti Nanë Mbretreshë*) in 1941 and taught elementary school in **Tirana** from 1941 to 1942. She joined the communist party in 1941 and took part in the resistance movement as a youth and was a **women's** organizer. From 1946 to 1955, Nexhmije Hoxha headed the Albanian Women's Union and, from 1952 to 1966, occupied a variety of party positions in propaganda, press, **education**, and culture. From 1966 to 1992, she headed the Institute of Marxist-Leninist Studies in Tirana and, from 1986 to 1990, was president of the Democratic Front (*Fronti Demokratik*).

Nexhmije Hoxha was a member of the Central Committee from 1948 to 1991. As the wife of party leader **Enver Hoxha**, she played

a major role in the political life of the country, both during her husband's lifetime and in the years following his death. After the fall of the dictatorship, she was arrested on 5 December 1991 and, after a trial in Tirana from 8 to 27 January 1993, was sentenced to nine years in prison, officially for **corruption** in the misfeasance of about US\$75,000 in state funds. After release from prison on 10 January 1997, she lived as a recluse in the Tirana suburb of Lapraka and now has an apartment in the former *bllok* neighborhood.

HUMAN RIGHTS. After half a century of Stalinist dictatorship, Albanians are sensitive to human rights issues, and much has been done in recent years to bring the country up to Western European standards. Since the brief period of transition in the early 1990s, traditional freedoms, such as speech, movement, and **religion**, have been largely respected in Albania. **Women** have full legal equality, the legal discrimination against **gays** and lesbians has been overcome, and the rights of ethnic **minorities** are guaranteed by law. However, Albania remains a poor and underdeveloped country, and human rights concerns are constantly present. There is often a cleft between the legal situation and social realities.

Two major issues of concern in Albania, as highlighted in the 2008 Amnesty International Human Rights Report on the country, are violence against **women** and human trafficking. One-third of women have experienced domestic violence, which is not specifically prohibited in the criminal code, and few cases have reached the courts. From the mid-1990s to the present, Albania has been a major source and transit country for the trafficking of women and children to Western Europe for the purposes of sexual exploitation. **Organized crime** is behind this, and the Albanian authorities have been criticized for not complying with minimum standards for the elimination of this phenomenon, which amounts to modern-day slavery. Although reported cases decreased sharply in 2007 and 2008, witness protection remains a problem, and victims are often reluctant to report their traffickers to the police for fear of reprisals. Prison conditions have also been criticized.

HYDROELECTRIC POWER. *See* ELECTRICITY PRODUCTION.

– I –

IBRAHIMI, FEIM (20 October 1935–2 August 1997). Composer.

Feim Ibrahim was born in **Gjirokastra** and studied at the state conservatory in **Tirana** from 1962 to 1966, where he worked until 1977. From 1977 to 1991, he was **music** secretary of the Albanian **Union of Writers and Artists**, and from 1991 to 1992 was artistic director of the national **Opera and Ballet Theater**. From 1989 to 1992, he headed the Albanian music committee as part of the International Council of Music. Ibrahim is remembered for his vocal and symphonic compositions, in particular contemporary chamber and **film** music.

IDROMENO, KOLË (15 August 1860–12 December 1939). Painter,

photographer, and architect. Kolë Idromeno is perhaps the best known of the early figures in Albanian painting. He was born in **Shkodra** and began drawing and doing water colors at an early age (1871–1874). With the help of Pjetër **Marubi**, from whom he also learned the art of photography, he was able to travel to Venice in 1875 to attend the Academy of Fine **Arts**, but he did not survive the rigors of formal training and gave up after six months. He remained in Venice, though, and worked for a couple of years as the assistant to an established Venetian painter, returning to Albania in 1878. In 1883, he opened a photo studio with cameras imported from the Pathé company in France. In 1912, he became the first person in Albania to import moving picture equipment and to show **films**. In August of that year, he signed a contract with the Josef Stauber Company in Austria to set up the country's first, rudimentary public cinema. As a painter, Idromeno preferred urban subjects, such as in his *Dasma shkodrane* (*Shkodra Wedding*, 1924), but he also did portraits of intellectuals and nationalist figures. Particularly well-known is his half-veiled *Motra Tone* (*Sister Tone*, 1883). He also painted landscapes and religious subjects. His paintings were shown at international art exhibitions in Budapest (1898), Rome (1925 and 1936), Bari (1931), and New York (1939). Kolë Idromeno is also remembered as a sculptor and an architect of public buildings in Shkodra.

ILLIA, FRANO (21 February 1918–22 October 1997). Catholic religious figure and writer. Dom Frano Illia was appointed by the pope on 25 April 1993 as Archbishop of **Shkodra** and Primate of the Catholic Church in Albania. He had been sentenced to death by the regime of **Enver Hoxha** for spying for the Vatican—that is, refusing to renounce his faith during the **communist** party’s campaign against **religion**—and spent decades in prison. Illia was also a writer and scholar. Aside from religious works, he is remembered for his publication of the *Kanuni i Skanderbegut* (The *Kanun* of Scanderbeg; Brescia, 1993), as well as for the novel *Dava* (*Dava*; Shkodra, 1996), written in **Gheg** dialect.

ILLYRIANS. Ancient inhabitants of the western Balkans. The Illyrians of the fifth and fourth centuries BC were a collection of tribes who have not been entirely identified by **archeologists**. They spoke an Indo-European **language**, of which few remnants have survived, mostly personal and place-names. Their territory stretched from the northern Adriatic down to Albania, the three main districts being Dalmatia, Iapydia, and Liburnia. An Illyrian kingdom was created ca. 383 BC and survived, despite internal dissension and a growing conflict with Macedon and Rome, until it was conquered and subjugated by the Romans in about 168 BC. Among the rulers of Illyria who have entered the annals of Albanian history are **Agron**, **Teuta**, and **Genthius**. The Albanians derive their ethnic origins from the ancient Illyrians, although there is no convincing evidence of this, for or against.

INDUSTRY. Albania had little industry to speak of until the **communist** period. Before **World War II**, there were only cottage industries catering to **agriculture** and animal husbandry, as well as to the direct needs of private consumers. Among these existing small industries were dairies, soap factories, flour mills, fish canneries, wagon works, cigarette factories, brick works, breweries, and distilleries.

The situation changed dramatically during the communist period. Adhering to Soviet economic theory, the Albanian leadership gave priority to the exploitation of natural resources (mining and hydroelectric power) and to setting up heavy industry rather than light in-

dustry and manufacturing. The processing of natural resources began in the 1960s. Among the notable industrial projects of the communist period were the first **oil** refineries in Ballsh and **Fier**; a copper wire plant in **Shkodra** (1965); and finally, the largest of all, the huge iron and steel works at **Elbasan** (1978), called *Çeliku i Partisë* (The Steel of the Party), with 12,000 employees. The Elbasan project was begun by the Soviets and after 1961 was carried on by the **Chinese**. Though operational by 1978, it was never really finished and closed down in 1991.

Since 1991, there has been no new industrial production, though many attempts have been made to maintain existing industries (energy, mining, and oil). *See also* ECONOMY; MINERAL RESOURCES.

INTERNATIONAL BOUNDARY COMMISSION (1913). The International Boundary Commission was set up in August 1913 by the **Conference of Ambassadors** in London to study the ethnicity of the **population** of southern Albania and northern **Greece** (**Northern Epirus**) and fix an exact border between Albania and Greece. **Edwin Jacques**, quoting Sevasti **Qiriazi-Dako**, noted as follows:

Their work was greatly complicated in the south by the obsession of the Greeks that persons identified with the Greek **Orthodox** religion were therefore Greeks. Sevasti Kyrias Dako reported that when the commissioners reached Monastir that October en route to Korcha, she contacted an acquaintance of Mr. Bilinski, the Austrian representative, to inform him of the Greek strategy to represent Korcha population as Greek. After the colorful Greek-inspired demonstrations, Mr. Bilinski suggested to his colleagues a stroll in the city. When they entered the Greek school yard where the children were playing, he threw in their midst a handful of small coins. The children rushed to pick them up, and in their excitement forgot to speak Greek, but spoke Albanian, their mother tongue. This was enough to convince the commission. (1995, 337–338)

The Commission finished its work in December 1913 and submitted its report in Florence, **Italy**. The resulting border line satisfied no one, with much traditional Albanian territory and many Albanian settlements (Albanian **Çamëria**) given to Greece, and many Greek settlements (Northern Epirus) left in Albania.

INTERNATIONAL CONTROL COMMISSION (1913). The International Control Commission for Albania was set up by the **Conference of Ambassadors** in London on 29 July 1913 to supervise the establishment of a government administration in Albania after the Great Powers recognized the declaration of independence. It was to be composed of one representative from each of the six Powers and one Albanian, **Mehdi bey Frashëri**, and was to supervise the country for a period of 10 years. It also set forth that the new gendarmerie was to be organized by Dutch officers. In March 1914, it turned over authority to **Prince Wilhelm zu Wied**, but resumed it on 3 September 1914 when the prince departed.

IPPEN, THEODOR (29 November 1861–31 January 1935). Austrian scholar and diplomat. Theodor Ippen was born to a **Jewish** family in Vienna and studied at the Consular Academy there. In 1884, he served at the Austro–Hungarian consulate in **Shkodra**, where, in 1887, he was appointed vice-consul. In 1893, he headed the consulate general in Jerusalem and was subsequently in Istanbul. In 1895, he was appointed consul in Shkodra once again. From 1905, he served in Athens and from 1909 in London, where he took part in the **Conference of Ambassadors** as representative of Austria–Hungary. From 1921 to 1927, he was an important member of the International Danube Commission. He died in Vienna.

Theodor Ippen is the author of a number of monographs on early northern Albanian history and ethnography, with particular attention to the Middle Ages. Among them are *Novibazar und Kossovo: das alte Rascien* (*Novi Pazar and Kosovo: Ancient Rascia*; Vienna, 1892); *Stare crkvene ruševine u Albaniji* (*Old Church Ruins in Albania*; Sarajevo, 1898); *Skutari und die nordalbanische Küstenebene* (*Shkodra and the Northern Albanian Coastal Plain*; Sarajevo, 1907); *Die Gebirge des nordwestlichen Albaniens* (*The Mountains of North-western Albania*; Vienna 1908); and numerous scholarly articles on early northern Albania, published primarily in German and Serbo-Croatian.

ISAI, HEKURAN (7 May 1933–27 March 2008). Political figure of the **communist** period. Hekuran Isai was born in **Peqin** and worked as a specialist at the **oil** refinery in Cërrik in 1962. He graduated from

the V. I. Lenin Higher Party School in 1967 and worked as party secretary in **Elbasan** from 1967 to 1970. He thereafter held a variety of party offices. In 1975, he headed a delegation of the Sino–Albanian friendship association to **China**. After the elimination of **Mehmet Shehu**, he served from January 1982 to 2 February 1989 as minister of the interior, and from 8 July 1990 to 22 February 1991, both as minister of the interior and deputy **prime minister**. Hekuran Isai was a powerful figure in the communist party hierarchy throughout the 1980s. He was a full member of the Central Committee from 1971 to 11 June 1991 and a full member of the Politburo from 1976 to 11 June 1991. He was arrested on 3 October 1991. On 2 July 1994, he was sentenced to five years of prison for abuse of power.

ISHËM. River in central Albania. The Ishëm has its source in the **Tirana**, Gjole, and Zeza Rivers west of the towns of Tirana and **Kruja** and flows into the Adriatic Sea in the District of **Kurbin**, north of Cape Rodon. It is 74 kilometers long. The Ishëm is the ancient *Isamnus* (Vibius Sequester 149). It was recorded in 1302 as *Yssamo*.

ISLAM. Before the arrival of the Turks in the Balkan peninsula, all the Albanians were encompassed within the sphere of **Christianity: Catholicism** in the north and **Orthodoxy** in the south. By the end of the 14th century, the third great **religion** of the Balkan peninsula, Islam, had entered the ring, unfolding its banners on the eastern horizon. By 1431, the Turks had incorporated all of southern Albania into the Ottoman Empire and set up a sandjak administration with its capital in **Gjirokastra**, captured in 1419. Mountainous northern Albania remained under the control of its autonomous tribal leaders, though now under the suzerain power of the sultan. The new religion, Islam, had wedged itself between the Catholic north and the Orthodox south of Albania and, with time, was to become the dominant faith. The following four centuries of Ottoman colonization changed the face of the country radically.

During the first decades of Ottoman rule, there were few Muslims among the Albanians themselves. It is known that in 1577, northern and central Albania were still staunchly Catholic, but by the early decades of the 17th century, an estimated 30 to 50 percent of the **population** of northern Albania had converted to Islam. By 1634,

most of **Kosovo** had also converted. Of the inhabitants of the town of Prizren at the time, for instance, there were 12,000 Muslims, 200 Catholics, and 600 Orthodox. By the close of the 17th century, Muslims began to outnumber Christians throughout most of the country. Roman Catholicism and Greek and Serbian Orthodoxy had been the vehicles of foreign cultures in Albania, propelled by foreign languages. They were religions to which the Albanians, as opposed to their Serbian, Bulgarian, and Greek neighbors, had been only superficially converted and with which they could not easily identify. The mass conversion of the Albanian population to Islam is all the more understandable in view of the heavy *haraç* or poll taxes imposed on the *rayah*, the Christian inhabitants of the empire. With these taxes in mind, many Albanians preferred the best of both worlds and became so-called **Crypto-Christians**, that is, Christian in the privacy of their homes, but Muslim in public. Characteristic of the Albanian attitude to matters of religion was the motto: “Where the sword is, there lies religion” (Alb. *Ku është shpata, është feja*). Pressure to convert to Islam increased during the Russo–Turkish wars of the 18th century, although the situation improved for the Orthodox community somewhat in 1774 with the Treaty of Küçük Kaynarci, according to which **Russia** became protector of all Orthodox Christians in the Ottoman Empire. At the dawn of Albanian independence in 1912, about two-thirds of the Albanian population were Muslim.

Up to 1929, the Muslim community was headed by the grand mufti of **Tirana** with a five-member supreme council of the Shariat. Later, a general council was established with the chief of the community and four grand muftis, representing **Shkodra**, Tirana, **Korça**, and Gjirokastra. Organized Sunni Islam was somewhat weakened in the 1930s when King Zog severed all official ties with Muslims outside the country. Nonetheless, according to Italian statistics from the year 1942, of the total population of Albania of 1,128,143, there were 779,417 (69 percent) Muslims, including the **Bektashi**; 232,320 (21 percent) Orthodox; and 116,259 (10 percent) Catholics. One can estimate that today approximately 70 percent of Albanians in the Republic of Albania and about 80 percent of all Albanians in the Balkans are of Muslim background. The most devout of these Muslims are no doubt the Albanians of western Macedonia (the region of Tetova and Gostivar), where more

elements of traditional culture have been preserved and maintained than in Albania itself.

There were 1,127 mosques, 1,036 imams and muftis, and 17 Islamic primary schools in Albania at the end of **World War II**. From 1945 onward, the Muslim community, divided as it was into four districts with a grand mufti for each, came increasingly under the control of the state, particularly by virtue of the law of 26 November 1949. This decree required all the religious communities to instill in their members a feeling of loyalty toward the **communist** regime. The head of the Muslim community now also had to be approved by the government council of ministers. Some Muslim leaders, such as the mufti of **Durrës**, Mustafa Efendi Varoshi, and the mufti of Shkodra, refused to cooperate with the communist leaders and were liquidated. Others were imprisoned. An estimated 1,500 mosques survived in Albania unscathed up to 1967, but then, in an unprecedented act of extremism and cultural suicide, Islam and all other religions were banned by the communist authorities.

The destruction of Islamic culture in Albania during the late 1960s and early 1970s was ruthless and thorough. Almost all the mosques in the country, including some that had just been restored and were of inestimable cultural value, were demolished or transformed for other uses. A few buildings were simply locked up, and thus survived the cultural massacre in a more or less recognizable form. Among the latter are the Mirahor Mosque of Korça (1495), the Sultan Mosque (1492) and the Lead Mosque (1553–1554) of **Berat**, the Murad Mosque of **Vlora** (1537–1542), the Naziresha Mosque of **Elbasan** (pre-1599), the Lead Mosque of Shkodra (1773–1774), and the Et'hem Bey Mosque in Tirana (1793–1794). Islam had ceased to exist, at least in Albanian public life.

The public practice of religion was first authorized again in December 1990, and the few remaining mosques, after 24 years of closure, began to reopen between January and mid-March 1991. It was also in this period that the first public celebration of *Ramadan* was held. In December 1992, Albania joined the Organization of the Islamic Conference, a move that was widely criticized in the country at the time, even among Muslims. The Albanians were reluctant to jeopardize their country's Western orientation and new ties with the rest of Europe for the sake of religious tradition.

The reestablished Sunni Muslim community is now headed by **Hafiz Sabri Koçi**, who spent over 20 years of his life in prison and at hard labor. Islamic groups from abroad—Saudi Arabia, Kuwait, Abu Dhabi, Egypt, and others—did much to provide humanitarian assistance and to revive Islamic traditions in Albania. Virtually all towns and villages with a Muslim population now have a mosque or a modest Islamic community center.

Although there are no more restrictions on freedom of religion, there still seems to be more interest in the revival of Islam among foreign missionaries and groups than there is among the Albanians themselves. As opposed to their Greek and Serbian neighbors, the Albanians have never had a “national” religion with which they could identify as a people. For the last century and a half, national, that is, ethnic, identity has predominated conspicuously over religious identity, and this situation is unlikely to change in the coming years, given that Albania is a small and struggling nation surrounded by hostile neighbors. Organized religion still only plays a very marginal role in public life in Albania. The Albanians have indeed on occasion been described as tenacious pagans who can only be superficially converted and, after a 50-year break in religious traditions, there is some justification for this view. Many a missionary and preacher has been driven to despair by them, especially over the last few years. Religious fervor is rare, and religious extremism is still virtually unknown.

Despite often-expressed concerns among Western media, fundamentalism is not a problem among the Albanians, nor is it likely to arise in Albania in any form. Isolated acts of religious extremism, such as the throwing of pig heads into the courtyards of mosques, the knocking down of Catholic tombstones, the bombing of an Orthodox church in Shkodra, or the damaging of Orthodox frescoes, have been just that: isolated acts. The sad incident in **Voskopojë** near Korça on 11 August 1996 was typical of these. Three Albanian adolescents, aged 16 to 18, all of them educated by Islamic extremists from abroad, broke into the beautiful Orthodox Church of Saint Michael (1722–1725) while on holiday at a summer camp there. The boys took knives to the 18th-century frescoes and, in true centuries-old Balkan tradition, scarred the faces and scratched out the eyes of 23 serene Orthodox saints. This act of cultural barbarism shocked and dismayed the Albanian public, Christians and Muslims alike, and

caused a minor wave of irritation between the religious communities. However, such acts have remained sporadic and do not represent any particular trend. Confrontation in Albania is more at the political and regional level than at the confessional.

Even though there is a lack of open religious fervor among the Albanians, Islam has contributed substantially to making the Albanians what they are today. It is now an inherent feature of Albania's national culture and ought to be treated and respected as such. At the dawn of the 21st century, the Albanian nation found itself in a state of profound turmoil, indeed of anarchy: economically, politically, and culturally. Only time will tell whether mainstream Islam and the Sufi *tarikât* can contribute once again to giving the Albanian people a sense of identity.

ISLAMI, KASTRIOT (18 August 1952–). Political figure and high-ranking member of the **Socialist Party of Albania**. Kastriot Islami was born in **Tirana** and studied physics, in particular atomic and molecular physics, in Tirana and Paris. He later worked at the Geological and Geodesical Institute and taught theoretical physics at the Faculty of Science. In 1991 he was minister of **education**.

Islami was speaker of **parliament** from 17 April 1991 to 6 April 1992 and has been a leading member of parliament for the Socialist Party since 1992. He served from 7 February 2002 to 12 December 2003 as minister of finance and from 12 December 2003 to 11 September 2005 as minister of foreign affairs. He is the author of *Për një konfiguracion të ri politik* (*Towards a New Political Configuration*; Tirana, 2000).

ISMAILI, VEHBI, Imam (25 November 1919–17 May 2008). Muslim religious figure. Vehbi Ismaili was born in **Shkodra**. He completed his religious training at the Medresa of **Tirana** and moved to Cairo in 1937 to continue his training in **Islamic** theology at Al-Azhar University. By the time he finished his studies, Albania had been taken over by the **communists**, and his father, a mufti, advised him not to return. During his stay in Egypt, he wrote on Islamic topics and translated literary works from Albanian into Arabic.

In 1949, Ismaili immigrated to the **United States** and became imam of the Albanian Muslim community in Detroit. There he established

the first Albanian mosque and Islamic center and edited two quarterly journals. He wrote and translated many Islamic religious publications, and in 1993 was chosen as president of the Albanian Muslim Communities of the United States and Canada. *See also* ISLAM.

ISUFI, ELEZ (1861–29 December 1924). Nationalist figure and guerrilla fighter. Elez Isufi was born in the village of Slllova in the **Dibra** region. He and his guerrilla band resisted Serb forces in 1912. A close ally of **Bajram Curri**, Isufi led an armed uprising in Dibra on 15 August 1921 to free the region from Serb forces. The fighting continued up to December 1921. He was involved in a further uprising on 1 March 1922 against the regime of **Ahmet Zogu**, and his Dibran fighters were able to cross the mountains and take **Tirana**. He took the side of **Fan Noli** during the **Democratic Revolution** and was killed by Yugoslav troops at the end of 1924.

ITALY, ALBANIANS IN. There are two distinct groups of Albanians in **Italy**: the traditional ethnic minority of the Italo–Albanians or **Arbëresh** in southern Italy, consisting of about 200,000 people, and the substantial wave of new immigrants from Albania in the 1990s.

In March 1991, 20,000 Albanians fled by sea to Brindisi and, on 6 to 8 August of that year, another 12,500 arrived by boat in Bari. Emigration slowed down somewhat after the forced repatriation of the August group, but continued over the following years. Speedboats crossing the Adriatic at night from **Kavaja** and **Vlora** were the main source of clandestine immigration, and the practice was only stifled in late 2002. According to Italian statistics, there were 376,000 Albanians legally residing in Italy in 2006. Currently at least 20 percent of the Albanian labor force works abroad, mostly in Italy and Greece.

ITALY, RELATIONS WITH. Albania's relations with Italy have traditionally been extremely close, and nowadays are closer than with any other country. Relations between the two banks of the Adriatic date from the Roman period, initially from Roman endeavors to suppress **Illyrian** piracy. **Durrës** came under Roman protection in 229 BC, and most of Illyria was conquered and subjugated by the Romans by 168 BC. Durrës itself served from the Roman period onward as the point of departure for the **Via Egnatia** and for most sea

communication with Italy. It was settled by Roman veterans under Augustus Caesar and received the status of a colony. That the period of Roman colonization in Albania was intense can be inferred from the Albanian **language**, which underwent extreme Latin influence, almost to the point of romanization, like modern Romanian.

For centuries, Albania formed the political, military, and cultural border between East and West, that is, between the Roman Empire of the western Mediterranean, including much of the northern Balkans, and the Greek Empire of the eastern Mediterranean, including the southern Balkans. In the Middle Ages, Albania was once again a buffer zone, this time between Catholic Italy, especially Venice, and the Byzantine Greek Empire. Venetian influence in Albania was primordial up to and well after the Ottoman conquest in the early 15th century. One direct result of the Ottoman conquest was the Albanian colonization of southern Italy. Today the mountains of Calabria and Sicily are inhabited by about 200,000 Italo-Albanians, including about 90,000 speakers of an archaic dialect of Albanian.

In **World War I**, Italy was among the seven countries that invaded Albania to fill the power vacuum created by the collapse of Turkey in Europe. Italian troops occupied the island of **Sazan** and the town of **Vlora** in the autumn of 1914, where they stayed until August 1920.

Italy's influence in Albania grew steadily between the two world wars. Italian predominance in Albanian affairs was ensured by the first Pact of **Tirana**, signed by dictator **Ahmet Zogu** on 27 November 1926. The second Pact of Tirana, signed on 22 November 1927, ensured Italian military influence in the country, which Italy needed to counter **Yugoslav** expansion. It was with Italian support, on 1 September 1928, that Zogu was able to declare himself Zog I, King of the Albanians. Subsequent attempts by the new king to elude Italian influence were met by economic, political, or military pressure, such as the arrival of the Italian fleet off Durrës on 23 June 1934. On 19 March 1936, the two countries signed economic and financial agreements, as well as a secret military protocol that gave fascist Italy even more control over Albania. It was then only a matter of time before Albania became part of Benito Mussolini's new Roman empire.

On 7 April 1939, Italian troops invaded the country and swiftly took control. Five days later, the Albanian **parliament** offered the

crown of **Scanderbeg** to King Victor Emmanuel III of Italy, thus making the latter King of Albania in “personal union.” Italy ruled Albania until its capitulation on 8 September 1943.

Relations between the two countries cooled substantially during the **communist** period. In early 1946, all Italian companies in Albania were nationalized, and heavy demands were made for reparations. The new regime also closed down all institutions of the **Catholic Church** and, on 19 February 1946, expelled all Italian priests from the country. A peace treaty was nonetheless signed on 10 February 1947, including the return of the island of Sazan, and diplomatic relations were resumed on 3 May 1949.

Despite the low level of official relations and only a modicum of trade, in particular in the 1980s, Italian cultural influence in Albania was stronger than ever at the end of the dictatorship, due to the influence of Italian **television**, the only window on the outside world for the isolated and impoverished population of Albania.

When the dictatorship collapsed, the greatest desire of most Albanians was to see and enjoy the marvels of the West with their own eyes. In March 1991, in an unprecedented exodus, 20,000 Albanians fled by sea to Brindisi, and, in April, more and more boats departed Albania. On 6–8 August 1991, another 12,500 Albanians turned up in Bari. The very foundations of the Italian republic were being shaken by these tidal waves of poor and unwanted Albanian emigrants, washed up on the coast of southern Italy. Italian Foreign Minister Gianni de Michelis hastened to Tirana on 12 August 1991, and President Francesco Cossiga went a day later, to offer emergency assistance to the country to stem the tide of emigrants. From 25 September 1991 to 31 March 1992, Italy provided Albania with 130,000 tons of emergency humanitarian aid in the so-called Pelican Operation.

On 15 April 1997, 6,000 **United Nations** troops of **Operation Alba** under Italian command landed in Durrës to restore order in the country after the general uprising. Since that time, Italian influence in Albania has been substantially greater than that of any other country. Italy is now by far Albania’s number one trading partner, accounting in 2007 for 29 percent of all imports and 68 percent of all exports. It also provides more economic assistance than any other country. Italian Prime Minister Silvio Berlusconi visited Tirana on 1 December 2008 to discuss new energy projects and issues of Albanian immigra-

tion to Italy. He expressed full support for Albania's accession to the European Union. *See also* ITALY, ALBANIANS IN.

IVANAJ, MIRASH (12 March 1891–22 September 1953). Political figure. Mirash Ivanaj was born in Podgorica. He graduated from secondary school in Belgrade in 1912 and set off for Italy the following year to study in Rome, where he completed two doctorates, one in law and one in literature. On his return to Albania in 1923, he assisted in the publication of his cousin Nikolla bey Ivanaj's weekly newspaper *Republika* (*The Republic*). He fled to Yugoslavia in May 1924 and, upon his return in late December of that year, worked as the principal of a secondary school in **Shkodra**. He later taught in **Tirana**. From 1932 onward he was a member of **parliament** and, in 1933, was appointed minister of **education**, a post he held for two and a half years. On 6 February 1934, he cut off **Enver Hoxha's** scholarship in France when the latter failed his exams. Mirash Ivanaj is remembered primarily for having attempted to nationalize the school system in Albania, but his efforts were opposed by **Italy** and especially by **Greece**, because of the interests of the **Greek minority** in southern Albania. Greece won a court case against Albania on the matter at the International Court of Justice in The Hague on 6 April 1935, and as a result, Ivanaj resigned from his post on 30 August of that year.

On 7 April 1939, during the Italian invasion, Ivanaj fled to Greece; he spent the early war years in Istanbul. He later traveled to Lebanon, Egypt, and Jerusalem in search of work. In September 1945, having received a guarantee from the new government, he returned to Albania, one of the few intellectuals to do so, and began teaching at a school of education in Tirana in November of that year. His return, alas, coincided with the zenith of the witch hunts against intellectuals carried out by **Koçi Xoxe**. Ivanaj was arrested on 15 May 1947 and, after much mistreatment and torture, was sentenced to seven years in prison. He worked in prison as a translator. (Most genuine intellectuals with a knowledge of foreign languages were in prison at the time, so the new **communist** government, in a rare sign of pragmatism, set up its first translation unit in Tirana prison.) He died 12 days before he would have been released. Mirash Ivanaj was the author of a volume of poetry and a play, both unpublished.

IVANAJ, NIKOLLA BEY (1879–23 November 1951). Publisher and nationalist figure. Nikolla bey Ivanaj, cousin of Mirash Ivanaj, was born in **Gruda** territory in the present Albanian–Montenegrin border region and grew up in Podgorica in Montenegro. He is said to have studied in Belgrade, Vienna, Zagreb, and Dalmatia and held various positions as a civil servant in Serbia, including that of secretary and interpreter (dragoman) at the Serbian foreign ministry. Ivanaj is remembered as editor-in-chief of the weekly newspaper *Shpnesa e Shcypeniis* (*The Hope of Albania*), published from 1905 to 1908 in Albanian, Italian, and Serbo–Croatian. This periodical, which was important in diffusing the ideals of independence and Albanian-language schooling throughout the Balkans, appeared initially in Dubrovnik, later in Trieste, and finally, in Rome. After Albanian independence, Ivanaj published the **Shkodra** weekly newspaper *Lidhja kombëtare* (*National League*) in 1915 in defense of Albanian self-government and national rights. In 1919, he attended the Paris Peace Conference and returned to Albania to found and publish the biweekly newspaper *Koha e re* (*New Age*) in 1919 and 1925, and the weekly *Republika* (*The Republic*) from 1923 to 1925, both in Shkodra. During **World War II**, he published the autobiographical *Historija e Shqipëniës së ré: vuetjtjet e veprimet e mija-Pjesa e parë* (*History of Modern Albania: My Sufferings and Activities–Part I*; Tirana, 1943) and *Historija e Shqipëniës së ré-Pjesa e II-të* (*History of Modern Albania–Part II*; Tirana, 1945), which dealt in particular with the role of the **Catholic** clergy, as well as a volume of verse in **Tirana**, where he died.

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JACQUES, EDWIN (1908–1996). American scholar and historian. Edwin E. Jacques was a **Protestant** missionary who worked as a teacher in **Korça** from 1932 to 1940, where he began collecting material on Albanian history. He was in Rome in 1940 and then returned to the **United States** to obtain a master’s degree at Boston University in 1941 with the thesis “The Islamization of Albania under the Turks.” He visited Albania in 1986. Jacques’s major contribution to Albanian studies is his 700-page history of Albania, *The Albanians*:

An Ethnic History from Prehistoric Times to the Present (Jefferson, N.C., 1995). This work is the longest and most complete history of Albania written in English. It has recently appeared in an Albanian translation.

JAKOVA, PRENKË (27 July 1917–16 September 1969). Composer.

Prenkë Jakova was the author of a wide range of creative **music** in Albania. He was born and raised in **Shkodra**, where he attended the **Franciscan** secondary school. From 1936 to 1942, he taught school in Bërdica and Orosh and, in 1943, spent several months at the Academia di Santa Cecilia in Rome, where he studied clarinet. From 1945 to his death, he headed the music department at the House of Culture in his native Shkodra. He is remembered as the composer of the first Albanian opera, *Mrika (Mrika)*, in 1956–1958, and of the opera *Gjergj Kastrioti Skënderbeu (George Castriotta Scanderbeg)* in 1966–1967.

JAKOVA, TUK (26 April 1914–27 August 1959). Political figure of

the early **communist** period. Tuk Jakova was raised in **Shkodra** and worked there as a carpenter. He was a founding member of the communist party and took part in the resistance movement during **World War II**. He was a member of the Central Committee from 1943 to 1955. Jakova served as minister of economics from 23 March 1946 to 2 February 1947; ambassador to **Yugoslavia** from March to October 1947; minister of finance from 2 February 1947 to 7 February 1948 and from August 1953 to July 1954; and deputy **prime minister** from 29 November 1948 to 24 June 1953. In 1955, he was purged, along with **Bedri Spahiu**, on charges of revisionism and pro-Yugoslav activities, and was interned in **Berat**. He died in the prison hospital in **Tirana** in the summer of 1959.

JANULATOS, ANASTAS (4 November 1929–). Greek Orthodox

religious figure. Anastas Janulatos was born in Piraeus in Greece and finished his studies in theology in 1952 at the University of Athens. He then did postgraduate research in Hamburg and Marburg in Germany and worked from 1965 to 1969 in Uganda. In 1966–1969, he taught modern Greek and philosophy at the University of Marburg. In 1972, he was appointed an archbishop, and thereafter held various

offices in the hierarchy of the Greek Orthodox Church. From January 1991 to June 1992, he worked in **Tirana** to set up a new **Orthodox** Church administration in Albania, and since June 1992, he has been Archbishop of Tirana and all Albania, the highest office of the Orthodox Church in Albania. His election caused a furor at the time because he was Greek and not Albanian. The Orthodox population of Albania was fearful that the Greek Orthodox hierarchy would attempt to assimilate the Albanian Church, as it had done in the past. With time, however, Archbishop Janulatos came to be accepted by the Orthodox faithful in his new country.

JARNIK, JAN (1848–1923). Czech linguist. Jan Urban Jarnik, known in German as Johann Jarnik, studied Romance philology in Vienna, where he first began learning Albanian. He was later appointed professor of Romance philology at the University of Prague and specialized in Romanian. In the field of Albanian studies, Jarnik collected oral **literature** (folktales, anecdotes, and sayings) in the **Shkodra** region and published much of the material with a precise interlinear translation. He is thus considered to be the founder of Albanian studies in Czechoslovakia. Among his Albanological publications are *Zur albanischen Sprachenkunde* (*On Albanian Philology*; Leipzig, 1881); *Príspevky ku poznání nářečí albánských* (*Contributions to an Understanding of Albanian Dialects*; Prague, 1883); and *Albanesische Märchen und Schwänke* (*Albanian Folk Tales and Jokes*, 1890–1892). *See also* LANGUAGE, ALBANIAN.

JESUIT ORDER. Order of the **Catholic** Church. Founded by Saint Ignatius Loyola (1491–1556) in 1540, the Jesuit order first came to Albania in the mid-19th century. In 1841 the first three Italian Jesuit missionaries, Giuseppe Guagliata (ca. 1814–?), Vincenzo Basile (1818–1882), and Salvator Bartoli, arrived in the country from Sicily to set up a mission. Despite its late arrival, the Society of Jesus (*Societas Jesu*—S.J.), as the order is known, played an inestimable role in **education** and culture in northern Albania for about a century. Though the prime objectives of the Jesuits were the training of seminarians for the priesthood and the propagation of the faith, for which they set up schools, churches, and publishing facilities, their activities and their formidable intellectual talents also contributed

substantially to raising the educational and cultural level of their new homeland.

In 1859, the Jesuits opened the *Kolegjia Papnore Shqyptare* (Albanian Pontifical Seminary) in **Shkodra** and, in 1870, set up a printing press called the *Shtypshkroja e Zojës s'Paperlyeme* (Press of the Immaculate Virgin), which six years later was to produce its first book in Albanian, the *Dotrina e kerscten* (*Christian Doctrine*) of Ëngjell Radoja (1820–1880). By 1928, the Jesuit press had published a total of 471 works in Albanian, Italian, and Latin. Like the **Franciscans**, the Jesuits also edited periodicals of note, such as *Elçija i Zemers t'Jezu Krisctit* (*The Messenger of the Sacred Heart*, 1891–1944), known from 1914 on as *Lajmtari i Zemers t'Jezu Krishtit*, a magazine of religious culture; *Përparimi* (*Progress*, 1914–1916), a short-lived historical and scholarly journal; and *Leka* (1929–1944), a monthly cultural review.

In 1877, they founded the College of Saint Francis Xavier, also known as the Saverian College (Alb. *Kolegjia Saveriane*), in Shkodra, which evolved into a major center of higher education for all of Albania and which, by stressing instruction in Albanian in addition to Italian, produced many great Albanian writers and national figures in the early 20th century. Among the figures who studied at the Saverian College were the poet **Ndre Mjeda**; the writer and publisher **Faik bey Konitza**; the political leader and writer **Luigj Gurakuqi**; the poet and folklorist **Vinçenc Prennushi**; the poet, prose writer, and scholar **Ernest Koliqi**; the playwright Kolë Jakova (1916–2002); the **communist** revolutionary and poet Qemal Stafa (1920–1942); and the poet and critic Mark Gurakuqi (1922–1977).

In 1932, with the founding of the Jesuit Apostolic Preparatory School in Shkodra, there were 45 Jesuits in the country. One year later, a Jesuit alumni association called Don Bosco was founded in Shkodra, and, in June 1941, the Jesuits opened the Sacred Heart cathedral in **Tirana**.

Soon after the communists entered Shkodra on 29 November 1944, a virulent propaganda campaign was unleashed against the Jesuits, who were accused of being “Vatican and Anglo-American spies.” General **Mehmet Shehu**, speaking from the balcony of the main square post office in Shkodra on 28 January 1945, called the Jesuits “perfidious conspirators against the people’s power.” The

expulsion of foreign Jesuits and the arrest of Albanian Jesuits soon followed. On 4 March 1946, Fathers Gjon Fausti (1889–1946) and Dajan Dajani (1906–1946) were executed after a mock trial, and in April of that year, the Jesuit order was banned entirely by the new communist authorities, with all its remaining schools and property being confiscated.

In August 1990, the Jesuit order returned to Albania and reopened the Albanian Pontifical Seminary of Shkodra in September 1991. A new diocesan seminary called Our Lady of Good Counsel was opened in Shkodra on 17 October 1998.

JEWISH MINORITY IN ALBANIA. *See* JUDAISM.

JIREČEK, KONSTANTIN (24 July 1854–10 January 1918). Czech scholar and historian. Balkan specialist Konstantin Jireček was born in Vienna, where he learned Slavic, Greek, and Italian as a child. From 1872 to 1875, he studied history and classical philology at the University of Prague and finished his doctorate with the thesis “Geschichte der Bulgaren” (“History of the Bulgarians”). In 1877, he was appointed lecturer for Balkan history and geography at the University of Prague. He later carried out research at the archives of Dubrovnik and, in 1879, moved to Bulgaria, where he served as minister of education and in 1883–1884 as director of the national library. From 1884 to 1893, he was professor of history at the Czech University of Prague and, from 1893, was professor of Slavic studies and history at the University of Vienna, where he died.

Although primarily a Slavist, Jireček was also interested in Albanian history. Among his Albanian publications are articles on early Albanian history in the collection *Illyrisch–Albanische Forschungen* (*Illyrian–Albanian Research*; Munich, 1916) and *Studien zur Geschichte und Geographie Albaniens im Mittelalter* (*Studies on the History and Geography of Albania in the Middle Ages*; Budapest, 1916).

JOCHALAS, TITOS (1942–). Greek scholar. Titos P. Jochalas studied classical philology and philosophy at the University of Athens and went on to study linguistics and Albanian at the University of Palermo in Sicily. He finished his doctorate in Balkan history and

comparative linguistics at the University of Munich in 1968. From 1975 to retirement, Jochalas has been director of the Greek Center for Southeast European Studies in Athens. Among his Albanological publications are *Ho Geôrgios Kastriotês Skentermpeês eis tèn neoellênikên historiografian kai logotechnian* (George Castriotta Scanderbeg in Modern Greek Historiography and Literature; Thessalonika, 1975); *To hellêno-albanikon lexikon tu Marku Mpotsarê* (The Greek-Albanian Lexicon of Mark Boçari; Athens, 1980); *Stoicheia hellêno-albanikês grammatikês kai hellêno-albanikoi dialogoi* (Elements of Greek-Albanian Grammar and Greek-Albanian Dialogues; Thessalonika, 1985); *Symbolê stê balkanikê bibliografia* (Contribution to Balkan Bibliography; Athens, 1987); *Albanologia kai erasitechnismos* (Albanology and Amateurism; Athens, 1988); *Hellênoalbanika keimena gia glôssikê proseggisê* (Greek-Albanian Texts for Linguistic Comparison; Athens, 1992); *Hellênika epônyma, onomata kai topônymia tôn albanikôn koinotêtôn tês Katô Italias kai tês Sikelias* (Greek Surnames, Names and Place Names of the Albanian Community in Lower Italy and Sicily; Athens, 1993); *Albano-Italika: tematikê bibliografia* (Albano-Italica: Subject Bibliography; Athens, 1996); *Arbanitika paramythia kai doxasies* (Arvanitika Folk Tales and Beliefs; Athens, 1997); *Andros: Arbanitês kai Arbanitika* (Andros: Albanians and Arvanitika; Athens 2000); and *Eubolia: ta Arbanitika* (Euboea: Arvanitika; Athens 2002). See also LANGUAGE, ALBANIAN.

JOKL, NORBERT (25 February 1877–6 May 1942). Austrian scholar and linguist. Norbert Jokl was born of Jewish parents in Bzenec in southern Moravia. He graduated from a German-language secondary school in July 1895 and moved to Vienna to study law and political science, finishing his doctorate there in 1901. He then embarked upon a legal career but soon abandoned it to return to university studies. Jokl took up Indo-European philology under Paul Kretschmer (1866–1956), Romance philology under Wilhelm Meyer-Lübke (1861–1936), and Slavic philology under Vratoslav Jagić and W. Vondrák, finally choosing Slavic as his main field. In 1903, he obtained a position as a trainee at the Vienna University Library and, after finishing a second doctorate in March 1908, worked there as a librarian until the end of his career. In 1913, he was authorized by the university to hold lectures in Albanian, Slavic, and Baltic philology

and, in 1923, was made a full professor, a position he retained until 1938, when he was fired on racial grounds.

Jokl had begun learning Albanian with the help of **Gjergj Pekmezi** and other Albanians in Vienna. From a preliminary report on the study of **Gheg** dialects, which he prepared in 1914 for the Austrian Academy of Sciences, it is evident that he was particularly fascinated by the regional variants of northern Albanian. In the spring of that year, he had heard about a group of Albanians working as confectioners in Hungary. He immediately set off to meet them to make notes on their dialects. With the support of the Balkan Commission of the Austrian Academy of Sciences, Jokl invited one of the workers, a certain Mustafa Abdyli from Vrapçishta near Gostivar in Macedonia, to Vienna for a month to make a sound recording of the **language** at the Phonogram Archives there. This five-minute recording, made on 4 April 1914, constitutes the earliest audio recording ever made of the Albanian language. It is still preserved at the Phonogram Archives of the Austrian Academy of Sciences in Vienna.

Norbert Jokl taught at the University of Vienna from 1913 to 1938 and was the leading figure of Albanian scholarship in the German-speaking world. On the occasion of the 25th anniversary of Albanian independence, he was awarded the **Scanderbeg** Order by the Albanian government and visited Albania for the first and last time. In 1941, when life for the Jews in the Third Reich had become intolerable, he tried to get a job in Albania as supervisor of Albanian libraries. Aware of his great contribution to Albanian studies, the Albanian government under Italian occupation approved his request, and the Italian foreign minister, at the insistence of **Carlo Tagliavini**, sought an exit visa for him. The German authorities, however, refused to let Jokl leave the country. On 4 March 1942, he was arrested by the Nazis in their campaign against the Jews and was deported to an unknown destination. He died on or about 6 May of that year, having been murdered either in a barracks near Vienna or in a camp in Minsk or Riga, or possibly by putting an end to his own life.

Norbert Jokl is the author of about 60 scholarly articles on the Albanian language, published primarily in German. Of particular note is his monograph *Linguistisch-kulturhistorische Untersuchungen aus dem Bereiche des Albanischen* (*Research in Linguistic and Cultural History from the Field of Albanian*; Berlin, 1923). His *Einführung in*

die vergleichende historische Grammatik des Albanischen (Introduction to the Comparative Historical Grammar of Albanian), which he worked on painstakingly from 1913 to 1937, remained unpublished. It is preserved at the Manuscript Division of the Austrian National Library, together with several other manuscripts by the author. See also LANGUAGE, ALBANIAN.

JUBANI, ZEF (1818–1 February 1880). Poet and writer. Zef Jubani, known in Italian as *Giuseppe Jubany*, is thought to have been born in **Shkodra** of an Albanian father and Maltese mother. In about 1830, he was sent for schooling to his uncle in Malta, where he remained until 1838. Having finished his studies at a school of commerce there, he returned to Shkodra and, from 1848, served for several years as “dragoman” (interpreter) to Louis Hyacinthe Hécquard (1814–1866), French consul in Shkodra, who was preparing a book on northern Albania. Hécquard was very interested in folklore and took the young Zef Jubani and Halil Kopliku with him on his exhausting journeys through the northern Albanian mountains. A number of the folk songs they collected appeared in French translation in Hécquard’s pioneer work, *Histoire et description de la Haute Albanie ou Guégarie (History and Description of High Albania or Gegaria)*; Paris, 1858). Jubani’s own first collection of folklore, no doubt the original Albanian texts of the songs published by Hécquard, was unfortunately lost in the flood that devastated the city of Shkodra on 13 January 1866. Jubani later went to Italy for a time, for reasons unknown, and was assisted there by **Girolamo De Rada**, also passionately interested in Albanian oral **literature**, with whom he had corresponded.

The work for which Zef Jubani is best remembered is *Raccolta di canti popolari e rapsodie di poemi albanesi (Collection of Albanian Folk Songs and Rhapsodies)*; Trieste, 1871). This book constitutes the first collection of **Gheg** folk songs, indeed the first work of folklore to be published by an Albanian from Albania itself. The introduction to Jubani’s collection contains political reflections on the state of the country; an explanation of his “new system of Albanian writing in the Latin alphabet,” which, it must be noted, was none too practical; and several paradigms. Among the songs included are those published previously in French by Hécquard, material that had appeared in **Pjetër Bogdani**’s *Cuneus prophetarum (The Band of the Prophets)*

in 1685, and some specimens of **Bejtexhinj** lyrics. Jubani was also the author of an unfinished history of **Scanderbeg**, which remained unpublished. Of his own verse, only two poems have survived, one dedicated to Dora d'Istria and the other about Scanderbeg.

JUBANY, GIUSEPPE. *See* JUBANI, ZEF.

JUDAISM. The first reports of Jews living in Albania date from the 12th century. Benjamin Ben Jonah of Tudela (d. 1173) noted at the time that, “they are not strong in the faith of the Nazarenes and call each other by Jewish names, and some say that they are Jews.” By the early 16th century, there were definite Jewish settlements in most of the major towns of Albania, including **Berat**, **Elbasan**, **Vlora**, and **Durrës**, as well as in **Kosovo**. Many of these Jewish merchant families, who were of Sephardic origin and descendants of the Spanish and Portuguese Jews expelled from Iberia in the 1490s, had close ties with Jewish communities in Split, Dubrovnik, Corfu, and Salonika. In 1519–1520, there were 69 Jewish households in Vlora alone, mostly refugees from Spain. Vlora was also the site of Albania’s only synagogue, which was destroyed in **World War I**. In 1673, the charismatic Jewish prophet **Sabbetai Sevi**, the so-called mystical messiah, was exiled by the sultan to the Albanian port of Ulcinj, now in Montenegro, and died there two years later. In 2003, the ruins of an ancient synagogue, dating from the 5th or 6th century AD, were uncovered in **Saranda**.

According to the census of 1930, there were 24 Jews registered in Albania. On 2 April 1937, the Jewish community, now consisting of some 300 members, was granted official recognition in the country. With the rise of Adolf Hitler, a number of families of German and Austrian Jews took refuge in Albania. The Albanian Embassy in Berlin continued to issue visas to Jews up to the end of 1938, at a time when no other European country was willing to take them in. Jewish refugees were mostly well looked after by the local population and survived the German occupation of Albania (1943–1944) unscathed. Indeed, it is said that during the Nazi occupation not one single Jew in hiding in Albania was betrayed or handed over to the Germans, an admirable reflection of how well the Albanians adhered to their tra-

ditional customs of hospitality and *besa*. There were 11 times more Jews in Albania at the end of World War II than at the beginning.

For the Jews of Kosovo, however, the situation turned out much worse. During **World War II**, many Jews from Croatia and Serbia who had sought refuge in Kosovo during its short-lived reunification with Albania (ironically under the auspices of fascist **Italy** and Nazi **Germany**) and who were initially well treated there, were returned by the Italians to Belgrade and executed. In the spring of 1944, 281 Jews of Kosovo were arrested by the SS “Skanderbeg” Division and imprisoned at a camp in Prishtina before being transported to the Reich. Others joined them later. Of the 400 Jews sent to Bergen Belsen concentration camp, only about 100 survived.

During the **communist** dictatorship, there were about 200 Jews in Albania (73 according to the official census of April 1989), most well integrated into Albanian society. In 1991, after the fall of the dictatorship, the vast majority of Jews and their family members (ca. 400 persons) immigrated en bloc to Israel, where they now form a tiny ethnic community of their own.

JUNE REVOLUTION. *See* DEMOCRATIC REVOLUTION.

– K –

KABALLIÔTÈS, THEODÔROS ANASTASIOS. *See* KAVALI-OTI, THEODHOR.

KACELI, SADIK (1914–2000). Painter. Sadik Kaceli was born in **Tirana** of a large family from the nearby Dajti region. From 1929, he attended the **American Vocational School**, where he specialized in drawing. He acquired an initial knowledge of world **art** from the art books and magazines that he discovered at the new **Herbert** Library, the first public library in Albania, founded by Lady Carnarvon. Wishing to study art in France, he wrote a letter to French painter Henri Matisse (1869–1954), who replied to him on 12 April 1936, recommending that he contact art critic André Lhote (1885–1962) and study at the Ecole Nationale Supérieure des Beaux Arts in Paris.

In September 1936, assisted financially by his brothers, Kaceli left for Paris; he continued his training there until 1941. On his return to Tirana, he taught art at a secondary school and then, from 1946 until his retirement in 1973, at the Jordan Misja Academy. Sadik Kaceli was a realist painter, though he was never willing or able to adapt his style completely to the prerequisites of socialist realism and was thus marginalized for many years during the dictatorship. He is remembered for both portraits and landscape paintings.

KADARE, ISMAIL (28 January 1936–). Prose writer and poet. Born in the museum city of **Gjirokastra**, Kadare studied at the Faculty of History and Philology of the University of **Tirana** and subsequently at the Gorky Institute of World Literature in Moscow until 1960, when relations between Albania and the Soviet Union became tense. On his return to Albania he worked as a journalist, became editor-in-chief of the French-language literary periodical *Les Lettres Albanaises* (*Albanian Letters*), and carried out several formal political functions.

Kadare began his literary career in Albania with poetry but turned increasingly to prose, of which he soon became the undisputed master and by far the most popular writer in Albanian **literature**. His works were extremely influential throughout the 1970s and 1980s and, for many readers, he was the only ray of hope in the chilly, dismal prison that was **communist** Albania. Ismail Kadare, who is also the only Albanian writer to enjoy a broad international reputation, lived the next 30 years of his life in Tirana, constantly under the sword of Damocles of the party. He was privileged by the authorities, in particular once his works became known internationally. Indeed, he was able to pursue literary and personal objectives for which other writers would certainly have been sent into internal exile or to prison. But Kadare knew well that liberties in Albania could be withdrawn easily, by an impulsive stroke of the tyrant's quill. At the end of October 1990, a mere two months before the final collapse of the dictatorship, Ismail Kadare left Tirana and applied for political asylum in France. This departure enabled him for the first time to exercise his profession with complete freedom. His years of Parisian exile have been productive and have accorded him further success and recogni-

tion, as a writer in both Albanian and French. After 12 years in Paris, he returned in Tirana in 2002.

Though Kadare is admired as a poet in Albania, his reputation and, in particular his international reputation, now rests entirely upon his prose. Of his works that have been translated into English, the following are notable: *Gjenerali i ushtrisë së vdekur* (Tirana, 1963) (*The General of the Dead Army*; London, 1971); *Kështjella* (Tirana, 1970) (*The Siege*; Edinburgh, 2008); *Kronikë në gur* (Tirana, 1971) (*Chronicle in Stone*; New York, 1987, 2007); *Prilli i thyer* (1978) (*Broken April*; New York, 1990); *Nëpunësi i pallatit të ëndrrave* (1981) (*The Palace of Dreams*; New York & London, 1993); *Krushqit janë të ngrirë* (1986) (*The Wedding Procession Turned to Ice*; Boulder, 1997); *Koncert në fund të dimrit* (Tirana, 1988) (*The Concert*; New York & London, 1994); *Dosja H* (Tirana, 1990) (*The File on H*; London, 1997); *Piramida* (1993) (*The Pyramid*; London & New York, 1996); *Tri këngë zie për Kosovën* (Tirana, 1998) (*Three Elegies for Kosovo*; London, 2000); *Lulet e ftohta të marsit* (Tirana 2000) (*Spring Flowers, Spring Frost*; New York, 2002); *Përballë pasqyrës së një gruaje* (Tirana, 2001) (“The Albanian Writer’s Union Mirrored by a Woman,” *The New Yorker*, 26 December 2005); *Pasardhësi* (Tirana, 2003) (*The Successor*; New York, 2005); and *Vajza e Agamemnonit* (Tirana, 2003) (*Agamemnon’s Daughter*; New York, 2006). Kadare has published his collected works in 12 thick volumes, each in an Albanian-**language** and a French-language edition, and has been given membership in the Académie des Sciences Morales et Politiques (28 October 1996) and the French Legion of Honor. He has also been nominated on several occasions for the Nobel Prize for Literature. On 4 June 2005, Kadare won the inaugural Man Booker International Prize, and on 23 October 2009 was awarded the Prince of Asturias literature prize in Spain.

There can be no doubt that Ismail Kadare has been a profoundly dissident writer who, at the same time, led an extremely conformist, even collaborationist, life. Dissent in Kadare’s prose up to the fall of the dictatorship was very discreet but ubiquitous. Notwithstanding its subtle nature, it was sufficiently evident at all times to the educated Albanian reader, and this is one of the major factors that contributed to his popularity at home. He left no opportunity untouched to attack

the follies, weaknesses, and excesses of the Albanian communist system, yet many of his subtle barbs are difficult to grasp for those who did not grow up in or live under that system. The very treatment in a conformist manner of a taboo subject, that is, of virtually anything beyond the very narrow scope of socialist realism and communist partisan heroism, in itself was an act of extreme dissent, amounting to treason in Albania. Though some observers in Albania silently viewed him as a political opportunist, and many Albanians in exile later criticized him vociferously for the compromises he made, more than anyone else, Ismail Kadare, from within the system, dealt the death blow to the literature of socialist realism. There can certainly be no doubt that he made use of his relative freedom and his talent under the dictatorship to launch many a subtle but effective fusillade against the regime in the form of political allegories, which occur throughout his works. Ismail Kadare was thus the most prominent representative of Albanian literature under the dictatorship of **Enver Hoxha** and, at the same time, the regime's most talented adversary. See also LITERATURE, ALBANIAN.

KADIRI ORDER OF DERVISHES. Islamic Sufi sect or *tariqa*. The Kadiri order (Alb. *Kadri*) is named after a 12th-century Hanbalite theologian called 'Abd al-Qâdir al-Jîlânî (1077–1166) of Baghdad. After he died, his legend and his doctrines spread throughout the Islamic world as far as the Indian subcontinent, in particular in the 15th century. The Kadiri order appeared in Istanbul in the 17th century, when Sheikh Ismail Tumi, known as Pîr Thâni, founded a *tekke* at Tophane. The Balkan branch of the sect, also called the Zindjiri, was founded by Ali Baba of Crete, whose death helped to propagate the order in Albania, initially from within the **Bektashi** movement. According to **Eqrem bey Vlora**, the Kadiri were the fifth most important dervish sect in Albania, after the Bektashi, the **Halveti**, the **Rifa'i**, and the **Sa'di**.

We know of their presence in at least five towns of central Albania: in **Berat**, where a Kadiri *tekke* was situated in the Baba Kadi quarter and was headed up to 1708 by one Sheh Ahmet; in **Elbasan**, where their *tekke* seems to have been associated with the Tanners' Mosque (Alb. *Xhamia e Tabakëve*), in the former Market quarter; in Peqin; in Tirana, where the Kadiri poet Haxhi Ymer Mustafa Kashari

was active in the early 18th century and where the mausoleum of Dervish Hatixhe was built around 1798; and in Peshkopia. Peshkopia may perhaps have been the most important center of the Kadiri sect, where, in about 1900, a sheikh from **Dibra** is said to have been the head sheikh of the *tariqa*.

The Kadiri formed part of the *Drita Hyjnore* (Divine Light) organization in 1936, and after 1945 became a recognized religious community, led by a Sheikh Besim Selimi of Peshkopia. In the 1990s, they reestablished themselves in Albania and now have a center in Peshkopia, led by Sheikh Mesur Shehu.

KADRIU, HOXHA. See PRISHTINA, KADRI.

KANUN OF ARBËRIA. See KANUN OF SCANDERBEG.

KANUN OF LABËRIA. System of customary law. The *Kanun* of **Labëria** (Alb. *Kanuni i Labërisë*) was adhered to in the southern Albanian districts of **Vlora**, Kurvelesh, **Himara**, and **Tepelena**, in particular, within the area of the so-called three bridges (Drashovica, Tepelena, and Kalasa), and regulated social norms and property relations in this region. It is traditionally associated with a priest called Papa Zhuli, founder of the village of Zhulat near **Gjirokastra**, and is thus also known as the *Kanun* of Papa Zhuli (Alb. *Kanuni i Papa Zhulit*).

KANUN OF LEKË DUKAGJINI. System of customary law. The *Kanun* or Code of Lekë Dukagjini (Alb. *Kanuni i Lekë Duka-gjinit*) is the most famous compilation of Albanian customary or consuetudinary law. This initially unwritten code of law governed social behavior and almost every facet of life in the isolated and otherwise lawless terrain of the northern highlands and was adhered to throughout much of northern Albania for centuries. Indeed, it is widely respected even today. The heartland of the *Kanun* was **Dukagjini**, the highlands of **Lezha**, **Mirdita**, **Shala**, Shosh, Nikaj-Merturi, and the plain of Dukagjini in present-day western **Kosovo**. Lekë Dukagjini (1410–1481), after whom the code was named, is a little-known and somewhat mysterious figure thought to have been a 15th-century prince and rival of **Scanderbeg**. Whether he compiled the code or simply gave his name to it is not known.

The *Kanun* was strictly observed by the tribes of northern Albania and had priority over any other laws, ecclesiastical or secular, that tried to impose themselves in the mountains. With the help of this ancient code, the highland tribes were able to preserve their identity, their autonomy, and their way of life, though they were ostensibly part of the **Ottoman Empire** for five centuries.

In its definitive form, the *Kanun* had 12 chapters: church; the family; marriage; house, livestock, and property; work; transfer of property; the spoken word; honor; damages; the law regarding crimes; judicial law; and exemptions and exceptions. Some aspects of the code may appear harsh, indeed barbaric, to the modern observer. Vengeance, for instance, was accepted as the prime instrument for exacting and maintaining justice. This led to a perpetuation of **blood feuding**, which decimated the northern tribes in the early years of the 20th century and has once again become a major problem of social life in the north. **Women** had a vastly inferior status, being deprived of virtually all male rights and privileges, but also of all male duties. The code states explicitly, “a woman is a sack for carrying things” (Alb. *grueja âsht shakull për me bajtë*). These aspects, however, simply mirrored social realities among the patriarchal tribes. One concept of this tribal law, which still arouses a certain admiration or at least astonishment today, is that of the *besa*, an absolute fidelity to one’s word, come what may.

The *Kanun* of Lekë Dukagjini was first codified by Father **Shtjefën Gjeçovi**, who published parts of it in **Faik bey Konitza**’s periodical *Albania* in 1898 and 1899, and then more extensive sections of it in the Shkodra periodical *Hylli i dritës* (*The Day-Star*) from 1913 to 1924. The definitive version was published under the title *Kanuni i Lekë Dukagjinit* (*The Code of Lekë Dukagjini*; Shkodra, 1933).

The code has been the object of much interest among historians, legal experts, and ethnographers, not only in Albania and Kosovo but also abroad. The Scottish scholar **Margaret Hasluck**, for instance, dealt with it in her monograph *The Unwritten Law in Albania* (Cambridge, 1954). The code has been translated into English by Leonard Fox (New York, 1989).

The *Kanun* of Lekë Dukagjini is not the only compilation of customary law among the Albanians, but it is by far the best known.

There is also a similar **Kanun of the Mountains**, a southern Albanian **Kanun of Labëria**, and the so-called **Kanun of Scanderbeg**.

KANUN OF THE MOUNTAINS. System of customary law. The *Kanun of the Mountains* (Alb. *Kanuni i Maleve* or *Kanuni i Malësisë së Madhe*) was adhered to by the Albanians of the mountains north of the area of the **Kanun of Lekë Dukagjini**, primarily the tribes of **Kastrati**, **Hoti**, **Gruda**, **Kelmendi**, Kuç, **Krasniqi**, **Gashi**, and **Bytyçi**, thus extending in influence from Lake **Shkodra** through the northern Alps to the Gjakova highlands. It is quite similar in content to the *Kanun of Lekë Dukagjini*.

KANUN OF PAPA ZHULI. See **KANUN OF LABËRIA**.

KANUN OF SCANDERBEG. System of customary law. The *Kanun of Scanderbeg* (Alb. *Kanuni i Skënderbeut*), also known as the *Kanun of Arbëria* (Alb. *Kanuni i Arbërisë*), was adhered to by the Albanians of northern central Albania, south of the area of the **Kanun of Lekë Dukagjini**, primarily in the regions of **Dibra**, **Kruja**, **Kurbin**, **Benda**, and **Martanesh**, that is, the territory that was once part of the principality created by Scanderbeg.

KAPO, HYSNI (4 March 1915–23 September 1979). Political figure of the **communist** period. Hysni Kapo was born in Tërbaç near **Vlora**, where he attended the commercial school. He was a founding member of the communist party in 1941 and took part in the resistance movement during **World War II**. In 1945, he married Vito Kondi (1922–), who was a full member of the Central Committee from 1961 to 1991. Kapo served as ambassador to Yugoslavia from 1945 to 1947, as deputy minister of foreign affairs from 1947 to 1949, as deputy **prime minister** from 1950 to 1956, and as minister of agriculture from 1951 to 1954.

Hysni Kapo was a member of the Central Committee from 1943 to 1979 and a member of the Politburo from 1946 to 1979. He played a major role in **Enver Hoxha**'s clash with Nikita Khrushchev and the Soviet party leadership in 1960–1961 and, as one of Hoxha's most trusted aides and allies, he remained an influential figure until his retirement in 1979. He died in Paris.

KASTRATI. Northern Albanian tribe and traditional tribal region. The Kastrati region is situated in the District of **Malësia e Madhe** east and northeast of Bajza. It borders on the traditional tribal regions of **Hoti** to the north, **Kelmendi** to the northeast, and Koplik to the south. The name was recorded as *Kastrati* in 1416 and *Castrati* in 1635, and is thought to be related to the Latin *castrum*, “Roman camp.” The Kastrati tribe had a **population** of about 2,000 in the late 19th century.

KASTRATI, JUP (15 April 1924–22 September 2003). Scholar. Kastrati was born and raised in **Shkodra**, where he taught at the university. He is a well-known bibliographer and has written much on the history of Albanian studies. Among his major works are *Bibliografi shqipe, 29.XI.1944–31.XII.1958* (*Albanian Bibliography 29.XI.1944–31.XII.1958*; Tirana, 1959); *Histori e gramatologjisë shqiptare, 1635–1944* (*History of Albanian Grammarology, 1635–1944*; Prishtina, 1980); *Zef Jubani: jeta dhe vepra* (*Zef Jubani: Life and Works*; Tirana, 1987); *Faik Konica, monografi* (*Faik Konitza: Monograph*; New York, 1995); and *Historia e Albanologjisë, 1497–1997: vëllimi i parë, 1497–1853* (*History of Albanian Studies, 1497–1997, volume one, 1497–1853*; Tirana, 2000).

KASTRIOTI, GJERGJ. *See* SCANDERBEG.

KAVAJA. Town in the District of Kavaja, of which it is the administrative center. The **population** in 2007 was ca. 50,000. Kavaja is situated on the coastal plain south of **Durrës**. It was recorded as *Kavalye* in 1431 and as *Borgo Cavaglia* in the 16th century. The present settlement dates from the Ottoman period, when **Durrës** had fallen into decay. **Evliya Çelebi**, who visited Kavaja in 1670 called it a “charming town . . . with 400 one- and two-storey stonework houses, with tiled roofs and embellished with delightful gardens, ponds and fountains. There are also exquisite mansions with towers and pleasure-domes. Many noble families live here.” Kavaja, like **Elbasan**, is a town with a traditionally strong Muslim culture, though there are **Catholics** here, too. It was in Kavaja that the first anticommunist demonstrations took place on 26 March 1990. It has grown substantially since that time as a result of migration from the mountains and

the development of **tourism** along the nearby sandy beach, but it still suffers from high unemployment.

KAVAJA, DISTRICT OF. Region of local government administration. The District of Kavaja (*Rrethi i Kavajës*), with its administrative headquarters in the town of **Kavaja**, borders on the Adriatic Sea to the west, the districts of **Durrës** and **Tirana** to the north, **Peqin** to the east, and **Lushnja** to the south. It is 414 square kilometers in size and has a **population** of 15,000 (2004).

KAVALIOTI, THEODHOR (ca. 1718–1789). **Vlach** scholar and publisher. Kavalioti, known in Greek as Theodōros Anastasios Kaballiôtēs, was a Vlach scholar from **Voskopoja** who made an important contribution to Albanian writing in the field of lexicography. Kavalioti studied mathematics, theology, and philosophy in Janina (Iôannina) between 1732 and 1734, familiarizing himself with the works of Descartes, Malebranche, and Leibniz. He returned to his native Voskopoja, which was itself beginning to flourish in the mid-18th century, and became director of the New Academy in 1746. He is the author of several works of philosophy written in Greek, of an elementary grammar of Greek, and a scholarly work entitled *Prôtopenia* (*Primer*; Venice, 1770), which contains a three-language lexicon in Greek, Aromanian, and Albanian of about 1,170 words. A copy of the work is in the possession of the Library of the Romanian Academy in Bucharest. This lexicon was republished by the German scholar Johann Thunmann from Halle with a Latin translation in 1774 and is of linguistic interest for students of both Albanian and Aromanian.

KËLCYRA, ALI BEY (28 May 1891–24 September 1963). Political figure. Ali bey Këlcyra, also known as Ali bey Klissura, was born in Këlcyra, formerly Klissura, in the **Përmet** district of southern Albania. He studied in Istanbul and finished his doctorate in law in Rome. Këlcyra took part in the **Congress of Lushnja** and in the fight in the summer of 1920 to rid **Vlora** of Italian troops. From 1921 to 1924, he was a member of **parliament**, where he supported **Fan Noli** but was less reform oriented. He is remembered in particular as a great speaker who used his rhetorical skills to attack **Ahmet Zogu** and his

cohorts. He fled the country after the fall of the Noli government and headed the Bashkimi Kombëtar (The National Union) organization abroad. The Zogu regime sentenced him to death in absentia on several occasions. Ali bey Këlcyra was also among the leading figures of the **Balli Kombëtar** resistance movement during **World War II**, and was forced to flee the country in 1944 when the **communists** took power. Together with **Mid'hat bey Frashëri**, he endeavored to keep the anticommunist Balli Kombëtar alive from abroad until it inevitably split into various factions and lost its significance. Këlcyra later broadcast Albanian-language news programs from the West; he died in Rome.

KËLLEZI, ABDYL (1919–1975). Political figure of the **communist** period. Abdyl Këllezi was born in **Tirana** and studied business administration at the University of Florence in Italy. He also attended a military school in Rome. He was interned on the Italian island of Ventotene in 1939–1941 for his antifascist activities and was rearrested in 1942 but later took part in the resistance movement during **World War II**. After the war, he served as director of the state bank, 1945–1946; minister of finance, 1948–1953 and 1954–1958; chairman of the state planning commission, December 1968–1975; deputy **prime minister**, June 1958–3 March 1966; and chairman of the Sino–Albanian friendship association, 1959–1975. He was a member of the Central Committee from June 1956 to 1975 and a full member of the Politburo from 1971 to 1975.

Abdyl Këllezi, together with Koço Theodhosi, minister of industry and mines, and **Kiço Ngjela**, trade minister, fell victim to the purge at the seventh Congress of the Central Committee on 26–29 May 1975, allegedly for grave “revisionist” mistakes and sabotage of the economy. He was swiftly relieved of his posts, expelled from the party, arrested, and executed.

KELMENDI. Northern Albanian tribe and traditional tribal region. The Kelmendi region is situated in the District of **Malësia e Madhe** in the most northerly and isolated portion of Albania. It borders on the traditional tribal regions of **Gruda** to the west, **Hoti** to the south-west, **Boga** to the south, and **Shala** to the east. The administrative center of this isolated mountain region is now Vermosh. The name

“Kelmendi,” recorded in 1485 as *Kelmente* and in 1689 as *Clementi*, is related to the Latin personal name *Clementus*, borrowed by Albanian through the influence of the **Catholic Church**.

In the mid-1580s, the Catholic Kelmendi tribe ceased paying taxes to the Ottoman state and, as fierce and independent-minded warriors, gradually came to dominate all of northern Albania. They were exceptionally mobile and went raiding and marauding not only in the mountains, but also deep into the territories of **Kosovo**, Bosnia, and **Serbia**, indeed as far as Plovdiv in Bulgaria. The Kelmendi played a prominent role in various anti-Ottoman rebellions, especially in the first half of the 17th century. They allied themselves with the Hapsburg forces invading Kosovo in 1689, and after the withdrawal of the Imperial Army in 1690, were surrounded by Ottoman forces and compelled to leave their mountain homeland and settle in the Pešter region of the Sandjak in 1702. During the Austrian campaign of 1730, they were then obliged to retreat with the Hapsburg army to Austrian-controlled territory near Belgrade, where many of them settled. Though they remained a powerful tribe in northern Albania over the following 150 years, they never regained the power they had enjoyed in the 17th century. In the late 19th century, the Kelmendi tribe had a modest **population** of some 4,000.

KELMENDI, ALI (1900–11 February 1939). Early figure of the Albanian **communist** movement. Ali Kelmendi was born in Peja in **Kosovo** as the son of a peasant farmer. He was early to join the communist movement and fled to Albania in 1920 when the Yugoslav Communist Party was banned. In 1925–1930, he lived in the Soviet Union, where he was schooled by the Comintern. After his return to Albania in 1930, he founded some clandestine communist groups, in particular the **Korça** group, and took part in communist agitation and antiroyalist demonstrations. He fled the country in 1936, returning to Moscow, and later died in Paris.

KEMAL, ISMAIL. *See* VLORA, ISMAIL QEMAL BEY.

KEMP, PETER (19 August 1915–1993). British military officer and writer. Peter Mant Macintyre Kemp was born in Bombay and was educated at Trinity College, Cambridge. A man of the political right,

he fought with the Nationalists in the Spanish Civil War in 1938 and was called to the War Office in the spring of 1940. In 1943, he was recruited by the **Special Operations Executive** (SOE) and was parachuted into Albania to join the British military mission there. He traveled on foot to **Kosovo** and, after 10 months in Albania, escaped to Montenegro. He later worked for the SOE in Southeast Asia. After retirement from the army, he took a job with a life insurance company but left its employ in 1980. Kemp was also active as a journalist over the years, and reported on Albania and Kosovo after a visit there in 1990. His wartime experiences, including much on Albania, were recorded in the volumes *No Colours or Crest* (London, 1958) and *The Thorns of Memory* (London, 1990).

KËNGË KRESHNIKESH. *See* SONGS OF THE FRONTIER WARRIORS.

KETA, NIKOLLË. *See* CHETTA, NICOLA.

KINOSTUDIO “SHQIPËRIA E RE.” *See* NEW ALBANIA FILM STUDIOS.

KLISSURA, ALI BEY. *See* KËLCYRA, ALI BEY.

KLOSI, ARDIAN (1957–). Scholar and author. Ardian Klosi was born in **Tirana** of a ruling **communist** family. He studied language and literature in Tirana and, from 1986 to 1990, attended the University of Innsbruck in Austria, where he finished his doctorate in comparative literature with a dissertation entitled *Mythologie am Werk: Kazantzakis, Andrić, Kadare* (*Mythology in the Making: Kazantzakis, Andrić, Kadare*; Munich, 1991). He spent several years in Munich, where he taught Albanian, translated German literature into Albanian, and coauthored a *Wörterbuch Deutsch–Albanisch* (*German–Albanian Dictionary*; Leipzig, 1997).

Klosi was a leading intellectual figure of the democracy movement in 1990–1991, and, after his return to Albania, he headed Albanian **radio** and **television** from 23 July 1998 to 24 March 1999. He currently operates the publishing company K&B and has written for the newspaper *Shekulli* (*The Century*). Among his other publications are

the critical anthologies *Shqipëria zgjim i dhimbshëm* (Albania Painful Awakening; Tirana, 1991) and *Quo vadis, Shqipëri?* (Whither Goest Thou, Albania?; Tirana, 1993); and, with German photographer Jutta Benzenberg, the album *Albanisches Überleben* (Surviving the Albanian Way; Salzburg, 1993). He has also published *Netët pellazgjike të Karl Reinholdit: Tekste të vjetra shqipe të Greqisë* (The Pelasgian Nights of Karl Reinhold: The Oldest Albanian Texts in Greece; Tirana, 2005), as well as Oliver Schmitt's *Arbëria venedike, 1392–1479* (Venetian Albania, 1392–1479; Tirana, 2007) and the latter's controversial *Skënderbeu* (Scanderbeg; Tirana, 2008).

KOÇA, VANGJEL (1900–1943). Writer and political figure. Vangjel Koça of **Korça** was the cofounder of **Neo-Albanianism**. He translated Epictetus, Lucian, and Descartes and was known as a journalist under the playful oriental pseudonyms Vangjo Nirvana and Vangjo Knishna. Koça became a leader of the fascist party after Benito Mussolini's invasion of Albania in 1939. He drowned while trying to escape to **Italy** in 1943.

KOÇI, FATMIR (30 November 1959–). Film director. Fatmir Koçi was born in **Tirana** and graduated in drama from the Academy of Fine Arts (*Instituti i Lartë i Arteve*) in 1982. His first full-length film was the well-received *Nekrologji* (Obituary, 1994), which received special mention at the Montreal film festival. His documentary *Koka alternative* (Alternative Head, 1997) also received two awards at the Mediterranean film festival in Aubagne. After the film *Superballkan* (Super Balkan, 1997), based primarily on archive footage, he directed the delightful social comedy *Tirana Viti Zero* (Tirana Year Zero, 2001), which received the Silver Wave award at the Mediterranean film festival in Cologne, Germany, in December 2002.

KOÇI, SABRI (13 May 1921–18 June 2004). Muslim religious figure. Haxhi Hafiz Sabri Koçi was born in the village of Orenja near **Librazhd**. His parents died at an early age. He finished his schooling and religious training in **Shkodra**. Still at a young age, he worked as an imam in **Drisht** from 1938 to 1939 and was then transferred to Shkodra. He was later active as a mufti in **Kruja** (1955) and **Kavaja** (1956). On 14 June 1966, Koçi was arrested and sentenced to

22 years in prison. He was released on 26 October 1986. When the **Islamic** community was officially recognized in early 1991, Sabri Koçi was chosen as its first leader. He was replaced after his death by **Selim Muça**.

KODRA, IBRAHIM (18 April 1918–7 February 2006). Painter.

Ibrahim Kodra was born in **Ishëm** near **Durrës** and studied at the **American Vocational School** in **Tirana**, specializing in drawing and design. With the assistance of the Italian consulate, he received a scholarship to study abroad and spent four years at the Academy of Fine Arts in Brescia in northern Italy. In 1944, he opened an **art** studio in Milan and gradually made a name for himself with a style all his own. In 1948, he met Picasso at an international peace conference in Rome; he studied **architecture** over the following years. Ibrahim Kodra is the creator of more than 2,000 works of art created over a period of 50 years. He is the only Albanian painter of international renown. French surrealist poet Paul Eluard (1895–1952) wrote of him: “Kodra is the primitive of a new civilization.”

KODRA, LAME. *See* MALËSHOVA, SEJFULLA.

KOKALARI, MUSINE (10 February 1917–14 August 1983). Prose

writer. Musine Kokalari of **Gjirokastra** is the first female writer of Albania and was the only one up until the 1960s. Born in Adana in southern Turkey to a family of Gjirokastrite origin, Kokalari returned to Albania with her family in 1920. She acquired a taste for books and learning early in life because her brother, Vejsim, operated a bookstore in **Tirana** in the mid-1930s. In January 1938, she left for Rome to study **literature** at the university there. She graduated in 1941; her thesis was a study on **Naim bey Frashëri**. Her stay in the eternal city gave her an ephemeral glimpse into a fascinating world of intellectual creativity, and her sole aim in life upon her return to Albania was to become a writer. In 1943, she declared to a friend, “I want to write, to write, only to write literature, and to have nothing to do with politics.” At the age of 24, she published an 80-page collection of 10 youthful prose tales in her native Gjirokastrite dialect: *Siç më thotë nënua plakë* (*As My Old Mother Tells Me*; Tirana, 1941). This historic collection, strongly inspired by **Tosk** folklore and the

day-to-day struggles of **women** in Gjirokastra, is thought to be the first work of literature ever written and published by a woman in Albania. Three years later, despite the vicissitudes of the civil war, Kokalari published a longer collection of short stories and sketches, . . . *sa u-tunt jeta* (. . . *How Life Swayed*; Tirana, 1944), which established her—ever so briefly—as a writer of substance. A third volume of her folksy tales was entitled *Rreth vatrës* (*Around the Hearth*; Tirana, 1944).

As **World War II** came to an end, Kokalari opened a bookstore herself and was invited to become a member of the **Union of Writers and Artists**, created on 7 October 1945 under the chairmanship of **Sejfulla Malëshova**. She was haunted by the execution (without trial) of her two brothers, Mumtaz and Vejsim, on 12 November 1944 by the **communists** and now she candidly demanded justice and retribution. Having herself been closely associated in 1943 with the founding of the fledgling Albanian **Social Democratic Party** and its **press** organ *Zëri i lirisë* (*The Voice of Freedom*), she was arrested on 17 January 1946 in an age of terror concomitant with the fall of Malëshova, and on 2 July 1946 was sentenced by the military court of Tirana to 20 years in prison as a “saboteur and enemy of the people.” The next 18 years of her life were spent in the infamous concentration camp Burrel in the **Mat** region, isolated and under constant surveillance, persecuted and provoked by boorish and uneducated prison officers. A broken woman, she was released around 1964 and given a job as a street sweeper in the provincial town of Rrëshen. Musine Kokalari, once a gifted young teller of tales, was persecuted to the end of her days. Terminally ill with cancer, she was even refused a hospital bed before her death in 1983. *See also* LITERATURE, ALBANIAN.

KOLEKA, SPIRO (7 July 1908–August 2001). Political figure of the **communist** period. Koleka was born in Vuno on the coast of **Himara** in the 1920s, son of a government minister. He went to college in Cosenza in 1928–1929 and studied at the University of Pisa in 1930–1934, graduating with a degree in civil engineering. In 1936–1937, he worked for an Italian engineering company and was arrested during the **Fier** strike against the Zog administration. He took part in the communist partisan movement during **World**

War II. After the communist takeover, he served as minister of public works (1944–1948); minister of communications (November 1948–July 1950); chairman of the state planning commission (November 1949–July 1950, 1954–1958, 1966–1968); deputy **prime minister** (1950–1953, 1956–1966, 1968–1978); and chairman of the Sino–Albanian friendship association (1975). A leading figure of the communist hierarchy to the end, Spiro Koleka was a member of the Central Committee from 1948 to June 1991 and of the Politburo from 1948 to 1981.

KOLIQI, ERNEST (20 May 1903–15 January 1975). Prose writer, scholar, and public figure. Ernest Koliqi was the most imposing and influential prose writer of the period before **World War II**. He was born in **Shkodra** and was educated at the **Jesuit** college of Arice in the Lombardian town of Brescia. With the formation of a new regency government in Albania under **Sulejman bey Delvina** and the return of a semblance of stability in the country with the **Congress of Lushnja**, the young Ernest arrived back in Shkodra to rediscover and indeed to relearn his mother tongue and the culture of his childhood in a newly independent country.

When conservative landowner **Ahmet Zogu** took power in a coup d'état in December 1924, Koliqi escaped to **Yugoslavia**, where he lived for a total of five years, three of them in Tuzla. These years were to have a profound influence on his later academic and literary career. From 1930 to 1933, Koliqi taught at a commercial school in **Vlora** and at the state secondary school in Shkodra, until he was obliged, once again by political circumstances, to depart for **Italy**.

Ernest Koliqi's solid Jesuit **education** enabled him from the start to serve as a cultural intermediary between Italy and Albania. In later years, he was to play a key role in transmitting Albanian culture to the Italian public by publishing, in addition to numerous scholarly articles on literary and historical subjects, the following monographs: *Poesia popolare albanese* (*Albanian Folk Verse*; Florence, 1957); *Antologia della lirica albanese* (*Anthology of Albanian Poetry*; Milan, 1963); and *Saggi di letteratura albanese* (*Essays on Albanian Literature*; Florence, 1972). He also published a large two-volume Albanian-**language** anthology of Italian verse entitled *Poetët e mëdhej t'Italis* (*The Great Poets of Italy*; Tirana, 1932, 1936), to intro-

duce Italian literature to the new generation of Albanian intellectuals eager to discover the world around them.

Kolliqi registered at the University of Padua in 1933. After five years of studying under linguist **Carlo Tagliavini** and teaching Albanian there, he graduated in 1937 with a thesis on the *Epica popolare albanese* (*Albanian Folk Epic*). He was then a recognized Albanologist, perhaps the leading specialist in Albanian studies in Italy. In 1939, as the clouds of war gathered over Europe, he was appointed to the chair of Albanian language and **literature** at the University of Rome, at the heart of Benito Mussolini's new Mediterranean empire.

Kolliqi's strong affinity for **Italy** and Italian culture, in particular for poets such as Giosuè Carducci, Giovanni Pascoli, and Gabriele D'Annunzio, may have contributed to his acceptance of fascist Italy's expansionist designs. As much of an Albanian nationalist as anyone, Kolliqi, now the country's éminence grise, chose to make the best of the reality with which he was faced and did what he could to further Albanian culture under Italian rule. Accepting the post of Albanian minister of education from 1939 to 1941, much to the consternation of large sections of the population, he founded and subsequently ran the literary and artistic monthly *Shkëndija* (*The Spark*) in **Tirana**. Under Kolliqi's ministerial direction, Albanian-language schools, which had been outlawed under **Serbian** rule, were first opened in **Kosovo**, which was reunited with Albania during the war years. Kolliqi also assisted in the opening of a secondary school in Prishtina and arranged for scholarships for Kosovo students to be sent abroad to Italy and Austria for training. He also made an attempt to save **Norbert Jokl**, renowned Austrian Albanologist of Jewish origin, from the hands of the Nazis by offering him a teaching position in Albania.

From 1942 to 1943, Kolliqi was president of the newly formed Institute of Albanian Studies (*Isituti i Studimevet Shqiptare*) in Tirana, a forerunner of the Academy of Sciences. In 1943, on the eve of the collapse of Mussolini's empire, he succeeded Terenc Toçi as president of the Fascist Grand Council in Tirana, a post that of course did not endear him to the victorious **communist** forces that "liberated" Tirana in November 1944. With the defeat of fascism, Kolliqi managed to flee to Italy again, where he lived, continuing to be active in the field of literature and culture, until his death in 1975.

It was in Rome that Ernest Koliqi published the noted literary periodical *Shêjzat/Le Plèiadi (The Pleiades)*, from 1957 to 1973. *Shêjzat* was the leading Albanian-language cultural periodical of its time. Ernest Koliqi served as a distant voice of opposition to the cultural destruction of Albania under Stalinist rule. Because of his activities and at least passive support of fascist rule and Italian occupation, Koliqi was virulently attacked by the postwar Albanian authorities—more so even than **Gjergj Fishta**, who had the good fortune to be dead—as the main proponent of bourgeois, reactionary, and fascist literature. The 1983 party history of Albanian literature refers to him only in passing as “Koliqi the traitor.”

Ernest Koliqi first made a name for himself as a prose writer with the short story collection *Hija e maleve (The Spirit of the Mountains; Zadar, 1929)*, 12 tales of contemporary life in Shkodra and in the northern Albanian mountains. *Tregtar flamujsh (Flag Merchant; Tirana, 1935)*, his second collection of tales, is considered by many to rank among the best Albanian prose of the prewar period. A quarter of a century later, Koliqi also published a short novel, *Shija e bukës së mbrûme (The Taste of Sourdough Bread; Rome, 1960)*. This 173-page work revives the theme of nostalgia for the homeland felt by Albanian immigrants in the **United States**. With its political overtones, the novel was little known in Albania during the dictatorship.

The literary production of Ernest Koliqi was by no means restricted to prose. *Gjurmat e stinve (The Traces of the Seasons; Tirana, 1933)* is a verse collection composed for the most part during Koliqi's exile in Yugoslavia. *Symfonija e shqipevet (The Symphony of Eagles; Tirana, 1941)* is prose poetry on historical and nationalist themes reminiscent of his earlier *Kushtrimi i Skanderbeut (Scanderbeg's War Cry)*. Koliqi's final volume of verse, *Kangjelet e Rilindjes (Songs of Rebirth; Rome, 1959)* was composed in his refined **Gheg** dialect and published with an Italian translation.

As a literary and cultural figure, Ernest Koliqi was and remains a giant, in particular for his role in the development of northern Albanian prose. Literary production in Gheg dialect reached a high point in the early 1940s from every point of view—style, range, content, volume—and much credit for this development goes to publisher, prose writer, and scholar Ernest Koliqi. *See also* LITERATURE, ALBANIAN.

KOLOMBI, ZEF (3 March 1907–23 January 1949). Painter. Zef Kolombi was born in Sarajevo of a father from **Shkodra** and a mother from Slovenia. His parents died when he was very young, and he was raised in Shkodra by his grandmother. After a difficult youth, he got a state scholarship from minister **Hilë Mosi** to study at the Academy of Fine Arts in Rome in 1929. He returned to Albania in 1933 and worked as an **arts** teacher at the Normal School (*Shkolla Normale*) in **Elbasan**. In 1941, he moved back to Shkodra, where he died at the age of 42. About 50 of his paintings and drawings, the earliest dating from 1926, are preserved today. Among them are portraits and tranquil landscape paintings, often infused with a touch of melancholy.

KOLONJA, DISTRICT OF. Region of local government administration. The District of Kolonja (*Rrethi i Kolonjes*), also known as the district of Erseka, with its administrative headquarters in the town of Erseka, borders on the districts of **Përmet** to the west, **Korça** to the north, and **Devoll** to the east, and on the Republic of Greece to the south. It is 85 square kilometers in size and had a **population** of 25,022 in 2000. It is the second least populated district in Albania, after Has, and has the lowest population density. The word “Kolonja” was recorded in Byzantine Greek in 1382 as *Kolôneia*.

KOLSTI, JOHN (30 September 1935–). Albanian American scholar. John Sotter Kolsti was born in Boston, Massachusetts, of a family of southern Albanian descent. He entered Harvard University in 1956, where he finished his doctorate in 1968 under the supervision of folklorist Albert Bates Lord (1912–1991). From August 1966 to July 2007, he served as professor of Slavic languages and literatures at the University of Austin in Texas. Kolsti is the author of *The Bilingual Singer: A Study in Albanian and Serbo–Croatian Oral Epic Traditions* (New York, 1990) and of articles on Albanian epic poetry and politics.

KOMISIJA LETRARE SHQYPE. *See* ALBANIAN LITERARY COMMISSION.

KOMITET QENDROR PËR MBROJTJEN E TË DREJTAVE TË KOMBËSISË SHQIPTARE. *See* CENTRAL COMMITTEE FOR THE DEFENSE OF THE RIGHTS OF THE ALBANIAN PEOPLE.

KONARE (1925–). Organization. The KONARE or National Revolutionary Committee (*Komiteti Nacional Revolucionar*) heralds the beginning of the Albanian **communist** movement. It was set up in Vienna in 1925 by exile groups, including writer and politician **Fan Noli** and **Omer Nishani**, as an act of opposition to dictator **Ahmet Zogu**, who seized power in December 1924. From 29 July 1925, the committee published an anti-Zog weekly newspaper in Geneva called *Liria Kombëtare* (*National Freedom*). This committee established links with the Communist International (Comintern) in Moscow, which provided financial backing. Among the early figures of this Albanian communist movement was **Ali Kelmendi**.

KONGOLI, FATOS (12 January 1944–). Prose writer. Fatos Kongoli has become one of the most prominent representatives of contemporary Albanian **literature** in recent years. He was born and raised in **Elbasan** and studied mathematics in **China** during the tense years of the Sino–Albanian alliance. Kongoli chose not to publish any major works during the dictatorship. Instead, he devoted his creative energies to an obscure and apolitical career as a mathematician and waited for the storm to pass. His narrative talent and individual style only really emerged in the 1990s, after the fall of the **communist** dictatorship.

Kongoli's first major novel, *I humburi* (Tirana, 1992) (*The Loser*; Bridgend, 2007), was set in March 1991, when some 20,000 refugees scrambled onto decrepit and heavily rusting freighters to escape the past and reach the marvelous West. This was followed by *Kufoma* (*The Corpse*; Tirana, 1994), which has clear affinities with its predecessor, with respect to both Kongoli's now crystallized and more elaborate narrative style and his innate preoccupations. Protagonist Festim Gurabardhi is another loser, caught up in the inhumane machinery of the last decade of the Stalinist dictatorship in Albania. The third novel, *Dragoi i fildishtë* (*The Ivory Dragon*; Tirana, 1999), focuses primarily on the life of an Albanian student in **China** in the 1960s. Among his more recent work are *Lëkura e qenit* (*Skin of a Hound*; Tirana, 2003); *Te porta e Shën Pjetrit* (*At Saint Peter's Gates*; Tirana, 2004); *Jetë në një kuti shkrepush* (*Life in a Matchbox*; Tirana, 2007); and *Bolero në vilën e pleqve* (*Bolero in the Old People's Home*; Tirana, 2009). Kongoli's works have been translated

into English, French, German, Slovak, and Greek. *See also* LITERATURE, ALBANIAN.

KONICA, FAIK. *See* KONITZA, FAIK BEY.

KONICA, MEHMET BEY. *See* KONITZA, MEHMET BEY.

KONITZA, FAIK BEY (15 March 1875–15 December 1942). Writer and publisher. Faik bey Konitza (also spelled Konica) was the most influential of all Albanian writers and publishers at the turn of the century. He was born in 1875 in the now Greek village of Konitsa in the Pindus mountains, not far from the present Albanian border. After elementary schooling in Turkish in his native village, he studied at the **Jesuit** Saverian College in **Shkodra**. From there, he continued his schooling at the French-language Imperial Galata secondary school in Istanbul. In 1890, at the age of 15, he was sent to study in France, where he spent the next seven years. After initial education at secondary schools in Lisieux (1890) and Carcassonne (1892), he registered at the University of Dijon, from which he graduated in 1895 in Romance philology. After graduation, he moved to Paris for two years, where he studied medieval French, Latin, and Greek at the Collège de France. He finished his studies at Harvard University in the **United States**, although little is known about this period of his life. As a result of his highly varied educational background, he was able to speak and write Albanian, Italian, French, German, English, and Turkish. Konitza's stay in France, a country of long-standing liberal democratic traditions, had a profound effect on him, and he was able to acquire and adopt the patterns of Western thinking as no Albanian intellectual had ever done before.

In 1897, he moved to Brussels, where at the age of 22 he founded the periodical *Albania*, which soon became the most important organ of the Albanian **press** at the turn of the century. He moved to London in 1902 and continued to publish the journal in that city until 1909. It was there that he made friends with French poet and critic Guillaume Apollinaire (1880–1918), who stayed with him in 1903 and 1904.

In the autumn of 1909, Faik Konitza immigrated to the United States. In Boston he became editor of the newspaper *Dielli* (*The Sun*), founded that year. *Dielli* was the organ of the important

Pan-Albanian **Vatra** (The Hearth) **Federation** of Boston, of which Konitza became general secretary in 1912. He also edited another short-lived periodical, the fortnightly *Trumbeta e Krujës* (*The Trumpet of Croya*), in St. Louis, Missouri, which he ran for a short time (three editions) in 1911. In 1912, he traveled to London on behalf of the Vatra Federation to defend Albania's interests at the **Conference of Ambassadors**. At the beginning of March 1913, Konitza, who had quarreled with **Ismail Qemal bey Vlora** and had initially given his support to the government of **Essad Pasha Toptani**, spoke before 300 delegates at the Albanian **Congress of Trieste** who had gathered to discuss their country's fate during the political anarchy precipitated by the **Balkan Wars**.

In 1921, back in the United States, he was elected president of the Vatra in Boston and resumed editing the newspaper *Dielli* (*The Sun*) there, in which he now had his own column, *Shtylla e Konitzës* (Konitza's Column). In the summer of 1926, Faik Konitza was appointed Albanian ambassador to the United States by the dictator **Ahmet Zogu**, a post he held until the Italian invasion of his country over Easter 1939. He died in Washington and was buried in Forest Hills cemetery in Boston. His remains were repatriated to **Tirana** after the fall of the **communist** dictatorship.

Faik Konitza unfortunately produced little in the way of **literature** per se, but as a stylist, critic, publicist, and political figure, he had a tremendous impact on Albanian writing and culture at the turn of the century. His periodical *Albania*, published in French and Albanian, not only helped make Albanian culture and the Albanian cause known in Europe, but also set the stage for literary prose in **Tosk** dialect. It is widely considered to be the most significant Albanian periodical before **World War II**. The biting sarcasm with which he expressed his intransigent views on the naivety of his compatriots and on the many sacred cows of Albanian culture and history was a breath of fresh air in Albanian letters. A selection of his work was posthumously edited in English by Qerim M. Panarity in the 175-page *Albania, the Rock Garden of Southeastern Europe and other Essays* (Boston, 1957). Little of his impulsive and sophisticated prose was available in Albania until recently. *See also* LITERATURE, ALBANIAN.

KONITZA, MEHMET BEY (1881–1948). Political figure. Mehmet bey Konitza, brother of **Faik bey Konitza**, was born in the village of Konitsa, now in northern Greece. He was appointed foreign minister on 22 June 1914 for a short period. In 1918, he headed the Congress of Durrës and served again as foreign minister. In 1920, after the **Congress of Lushnja**, he was made foreign minister once more and accompanied **Fan Noli** on his journey to the League of Nations. In March 1922, he was seconded to London as Albania's diplomatic representative there. Although originally an opponent of Ahmet Zogu, Mehmet bey conducted negotiations in Rome on his behalf in 1926. He served thereafter as an informal political advisor and intermediary and represented Albania at the Balkan conferences of 1931. During **World War II**, Mehmet bey Konitza was initially interned in Rome by the Italians and, later, under the German occupation, was appointed Albanian foreign minister but refused to take up the position. He died in exile in Rome.

KORÇA. Town in the District of Korça, of which it is the administrative center. Its **population** is 57,758 (2008). Korça is situated on the Plain of Korça, elevation 890 meters, in southeastern Albania, not far from the Greek and Macedonian borders. It was traditionally considered the most prosperous and civilized part of the country due to early emigration.

Korça was first referred to in 1280. The present town was founded by Iljaz bey, the son of an **Orthodox** priest, who was taken as a hostage to the court of the sultan and took part in the conquest of Constantinople in 1453. The town grew in the 17th and 18th centuries as a center of trade. It was in Korça that the first Albanian-language school was opened in 1887. During the **Balkan Wars**, the town was occupied by the Greeks and during **World War I** by French forces, which set up a semiautonomous but short-lived Republic of Korça in 1916. In 1916, the town of Korça had a population of 10,000, and in 1939, of 22,500.

Among the points of interest in the town are the Mirahor Mosque, dating from the year 1496, the **National Museum of Medieval Art**, and the **National Museum of Education**. The town is known in Greek as *Koritzá*, in Italian as *Còrizza*, in Turkish as *Körice*, and in Aromanian as *Curceaua*.

KORÇA, DISTRICT OF. Region of local government administration.

The District of Korça (*Rrethi i Korçës*), with its administrative headquarters in the town of **Korça**, borders on the district of **Skrapar** to the west, the districts of **Gramsh** and **Pogradec** and the Republic of Macedonia to the north, **Devoll** and **Kolonja** to the south, and Lake **Prespa** to the east. It is 1,752 square kilometers in size and has a **population** of 143,500 (2005). It is the second largest district in Albania, after **Shkodra**.

KORKUTI, MUZAFER (17 May 1936–). Scholar and **archeologist**.

Muzafer Korkuti was born in Fterra in the **Saranda** region and went to school in **Shkodra**. He studied history at the University of **Tirana** from 1957 to 1962 and spent nine months in **China**, specializing in archeology. Korkuti took part in various archeological expeditions and excavations in Albania from the 1960s onward. He is an internationally recognized expert on the prehistoric period in Albania, and some of his works have appeared abroad in translation. Korkuti is currently head of the Institute of Archeology at the Centre for Albanological Studies in Tirana. Among his publications are *Shqipëria arkeologjike* (*Archeological Albania*; Tirana, 1971); *Neolithikum und Chalkolithikum in Albanien* (*The New Stone Age and Bronze Age in Albania*; Mainz, 1995); *Parailirët, ilirët, arbërit: histori e shkurtër* (*Pre-Illyrians, Illyrians and Arberians: A Short History*; Tirana, 2003); and *Arti shkëmbor në Shqipëri* (*Rock Art in Albania*; Tirana, 2008).

KOSOVO, ALBANIANS IN. It is impossible to determine when the Albanians first settled in Kosovo, whether there was an unbroken continuity of settlement from ancient times—before the Slav invasions—or whether Albanian tribes first descended onto the fertile plains of Kosovo from the mountains of northern Albania after the Serb Empire fell into decline and the Ottoman Turks took control of the region following the Battle of Kosovo Polje in 1389. The Albanians were, at any rate, a significant element of the population of Kosovo from the late Middle Ages onward, although they never governed the land themselves. They were always under Serb or Turkish rule.

After the **Conference of Ambassadors** in London in 1912–1913, at which the Great Powers de facto recognized the existence of the fledgling Albanian state, about 40 percent of the Albanian population, that is, the Albanians of Kosovo, found themselves excluded from this new country. Kosovo, which had been “liberated” by the Serbian army, was given to the Kingdom of **Serbia**, an error that haunted the Balkans until the very end of the 20th century.

The history of the Kosovo Albanians from the beginning of Serb rule in 1913 to its very end in 1999 is one of tragedy and injustice. Following the successful military campaign of the **North Atlantic Treaty Organization** (NATO) in the spring of 1999, Kosovo became a **United Nations** protectorate, and after years of fruitless talks with Belgrade, it declared its independence on 17 February 2008. The Albanians now form the absolute majority (about 90 percent) of the population. Albanian speakers are found throughout Kosovo, though they are a clear minority in the Serb-speaking area of Leposavić, north of Mitrovica. *See also* KOSOVO, RELATIONS WITH.

KOSOVO, RELATIONS WITH. As part of the Ottoman Empire, Albania and Kosovo were united for five centuries, though in five administrative sandjaks. At the end of this period, they had a largely common culture and common sense of identity despite regional differences. In November 1912, Albania proper managed to declare its independence, whereas Kosovo was invaded in October 1912 by Serb forces and then incorporated, against the will of its majority population, into the Kingdom of Serbia. The two entities were thus divided for most of the 20th century and evolved separately. Nonetheless, most of the population of these two entities regarded Albania and Kosovo as two halves of one Albanian nation, and indeed still do so today.

The leaders of **communist** Albania avoided any direct involvement in Kosovar affairs, even in the 1950s, 1960s, and 1980s, when oppression of the Kosovar Albanians had reached alarming proportions. Their primary interest was in maintaining political control in Albania itself. Kosovo was a destabilizing factor for the Albanian **Party of Labor**. The border was sealed in 1948 after the collapse of the Yugoslav–Albanian alliance, and there were very few contacts

in the following decades. Relations thawed to an extent in the 1970s when Kosovar delegations and tourist groups were allowed to visit Albania, and professors from Tirana were sent to teach at the new University of Prishtina.

Many Kosovars fled to Albania in the 1990s, creating a modest level of awareness about the worsening situation in their country, though postcommunist Albania was, in general, too absorbed with its own problems to take any particular interest in Kosovo and the Kosovars. The **parliament** of Kosovo initially declared its independence from Serbia on 2 July 1990, and this declaration was recognized by Albania, but it remained a political gesture rather than a reality. The turning point came in 1999 when half a million Albanians were expelled from Kosovo by Serb forces and sought shelter in Albania, in particular in the months of the bombing campaign by the **North Atlantic Treaty Organization** (March–June 1999) that brought Serb rule to an end. Close relations between Albania and Kosovo began in practical terms with the opening of the border in mid-1999 and were formalized during the years of the **United Nations** Interim Administration in Kosovo (UNMIK). For the first time in almost 90 years, the people of the two countries were free to come and go.

On 17 February 2008, the **parliament** of Kosovo declared independence, and the government of Albania recognized Kosovo the following day. Since that time, relations have been closer than ever. In February 2009, the Kosovar government requested use of Shëngjin on the Adriatic as a port for Kosovar trade, and a customs union is being considered. Of major significance in practical terms will be the new highway through the mountainous terrain of northern Albania, from **Durrës** to **Kukës** and Prizren, which will have a great impact on the movement of people and goods and on closer ties between the two countries. On 31 May 2009, **Prime Minister Berisha** and Kosovar Prime Minister Hashim Thaçi opened a long road tunnel near Kalimash, District of **Kukës**, to inaugurate this first good highway connection between Albania and Kosovo. It cut travel time from the coast to the border from seven to under three hours. Although there is no official policy goal of reunification in Albania or in Kosovo, the two countries are interested in very close links in all spheres. *See also* KOSOVO, ALBANIANS IN; KOSOVO WAR, EFFECTS ON ALBANIA.

KOSOVO WAR, EFFECTS ON ALBANIA (1998–1999). The Kosovo conflict between the majority Albanian population in Kosovo and the Serb authorities in Belgrade dates from the uprising in Prishtina in March and April 1981, which was violently suppressed by the Serb government. At the end of the 1980s, the Serbian side succeeded in revoking the autonomy of Kosovo and in incorporating the province into **Serbia**, against the will of the population. In view of the refusal of the Serb government to address any of the wishes and complaints of the Albanian population, a general uprising was only a matter of time.

The government and people of the Republic of Albania had always shown strong emotional solidarity with the people of Kosovo, but there was never much willingness to intervene in the conflict directly. At the practical level, Albania had many overwhelming problems of its own. Yugoslavia was an uncontested military superpower, capable of crushing not only Kosovo, but also Albania, if it wished.

The Albanian government, therefore, concentrated its efforts on drawing international attention to the crisis and seeking mediation to put increasing pressure on the regime of Slobodan Milošević and avoid the coming catastrophe. It called for international intervention on 1 March 1998, when open conflict broke out in the Drenica region. On 4 March, the Kosovo Liberation Army appealed to all Albanians to join the struggle against Serb forces, and thousands of Kosovo Albanians in exile began returning home to join up, most entering Kosovo through Albania. The **Democratic Party** in Albania gave its immediate support to the armed struggle, while Foreign Minister **Paskal Milo** demanded an urgent negotiated settlement. On 6 March, 10,000 people demonstrated in **Tirana** against Serb oppression in Kosovo.

On 16–17 April 1998, there was initial fighting along the Albania–Kosovo border between the Serb army and Kosovo Albanian resistance fighters. Serbia accused Albania of providing weapons to the “rebels,” an accusation Tirana denied. On 23 April, 15 to 30 Kosovo Albanians were killed trying to enter Kosovo from Albania. In view of the mass concentration of Serb troops in the area, Albania seconded its elite units to the border region. By 31 May 1998, the first 1,000 refugees had crossed the border into the **Tropoja** region, and thousands of others followed in June. In the following months,

the government began moving refugees down into safer areas, but more and more Kosovo Albanians entered Albania every week to take their place.

On 6 August 1998, the Albanian **parliament** demanded immediate intervention of the **North Atlantic Treaty Organization** (NATO), and on 17–21 August, 1,700 troops from the **United States**, France, **Germany**, **Russia**, **Britian**, **Greece**, **Italy**, Lithuania, Spain, and **Turkey** held NATO maneuvers near Tirana. On 21 September, Ahmet Krasniqi, minister of defense of the self-proclaimed Republic of Kosovo, was murdered in Tirana, allegedly by Serb agents.

The exodus of Kosovar civilians to Albania increased dramatically with the failure of the Rambouillet negotiations in February 1999 and especially with the beginning of the NATO bombing campaign on 24 March. On 25 March, soldiers in Albania were shot at by Yugoslav troops from across the border, and on 13 April, Yugoslav soldiers crossed the border and burned down houses in the locality of Kamenica. Diplomatic relations between Albania and Yugoslavia were broken off on 18 April, and the conflict took its course.

According to Albanian government statistics, by the end of the NATO campaign and the defeat of Serbia, there were 446,371 Kosovo refugees in Albania. Of these, 294,771 were sheltered by local Albanian families, in most cases destitute themselves. The other 151,600 refugees ended up in tents and public buildings and were provided for by international relief agencies. The total population of Albania had increased by almost one-sixth within the space of two months. The achievement of the people of Albania in coming to terms with this unprecedented humanitarian catastrophe was all the more impressive given the extremely limited resources and primitive infrastructure in the country. Traditional solidarity and the unwritten law of Albanian hospitality prevailed, despite desperate circumstances for all.

KOTA, KOSTAQ (1899–1949). Political figure. Kostaq Kota, also known as Koço Kotta, was born in **Korça**, where he worked as an elementary teacher and was active in cultural affairs. In 1913, he was appointed secretary-general at the ministry of **education** under **Luigj Gurakuqi** and, in 1920, took part in the **Congress of Lushnja**, later representing his hometown in the senate. In October 1920, he became

one of the founders of the pro-Zog People's Party. From 1921 to 1923, he headed the **prefecture** of **Berat** and returned to **parliament** in 1924, becoming minister of public works. Kota fled to Greece during the **Democratic Revolution** and organized troops from Florina and Janina to invade southeastern Albania in December 1924. When the government of Fan Noli fell, he returned to his ministerial post. He later served as minister of education (January 1925), minister of the interior (February and March 1925), president of the parliament (from 3 October 1925), minister of the interior again (May–September 1928), and finally, **prime minister** under King Zog (1928–March 1930 and November 1936–April 1939). The pro-Italian Kota was loyal to Zog, but repressive and brutal toward the population. During **World War II**, he joined the royalist **Legality** movement and fled to Greece at the end of 1944. Kota is said to have been kidnapped by agents of the **communist** regime, taken back to Albania, and sentenced to a long prison term in Burrel, where he died in 1949.

KOTTA, KOÇO. *See* KOTA, KOSTAQ.

KOVAČI, LORO (1909–19 September 1979). Actor. Kovači was born in Podgorica, Montenegro, and began his acting career with amateur roles in 1924. He joined the People's Theater in **Tirana** when it was created in 1945. He played a minor role in the Soviet Albanian **film** *Skënderbeu* (*Scanderbeg*) in 1953 but is best remembered for his role as Tuç Maku in the film *Toka e jonë* (*Our Land*, 1964).

KRAJA, MARIE (24 September 1911–21 November 1999). Singer. Marie Kraja was born in Zadar on the Dalmatian coast of a family from Kosovo. She studied at the **music** conservatory in Graz, Austria, from 1929 to 1934. A soprano, Kraja gave concerts and recitals throughout central Europe—Vienna (1934), Bari (1937), Munich (1938), and Florence (1939)—before returning to Albania, where she taught at the Jordan Misja Academy after **World War II**. She also sang for many years at the **Opera and Ballet Theater** in **Tirana**, in particular in the first Albanian opera, *Mrika* (*Mrika*), performed in 1959. Marie Kraja is remembered not only as an operatic soloist and teacher, but also for her renditions of northern Albanian folk **music**, some of which have survived as recordings.

KRANTJA, ERMIR (6 March 1947–). Conductor. Son of conductor Mustafa Krantja, Emir Krantja early devoted himself to the world of **music**. He studied at the Jordan Misja Academy from 1962 to 1966 and majored in conducting in 1966–1970 at the Academy of Fine Arts (*Instituti i Lartë i Arteve*) under his father's direction. He thereafter worked as a conductor of the orchestra of **Radio Tirana** until 1975 and as conductor of the **Shkodra** philharmonic orchestra from 1975 to 1979. Krantja then returned to Tirana to head the symphony orchestra of the **Opera and Ballet Theater** until 1990, when he immigrated to Italy. He is among Albania's leading conductors.

KRANTJA, MUSTAFA (10 April 1921–4 January 2002). Conductor. Mustafa Krantja was born in **Kavaja**. After his schooling in **Elbasan**, he taught in Laç, Prishtina, and **Gjirokastra**. From 1947 to 1950, he studied **music** in Prague and was subsequently appointed conductor of the Albanian symphony orchestra. In later years, he played a significant role in the development of the Albanian **Opera and Ballet Theater**. In 1962, he founded the symphony orchestra of **Radio Tirana** and, subsequently, the orchestra of the Tirana state conservatory. He is remembered as a major conductor of foreign and Albanian operatic music and as the author of a number of well-known songs.

KRASNIQI. Northern Albanian tribe and traditional tribal region. The Krasniqi region is situated in the District of **Tropoja** north of the **Drin** River, from Fierza east to the District of Has, and north to the Montenegrin border, including most of the upper Valbona valley. It borders on the traditional tribal regions of **Nikaj** and **Merturi** to the west, Bugjoni to the south, Bytyçi to the east, and **Gashi** to the northeast. The name, of Slavic origin, was recorded in 1634 as *Crastenigeia*. The Krasniqi tribe was primarily Muslim.

KRASNIQI, REXHEP (24 April 1906–12 February 1999). Political figure. Rexhep Krasniqi was born in Gjakova in Kosovo. In 1921, he was sent under an Albanian government scholarship to Austria to study. After schooling in Graz and Vienna until 1929, he studied history at the University of Vienna in 1929–1934, finishing his doctorate with the dissertation “Der Berliner Kongreß und Nordostalban-

ien” (“The **Congress of Berlin** and Northeastern Albania”; Vienna, 1934), under the supervision of Carl Patsch. On his return to Albania, he taught school in **Shkodra**, **Gjirokastra** (1936), and **Tirana** (1937). From 1938 to the outbreak of **World War II**, he worked for the ministry of **education**. In 1941, during the early Italian occupation, he was interned in Porto Palermo but then returned to teaching, this time as the principal of the first Albanian secondary school in Prishtina. In October 1943, he was elected a member of **parliament** and was later appointed minister of education in the government of Fiqiri Dine. After the war, he fled to Austria, **Italy**, **Turkey** (1947), and Syria. In 1954, he immigrated to the **United States** and in 1956 was elected head of the **Free Albania Committee**, a post he held until retirement in 1992. He died in New York.

KRISTOFORIDHI, KOSTANDIN (1827–1895). Writer and Bible translator. Kostantin Kristoforidhi, known in Greek as Kônstantinos Christoforidês, was a leading figure of Albanian scholarship in the 19th century. He was the son of a silversmith from **Elbasan**, where he went to school. From 1847 to 1850, he attended the Zosimaia secondary school in Janina and collaborated there with the Austrian vice-consul **Johann Georg von Hahn** on the latter’s monumental *Albanesische Studien* (*Albanian Studies*; Jena, 1854). In the following years he went to Athens, **Durrës**, Izmir, Istanbul, Malta, and Tunis, where he married and taught at a Greek school.

During the 1860s, he began working for the British and Foreign Bible Society, for whom he translated the New Testament into a **Gheg** version (1872 in the Latin alphabet) and a **Tosk** version (1879 in the Greek alphabet) and several books of the Old Testament. These translations helped serve as a basis for the creation of a modern literary **language**, in two dialect variants, and the title “father of the Albanian language” was conferred on him. Kristoforidhi also wrote a grammar of the Albanian language in Greek, *Grammatikê tês albanikês glôssês* (*Grammar of the Albanian Language*; Istanbul, 1882), and compiled an Albanian–Greek dictionary, *Lexikon tês albanikês glôssês* (*Dictionary of the Albanian Language*; Athens, 1904). The latter, regarded as one of the best Albanian dictionaries until recent times, was transliterated and republished by **Aleksandër Xhuvani** in 1961. Kristoforidhi was also the author of children’s works, including

Historia e shenjtësë shkroyë për dielmt (History of Holy Script for Children; Istanbul, 1870) and *Gjahu i malësorëvet* (The Hunt of the Mountaineers; Istanbul, 1884).

Kostandin Kristoforidhi was a significant figure in the **Rilindja** culture of the national awakening and is still honored in Albania today, especially in his native Elbasan. *See also* LITERATURE, ALBANIAN.

KRUJA. Town in the District of Kruja, of which it is the administrative center. Its **population** is 15,829 (2007). Kruja, with its mountainside fortress north of **Tirana**, was first referred to as *Kroai* in a Byzantine document in the early seventh century. In medieval Latin, it was called *Croya* or *oppidum Croarum*.

Kruja formed the heart of the kingdom of Arbanon in the 12th and 13th centuries and of the Angevin realm, which was set up thereafter. In 1343, it was conquered by the Serbs and later was ruled by the Balsha and **Thopia** families. Historically, Kruja is associated primarily with **Scanderbeg**, who seized the fortress in 1443 and withstood three Ottoman sieges there. After Scanderbeg's death in 1468, Kruja fell to the Venetians and then to the Turks, in 1478. It is a center of the **Bektashi** order. Most of the sites of interest are in the fortress: the Dollma mosque and baths, dating from 1533 to 1534; the **museum** of folk art in the mansion of the **Toptani** family; and, in particular, the Scanderbeg Museum, designed in 1982 by architect Pranvera Hoxha, daughter of the dictator **Enver Hoxha**. Also of interest is a well-restored market street abounding in traditional handicrafts. The people of Kruja are considered to be excellent merchants.

The word "Kruja" is related to the Albanian *kroi* ("fountain, spring"). In Italian it was known as *Croia* and in Turkish as *Akça-hisar*, *Akhisar* "the white fortress" (from Turk. *akça*, *ak* "white" and *hisar* "castle, fortress").

KRUJA, DISTRICT OF. Region of local government administration. The District of Kruja (*Rrethi i Krujës*), with its administrative headquarters in the town of **Kruja**, borders on the districts of **Durrës** to the west, **Kurbin** to the north, **Mat** to the east, and **Tirana** to the south. It is 333 square kilometers in size and has a **population** of 78,327 (2007).

KRUJA, MUSTAFA (15 March 1887–27 December 1958). Political and nationalist figure. Kruja, whose real name is Mustafa Merlika, attended a school of administration in Istanbul, from which he graduated in 1910 with a diploma in political and social sciences. After his return to Albania, he was appointed head of **education** for the district of **Elbasan**. He took part in the uprising of 1912 and was among the signatories of the declaration of independence on 28 November 1912. During the short reign of **Prince Wilhelm zu Wied**, he was one of the few political leaders of the country to support the new monarch. Kruja spent **World War I** in **Italy** and thereafter maintained a strong pro-Italian stance in politics. In 1921, he was elected a member of **parliament** for the Progress Party and, in 1924, supported the **Democratic Revolution**, fleeing to Italy when **Ahmet Zogu** seized power. There, with Italian support, he was groomed as a possible successor to Zogu. He returned to Albania in 1939 and was made a member of the Italian senate. In 1940, during the Italian occupation, he became president of the newly founded *Istituti i Studimevet Shqiptare* (Institute of Albanian studies) in **Tirana**. On 3 December 1941, the Italian viceroy Francesco Jacomoni di San Savino (1893–1973) appointed him **prime minister** of Albania. In May 1942, an attempt was made to assassinate him, which resulted in the imposition by the Italian authorities of a state of siege and in new and harsher restrictions for the population. He was forced out of office on 10 January 1943, because he was unable to maintain order in difficult times. After the **communist** takeover, he fled to Italy, and later died in Niagara Falls, leaving behind numerous manuscripts and translations. The memoirs of his early years have been published as *Kujtime: vogjlise e rinije* (*Memoirs: Childhood and Youth*; Tirana, 2007).

KUÇOVA, DISTRICT OF. Region of local government administration. The District of Kuçova (*Rrethi i Kuçovës*), with its administrative headquarters in the town of Kuçova, formerly called *Qyteti Stalin* (Stalin City), borders on the districts of **Lushnja** to the west, **Elbasan** to the north, and **Berat** to the east and south. It is 84 square kilometers in size and has a **population** of 49,062 (2007). It is the smallest district in Albania but the one with the highest population density.

KUKËS, DISTRICT OF. Region of local government administration.

The District of Kukës (*Rrethi i Kukësit*), with its administrative headquarters in the town of Kukës, borders on the districts of **Mirdita** and **Puka** to the west, **Has** to the north, and **Dibra** to the south, and on **Kosovo** to the east. It is 938 square kilometers in size and has a **population** of ca. 64,000 (2004).

KUKUZELI, JOHN (1280?–ca. 1360/1375). **Orthodox** saint and figure of Byzantine **music**. John Kukuzeli (Alb. *Jan Kukuzeli*) was born probably around the year 1280 in **Durrës** and was of Macedonian Slav descent. He is said to have had an “angel-voice” as a boy and attended an imperial school in Constantinople, subsequently serving as choir director in the chapel of the imperial palace. According to his vita, Kukuzeli or Koukouzeles (deriving from Gk. *koukia* “beans” and Slav. *zeliya* “cabbage”) was a nickname given to him by his school companions in view of his difficulties with the Greek language. A great musician of his time, Kukuzeli was known as the “master” or the “second source” of Greek music, after the hymnographer Saint Romanus. He introduced a major reform in the transcription of Byzantine music, elaborating a system of his own. This so-called Kukuzelian transcription, utilized up to the first half of the 19th century, was an important step in the preservation and solidification of the traditions of Byzantine musical paleography. At the height of his fame as a singer, Kukuzeli left Constantinople to retire to monastic life on Mount Athos, where he died ca. 1360–1375. He was buried at the Grand Lavra monastery. John Kukuzeli is depicted in the frescoes of the monastery of **Ardenica**.

KULLURIOTI, ANASTAS (1822–1887). Nationalist figure, publisher, and writer. Kullurioti was born in the Plaka district of Athens. He inaugurated the weekly newspaper *Hê fônê tês Albanias* (*The Voice of Albania*), a fervently nationalist periodical in Greek with the occasional article in Albanian. It was published from September 1879 to August 1880 in a total of 40 issues. The three main goals of this newspaper and of Kullurioti’s nationalist activities in general were the founding of an Albanian political party in **Greece**, the opening of Albanian-**language** schools, and the liberation of Albania from the Turkish yoke.

In the early 1880s, Kullurioti journeyed to southern Albania to win support for the nationalist cause, which inevitably brought him into conflict with both the Turkish and Greek authorities. In **Gjirokastra**, at the request of the Greek consul, he was arrested by the Ottoman authorities and extradited to Corfu. He was imprisoned in Greece for some time and is rumored to have died of poisoning at the beginning of 1887.

Kullurioti is remembered not only as a publisher but also for his *Albanikon alfabëtarion* or *Avabatar arbëror* (*Albanian Primer*; Athens, 1882), a bilingual primer or speller of his native dialect. It included an introduction to Albanian grammar and a selection of folktales, poetry, and proverbs of the Albanians of Greece. Both as a publisher and as a nationalist figure, Anastas Kullurioti contributed substantially to an awakening of national identity among the Albanians of Greece and southern Albania.

KULSHEDRA. Figure in Albanian mythology; a female dragon (Alb. *kulshedër*, def. *kulshedra*, derives from Latin *chersydrus* “amphibious snake”). The *kulshedra*, usually described as a huge serpent with 7 to 12 heads, is one of the most popular figures of Albanian mythology, being well known throughout the Albanian-speaking Balkans and among the Arbëresh in southern **Italy**. She is extremely ugly. Her face and body are covered in red woolly hair and her long, hanging breasts drag along the ground. She lives in a mountain cave, an underground lake, or a swamp and spits fire out of all her mouths. When a *kulshedra* approaches, storm clouds will fill the sky. She thus fulfills the role of an ancient storm demon. The term *kulshedra* is also used in Albanian to refer to a quarrelsome woman.

KULTUSPROTEKTORAT. German term for Austrian patronage of **Catholics** in the Ottoman Empire. The Albanian Catholic Church, with its power base in the north of the country (**Shkodra** and the highlands), was traditionally Italian-oriented. In the mid-19th century, the Catholics in this region also came under the influence of Austria in the *Kultusprotektorat* (religious protectorate), a right Vienna had wrested from the Porte in a series of peace treaties with the sultans beginning in 1616. The *Kultusprotektorat*, which was reconfirmed after the Austrian–Turkish war of 1683–1699, authorized Austria to

serve as protector of the Catholic population in the Balkans, among whom were the Catholics of northern Albania. Always more politically pragmatic than altruistically evangelical, Austria promoted its activities under the protectorate as a means of wielding political influence in northern Albania, to check the Ottoman Empire from within and counter any political ambitions the **Orthodox** southern Slavs might have. At Austrian assistance, schools and churches were built and repaired in northern Albania, and the Catholic Church began to play a more active role in the fields of **education** and culture. The northern Albanian town Shkodra soon developed into a literary and cultural capital not only for Albanian Catholics, who represented only about one-tenth of the **population** of Albania, but for all of the country.

KUPI, ABAZ (6 February 1892–9 January 1976). Political figure and resistance fighter. Abaz Kupi, also called Bazi i Canës, was born in **Kruja**. He supported **Essad Pasha Toptani** from 1912 on and, in the 1920s, took the side of **Mustafa Kruja** against **Ahmet Zogu**. Zogu, however, later made Kupi commander of Kruja, which he actually already was, and thereby brought about an improvement in their relations. As a gendarmerie officer in **Durrës**, Abaz Kupi put up fierce resistance to the Italian invasion of 1939 and was then forced to flee to Istanbul. On 7 April 1941, he returned to Albania and founded the monarchist resistance movement, **Legality**. He was a leading figure at the **Conference of Peza** on 16 September 1942, which was intended to unite the various antifascist resistance movements into one national liberation front. He later withdrew from joint resistance in November 1943, when the movement became increasingly dominated by the **communists**, and eventually joined sides with the puppet government under **German** occupation. In November 1944, government forces were overpowered by the communist partisans, and Kupi and his officers were forced to flee by boat from the coast of **Mat** to **Italy**. They were adrift for six days without food or water, until they were picked up by a Canadian minesweeper and towed to Brindisi. In Italy and elsewhere in Western Europe, he continued to organize anticommunist resistance during the initial years of the Cold War. He was involved in particular in the work of the **Free Albania Committee**. In 1968, he moved to the **United States** and later died

in New York. Abaz Kupi lies in Kew Gardens Cemetery in Queens, New York.

KURBIN, DISTRICT OF. Region of local government administration. The District of Kurbin (*Rrethi i Kurbinit*), also known as the district of Laç, with its administrative headquarters in the town of Laç, borders on the Adriatic Sea to the west, the districts of **Lezha** and **Mirdita** to the north, **Mat** to the east, and **Kruja** to the south. It is 273 square kilometers in size and has a **population** of 54,000 (2004). The word “Kurbin” was recorded in Latin as *Corvinus* and, in 1570, as *Curbin*.

KURTI, DONAT (3 September 1903–11 November 1983). Scholar and folklorist. Donat Kurti was from **Shkodra**. He studied theology and philosophy at the Collegium Antonianum in Rome and was ordained as a **Franciscan** priest in 1927. After his return to Shkodra, he taught at the Illyrian college. Kurti was particularly interested in Albanian folklore and epic verse. Together with **Bernardin Palaj**, he published the best-known cycles of epic poetry in *Kângë kreshnikësh dhe legenda* (*The Songs of the Frontier Warriors and Legends*; Tirana, 1937).

Like many other **Catholic** priests, Kurti was arrested by the **communists** in 1946 and spent the next 17 years in prison (in Shkodra, Burrel, Beden, and other internment camps). During this period he translated the New Testament into Albanian. He is also remembered for his two-volume *Prralla kombtare mbledhë prej gojës së popullit* (*National Folk Tales Collected from the Mouth of the People*; Shkodra, 1940, 1942).

KURTI, TINKA (17 December 1932–). **Film** and stage actress. Tinka Kurti was born in Sarajevo. She graduated from the Jordan Misja Academy in 1947 and worked as a professional actress at the **Migjeni** Theater in **Shkodra** starting in 1949. She played the leading role in the first full-length Albanian film, *Tana* (*Tana*, 1958). From then to 1993, she appeared in 30 roles in Albanian feature films, mostly emotional or stoic portrayals of mothers, grandmothers, and aunts. She is best remembered for her roles in *Yjet e netëve të gjata* (*Stars of Long Nights*, 1972); *Operacioni Zjarri* (*Operation Fire*, 1973); *Gjeneral*

gramafoni (*General Gramophone*, 1978); and *Zemra e Nënës* (*A Mother's Heart*, 1992).

KUSHI, ANDREA (4 April 1884–17 April 1959). Painter. Andrea Kushi was born in **Shkodra** and studied **art** in Belgrade from 1912 to 1914. In the 1920s, he taught school in Shkodra before moving to **Tirana** to set up the first drawing school there (1931–1937). Kushi lived in **Korça** from 1937 to 1943, where he was in close contact with the painters **Vangjush Mio** and Foto Stamo (1916–1989), and in **Elbasan** from 1944 to 1947, when he moved back to Tirana. He is remembered for his portraits and landscape paintings. Well known among his works are the portraits *Bariu me shkop* (*The Shepherd with the Staff*) and *Vajza me kordele* (*The Girl with the Ribbon*). See also ART AND ARCHITECTURE.

KUTELI, MITRUSH (13 September 1907–4 May 1967). Prose writer. Mitrush Kuteli, pseudonym of Dhimitër Pasko, known in Romanian as Dimitrie Pascu, was born in **Pogradec** and attended a Romanian commercial college in Salonika. He later moved to Bucharest, where he studied economics and graduated in 1934 with a dissertation on the banking systems of the Balkans.

It was there that he began publishing the collections of short stories for which he is best known. His first book, *Nete shqipëtare* (*Albanian Nights*; Bucharest, 1938), was a compilation of eight tales on village life in and around his native Pogradec. He also arranged for the publication of **Lasgush Poradeci's** verse collection *Ylli i zemrës* (*The Star of the Heart*) in 1937. In the autumn of 1942, Kuteli returned to Albania, which was itself on the verge of disintegrating into open civil war. During these war years, Kuteli was able to publish, at his own expense, most of his major works, including *Ago Jakupi e të tjerë rrëfime* (*Ago Jakupi and Other Tales*; Tirana, 1943), a collection of seven tales of peasant life; *Kapllan Aga i Shaban Shpatës: rrëfime—rrëfenja* (*Kapllan Aga of Shaban Shpata: Tales—Stories*; Tirana, 1944), five short stories written between 1938 and 1944; *Këngë e brithma nga qyteti i djegur* (*Songs and Cries from a Charred City*; Tirana, 1944), a collection of folk songs; *Shënime letrare* (*Literary Notes*; Tirana, 1944); and *Sulm e lotë* (*Assault and Tears*; Tirana, 1944), a collection of modest nationalist verse.

Mitrush Kuteli set the stage for the short story in southern Albania and managed to attain a higher level of literary sophistication than most other sentimental prose writers of the period. The peasant themes and the mixture of folksy humor and old-fashioned adventure made his tales popular with broad sections of the reading public during the war and thereafter. In some of his short stories, one senses the atmosphere of 19th-century Russian prose, of Nikolay Gogol and Ivan Turgenev, whom the author had read and particularly enjoyed in his earlier years, and of Romanian prose writer Mihail Sadoveanu (1880–1961).

At the end of **World War II**, Mitrush Kuteli, now an executive at the Albanian State Bank, was a leading figure of Albanian **literature**. On 15 February 1944, together with Vedat Kokona (1913–1998), Nexhat Hakiu (1917–1978), and **Sterjo Spasse**, he founded the fortnightly literary periodical *Revista letrare* (*Literary Review*), which had a significant impact on Albanian culture during its short life. He was also a founding member of the Albanian **Union of Writers and Artists** and a member of the editorial board of Albania's first postwar literary journal *Bota e re* (*New World*).

Kuteli managed to survive the transition of political power in Albania until the real terror began in 1947. During a purge that ensued after the Albanian **Communist** Party had come under Yugoslav domination, he unwisely disapproved of the proposed customs and monetary union between Albania and **Yugoslavia**. As a member of an official delegation to Yugoslavia, received among others by writer Ivo Andrić (1892–1975), he is also said to have expressed a critical attitude to the Serb reoccupation of **Kosovo**, a stance reflected earlier in his *Poem Kosovar* (*Kosovar Poem*), published in 1944.

Upon his return to Albania, he was arrested and sentenced to 15 years in prison. For Kuteli, as for most writers of the late 1940s, life had become a nightmare. He survived the first two years of his prison sentence (April 1947 to April 1949) in a labor camp near **Korça**, where inmates were put to work draining the infamous mosquito-infested swamp of Maliq. Working and living conditions for the prisoners were unimaginably harsh, and Kuteli, amid such horror, attempted suicide. But with the elimination of Yugoslav influence in Albanian party politics, the open persecution of Kuteli subsided, and he was released. He returned to **Tirana** and, like Lasgush Poradeci and a number of other

suspicious intellectuals, was allowed to work as a literary translator for the state-owned Naim Frashëri publishing company.

Mitrush Kuteli died of a heart attack in Tirana, bereft of the honor and recognition due to the man who had made the short story a popular genre in Albania and who, had politics not interfered, might otherwise have been the leading prose writer of the 1950s.

KUVENDI I ARBËNIT. *See* ALBANIAN COUNCIL.

KYÇYKU, MUHAMET (1784–1844). Muslim poet. Muhamet Kyçyku marks the transition between the classical verse of the early **Bejtexhinj** and the **Rilindja** poets of the second half of the 19th century. Kyçyku, who is also known as Muhamet Çami (i.e., the **Çamërian**), was from Konispol in what is now the southern tip of Albania. He studied theology for 11 years in Cairo, where a sizeable Albanian colony had settled. On his return to his native village, he served as a hodja (Muslim priest) and died in 1844 [1260 AH]. Kyçyku was a relatively prolific author who wrote in his native dialect of Çamëria and, it seems, was the first Albanian author to write longer poetry. The work for which he is best remembered is a romantic tale in verse form known as *Erveheja* (*Ervehe*), originally entitled *Ravda* (*Garden*), written in about 1820. This poetic tale follows the adventures of the fair Ervehe, who manages to defend her chastity and virtue through many a trial and tribulation. It is also one of the rare works of the Bejtexhinj published in the 19th century, though in an altered version. Rilindja publicist **Jani Vreto** not only transliterated and published *Erveheja* in Bucharest in 1888, but also adapted it to late 19th-century tastes, seeing fit to purge it of all its Turkish, Persian, and Arabic vocabulary.

Erveheja is not Kyçyku's only surviving work, though it was the only one known for many years. Most of the over 4,000 lines of his verse (ca. 200 pages), which have survived, were discovered within the last 50 years. Kyçyku's other major work is *Jusuifi i Zeliha* (*Joseph and Zeliha*), a moralistic verse tale in 2,430 lines based on the biblical story recounted in Genesis 39 and the 12th Sura of the Koran, of the attempted seduction of the handsome Joseph by the wife of his Egyptian master, Potiphar. This "most beautiful tale," as the Koran calls it, served as a common motif in Arabic, Persian, and Turkish **lit-**

erature. Kyçyku's *Jusuft i Zelihaja* evinces a higher level of literary sophistication than *Erveheja*. Its language is more ornate, and many of the descriptive passages transcend the constraints of a simple narrative. It also relies more on character analysis as a means of conveying dramatic suspense, in particular with respect to the passions of the enamored Zeliha. *See also* LITERATURE, ALBANIAN.

KYRIAS FAMILY. *See* QIRIAZI FAMILY.

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LABËRIA. Geographical and ethnographical region of southwestern Albania, south of the **Vjosa** River. It is traditionally defined as the area within the three bridges of Drashovica, **Tepelena**, and Kalasa. Its cultural center is **Vlora**. The term “Labëria” and the adjective Lab are related through metathesis to the root **alb-*, as in Albania.

LAÇO, TEODOR (27 September 1936–). Prose writer, political figure, and high-ranking member of the Social Democratic Union. Teodor Laço, from the village of Dardha near **Korça**, studied agronomy, which he taught for several years in Korça. From 1986 to 1992, he worked for **New Albania Film Studios** and, in 1990, was appointed director of Albafilm.

Laço established his reputation as a major prose writer of the socialist period with his novel *Tokë e ashpër* (*Rough Land*; Tirana, 1971), which dealt with the collectivization of **agriculture** in mountain regions. He has since published at least a dozen collections of short stories, five other novels, and numerous plays and has written nine **film** scripts. His short stories have appeared in English as *A Lyrical Tale in Winter* (Tirana, 1988).

Teodor Laço has been active in politics since the fall of the dictatorship, as head of the **parliamentary** group of the Social Democratic Union (Bashkimi Socialdemokrat) from 1992 to 1994, and as minister of culture, youth, and sports from December 1994. On 27 June 1998, his party was renamed the Liberal Union Party (Partia Bashkimi Liberal). In 2007, he served as Albanian Ambassador to **Russia**. *See also* LITERATURE, ALBANIAN.

LAHUTA. Musical instrument. The *lahuta* is a one-stringed musical instrument with a long neck and an egg-shaped body. It is played with a bow and used in northern Albania and **Kosovo** to accompany epic songs, such as the *Songs of the Frontier Warriors* (*këngë kreshnikesh*). The *lahuta* is similar to the south Slavic *gusle*, also used for epic **music**. The top of the instrument is usually decorated with a ram's head. The word "*lahuta*" is related etymologically to the English "lute."

LAMBERTZ, MAXIMILIAN (27 July 1882–27 August 1963).

Austrian scholar and philologist. Max Lambertz was born and raised in Vienna. He studied comparative linguistics and classics at the university there from 1900 to 1905, finishing his doctorate with the dissertation "Die griechischen Sklavennamen" ("Greek Slave Names"; Vienna, 1907). A government scholarship enabled the young classical scholar to visit **Italy** and **Greece**, where, listening in on the conversations of the shepherds and fishermen of Attica, he first came into contact with the Albanian **language**. On his return to Vienna, he began teaching school, but soon moved to Munich to collaborate on the great *Thesaurus Linguae Latinae* (*Thesaurus of the Latin Language*). In 1911, he returned to Vienna to continue working as a high school teacher. In 1913 and 1914, he traveled to southern Italy for several weeks to study the Albanian dialects there. His earliest Albanological publication, coauthored with **Gjergj Pekmezi**, was *Lehr- und Lesebuch des Albanischen* (*Manual and Reader of Albanian*; Vienna, 1913).

In 1916, Max Lambertz visited northern and central Albania for the first time as a member of the Balkan Commission of the Austrian Academy of Sciences. Soon after his first visit, he returned to Albania with Austro-Hungarian troops during **World War I** to do his military service and was charged with supervising schools in the part of the country under Austro-Hungarian occupation. He was also a member of the **Albanian Literary Commission**, which was set up by the Austro-Hungarian authorities to create a literary norm and a standard orthography for Albanian. While in **Shkodra**, he served with **Gjergj Fishta** on the editorial board of the biweekly newspaper *Posta e Shqypniës* (*The Albanian Post*, 1916–1918). He also collected Albanian folklore material, some of which appeared in his

Volkspoesie der Albaner: eine einführende Studie (*The Folk Poetry of the Albanians: An Introductory Study*; Sarajevo, 1917).

Lambertz returned to Austria after the war and taught school until 1934, continuing to write books and articles on various aspects of Albanian culture, in particular folklore. At the age of 53, he returned to university to study **Protestant** theology, but his dissertation was rejected by the faculty for racial reasons—his mother stemmed from a Jewish family. In 1939, Lambertz went back to Munich to continue his work on the *Thesaurus* and remained there until 1942. In 1943 he moved to Leipzig, where he taught French and Italian and collaborated on the Pauly-Wissowa *Realenzyklopädie der Altertumswissenschaften* (*Encyclopedia of Classical Antiquity*). In June 1945, having become a member of the communist party, he was made director of the Leipzig School of Foreign Languages, and in October 1946, he became professor of comparative studies and dean of the new Faculty of Education at the Karl Marx University of Leipzig. He was also director of the Institute of Indo-European Studies until his retirement in 1957.

Although Max Lambertz was a classical scholar, and later a theologian by training, his greatest scholarly passion was and remained Albanian philology. He is considered the most prominent German-language exponent of Albanian studies in the 20th century and has left behind him an impressive list of publications: *Albanische Märchen und andere Texte zur albanischen Volkskunde* (*Albanian Folk Tales and Other Texts on Albanian Folklore*; Vienna, 1922); *Zwischen Drin und Vojusa: Märchen aus Albanien* (*Between the Drin and the Vjosa: Folk Tales from Albania*; Leipzig, 1922); a two-volume *Albanisches Lesebuch mit Einführung in die albanische Sprache* (*Albanian Reader with an Introduction to the Albanian Language*; Leipzig, 1948); *Gjergj Fishta und das albanische Heldenepos "Lahuta e Malcís," Laute des Hochlandes: eine Einführung in die albanische Sagenwelt* (*Gjergj Fishta and the Heroic Epic "Lahuta e Malcís," the Highland Lute: An Introduction to the World of Albanian Legendry*; Leipzig, 1949); *Die geflügelte Schwester und die Dunklen der Erde: albanische Volksmärchen* (*The Winged Sister and the Dark Spirits of the Earth: Albanian Folk Tales*; Eisenach, 1952); a three-volume *Lehrgang des Albanischen* (*Manual of Albanian*; Berlin, 1954–1955; Halle/Saale, 1959); *Albanien erzählt: ein Einblick*

in die albanische Literatur (Albania Narrates: A View of Albanian Literature; Berlin, 1956); and *Die Volksepik der Albaner* (The Folk Epic of the Albanians; Halle, 1958). Unpublished remained his 187-page manuscript *Das Drama im albanischen Theater von heute* (Drama in Modern Albanian Theater), written in 1963.

LANE, ROSE WILDER (5 December 1886–30 October 1968).

American writer. Rose Wilder Lane was born in South Dakota, the daughter of Laura Ingalls Wilder, author of the *Little House on the Prairie* books, and was raised in Missouri. At the age of 17, she went to work at Western Union in Kansas City and, in 1908, moved to San Francisco, where she began writing for the **women's** page of the *San Francisco Bulletin*. Her short stories for women's magazines soon made her the highest-paid woman writer in the **United States**. After the publication of her first book, she accepted a job at the American Red Cross and Near East Relief, investigating and reporting to the **press** on conditions in Europe and the Near East to raise money for relief work. She began work at the Red Cross office in Paris and, from there, traveled to Italy, Greece, Yugoslavia, and Albania, which was her lasting interest. She was scheduled to move on shortly from the refugee camp that she was visiting in **Shkodra** when a fellow American Red Cross worker, Frances Hardy, persuaded her to join a small party that was about to embark on an expedition to the northern Albanian mountains to set up schools.

It was this journey in 1921 that inspired her book *The Peaks of Shala, Being a Record of Certain Wanderings among the Hill-tribes of Albania* (London, 1922), one of the most delightful contributions to America's discovery of Albania in the early decades of the 20th century. Rose Wilder Lane was not an anthropologist with a profound knowledge of the Balkans, nor was she an experienced political commentator like her scholarly though witty British predecessor, **Edith Durham**; she was not even a specialist in travel literature as such. But she was able to do bring the very foreign world of the highland tribes of northern Albania home to the American reading public, and this she accomplished with eminent skill and simplicity. Despite its exotic subject matter, the *Peaks of Shala* was an immediate success. Indeed, it went through three printings soon after its first appearance on the book market.

In 1926, five years after her trip to the **Shala** district, she returned to Albania with her friend, the author Helen Dore Boylston, and their reluctant French maid, Yvonne, with the intention of building a house and settling there for good. The narrative of her journey from Paris to **Tirana** in a Model T Ford called Zenobia was published by William Holtz as *Travels with Zenobia, Paris to Albania in a Model T Ford: A Journal by Rose Wilder Lane and Helen Dore Boylston* (Columbia, 1983). For family reasons, Rose's dream of living in Albania permanently was not to be fulfilled, and she was forced to sail back to America a year and a half later. The Great Depression soon set in, and all hopes of returning to her beloved Albania had to be abandoned. She died in 1968 at the age of 81, on the eve of a planned trip around the world.

LANGUAGE, ALBANIAN. The Albanian language (*shqip*) is spoken by over six million people in the southwestern Balkans, primarily in the Republic of Albania and the neighboring countries that once formed part of the Yugoslav federation (**Kosovo**, Macedonia, Montenegro, and **Serbia**). In Albania itself, the language is spoken by the entire **population** of 3,087,159 inhabitants (census of April 2001), including some bilingual ethnic **minorities**.

In Kosovo, where there are as yet no reliable population statistics, Albanian is spoken by almost the entire population of about two million individuals, including some bilingual minorities: Bosnians, Turks, Croats, and **Roma**. Ethnic Serbs in Kosovo (now about 5 percent of the population) have traditionally refused to learn or speak Albanian, but attitudes may change once traditional hostilities and ethnic tensions subside.

The Republic of **Macedonia** is estimated to have at least half a million Albanian speakers, equaling about 25 percent of the total population of the republic, although there are, again, no reliable statistics. The Albanian population is found in and around Skopje (Alb. *Shkup*), where it constitutes a substantial minority; Kumanova (Maced. *Kumanovo*); and, in particular, from Tetova (Maced. *Tetovo*), Gostivar, and **Dibra** (Maced. *Debar*) down to Struga, where it forms the majority.

A minority of about 50,000 Albanian speakers is also found in Montenegro, mostly along the Albanian border. There are also at

least 70,000 to 100,000 Albanian speakers scattered throughout southern Serbia, primarily in the Presheva Valley near the borders of Macedonia and Kosovo.

To the south of Albania, in **Greece**, there are traditional settlements of **Çamërian** dialect speakers, in particular around Parga and Igoumenitsa in Epirus. Despite border changes and deportations to Albania, the Albanian population here may be as high as 100,000, although they are extremely assimilated. In central Greece, the Albanian language (known in Albanian as *Arbërisht* and in Greek as *Arvanitika*) languishes in about 320 villages, primarily those of Boeotia (especially around Levadhia), southern Euboea, Attica, Corinth, and northern Andros. These speakers are the descendants of large-scale Albanian immigration to Greece during the late Middle Ages. No official statistics exist about their numbers. This archaic form of Albanian is dying out rapidly.

In southern **Italy**, there is a small but well-established Albanian-speaking minority, the so-called Arbëresh, or Italo-Albanians. These are the descendants of refugees who fled Albania after the death of **Scanderbeg** in 1468. As a linguistic group, the Arbëresh now consist of about 90,000 speakers, most of whom live in the mountain villages of Cosenza in Calabria and in the vicinity of Palermo in Sicily. The Arbëresh speak an archaic dialect of Albanian, which differs substantially from the Albanian now spoken in the Balkans, to the extent that communication is difficult if Arbëresh speakers are not familiar with standard literary Albanian.

Traditional Albanian settlements can be encountered sporadically elsewhere in the Balkans: in a suburb of Zadar on the Dalmatian coast of Croatia, in some villages in the Sandjak in Serbia, and in the Bulgarian–Greek–Turkish border region, notably in the Bulgarian village of Mandrica. A few Albanian speakers are also found in the Ukraine, notably in villages in the regions of Melitopol' and Odessa.

Little remains of the once extensive colonies of Albanians scattered throughout the Ottoman Empire. The Albanian minority in Egypt has now dissipated, though Albanian communities still exist in large numbers in Turkey (Istanbul, Bursa, and elsewhere) and to an extent in Syria, notably in Damascus.

Since the late 1980s in Kosovo and since the opening of Albania in 1990–1991, there has been a substantial emigration of Albanian

speakers from their traditional areas of settlement to other countries, in particular to Greece and Italy. There are also large numbers of Albanian emigrants in Western Europe, Germany, and Switzerland, in particular, as well as in North America.

Albanian is a language of the extensive Indo-European family and is thus distantly related to almost all other languages of Europe. The Indo-European character of the language was first recognized in 1854 by the German linguist **Franz Bopp**. At the same time, Albanian shows no particularly close historical affinity to any other language or language group within the Indo-European family. Despite Albania's **geographical** proximity to Greece, linguistic contacts with ancient Greek seem to have been sporadic. Roman trading settlements on the **Illyrian** coast and Albania's absorption into the Roman Empire, however, left noticeable traces in the language. Borrowings from Latin, which took place over a period of several centuries, were so massive as to threaten the very structure of the language. Cultural contacts with the Slavs (Bulgarians and Serbs), Turks, and Italians have also left substantial strata of vocabulary in Albanian.

Not only in its vocabulary, but also in its morphology and syntax, Albanian has many traits in common with other Balkan languages, due both to extinct substrata languages (Illyrian, Thracian, Dacian) and centuries of parallel development. Among these traits are a post-positive definite article, the fusion of the genitive and dative case endings, the formation of the numbers 11–19 by “one on ten,” the absence of a grammatical infinitive, and the formation of the future tense with the verb “to want.”

Whether or not Albanian is a direct successor of the language of the ancient Illyrians, as is broadly assumed nowadays, is difficult to determine because very few records of the Illyrian language have been preserved.

The Albanian language is divided into two basic dialect groups: **Gheg** in the north of the country and **Tosk** in the south. The **Shkumbin** River in central Albania, flowing past **Elbasan** into the Adriatic, forms the approximate boundary between the two dialect regions. Here, in a zone 10 to 20 kilometers wide, intermediate dialects are also found. The Gheg dialect group, characterized by the presence of nasal vowels, the retention of the older *n* for Tosk *r* (e.g., *venë* “wine” for Tosk *verë*; *Shqypnia* “Albania” for Tosk

Shqipëria), and several distinct morphological features, can be further classified into a northwestern (**Shkodra** and surrounding region), a northeastern (northeastern Albania and Kosovo), a central (between the **Ishëm** and **Mat** Rivers and eastward into Macedonia, including Dibra and Tetova), and a southern (**Durrës**, **Tirana**) Gheg dialect. The Tosk dialect group is in general more homogenous, though it can be subdivided into a northern (from **Fier** to **Vlora** on the coast and all of inland southern Albania north of the **Vjosa** River), a **Labërian** or Lab (south of the Vjosa to **Saranda**), and a **Çamërian** or Çam (the southern tip of Albania and into Greece) dialect.

The modern literary language (*gjuha letrare*), agreed upon at the Orthography Congress of 20 to 25 November 1972, is a combination of the two dialect groups, though based about 80 percent on Tosk. It is now a widely accepted standard both in Albania and elsewhere, though there have been increasing tendencies in recent years to revive literary Gheg.

In its structure, Albanian is a synthetic language similar to most other Indo-European languages. Nouns are marked for gender, number, and case and also have definite and indefinite forms. The vast majority of nouns are masculine or feminine, though there are rare examples of neuter nouns, which now function increasingly as masculine in the singular and feminine in the plural. As to number, nouns appear in the singular and plural, as in most other European languages. There are approximately 100 plural formations, including suffixes,umlauts, final consonant changes, and combinations thereof.

The nominal system distinguishes five cases: nominative, genitive, dative, accusative, and ablative. The genitive and dative endings are always the same. Attributive genitives are also linked to the nouns that they qualify by a complicated system of connective particles: *i*, *e*, *të*, and *së*, often reflecting the ending of the preceding word (e.g., *bulevardi i qytetit* “the city boulevard,” *bukuria e bulevardit të qytetit* “the beauty of the city boulevard”). The definite and indefinite forms of the noun are shown by the presence or absence of a postpositive definite article. The noun declension thus shows two sets of endings: definite and indefinite. Most adjectives either follow the noun directly or are preceded by a connective particle (e.g., *djali nervoz* “the irritable boy,” *djali i vogël* “the little boy”).

The Albanian verb system has the following categories: three persons, two numbers, ten tenses, two voices and six moods. Unusual among the moods is the admirative, which is used to express astonishment on the part of the speaker (e.g., *ra shi* “it rained,” *rënka shi* “why, it’s been raining!”). *See also* LITERATURE, ALBANIAN.

LA PIANA, MARCO (1883–1958). **Arbëresh** scholar from Piana degli Albanesi (Alb. *Hora e Arbëreshëvet*) near Palermo in Sicily. He is the author of a number of studies in Albanian philology, including *Il catechismo albanese di Luca Matranga, 1592, da un manoscritto Vaticano* (*The Albanian Catechism of Lekë Matrënga, 1592, from a Vatican Manuscript*; Grottaferrata, 1912); *Prolegomeni allo studio della linguistica albanese* (*Introduction to the Study of Albanian Linguistics*; Palermo, 1939); and *Studi linguistici albanesi: i dialetti siculo-albanesi* (*Albanian Linguistic Studies: The Albanian Dialects of Sicily*; Palermo, 1949). *See also* LANGUAGE, ALBANIAN.

LAZARIST CONGREGATION. Congregation of the **Catholic** Church. The Lazarist congregation, also known as the Congregation of the Mission, was founded by the French saint Vincent de Paul (1581–1660) in 1625 to preach missions among the poor and to work for the formation of the clergy in France and elsewhere. The French Lazarists extended their activities into the southern Balkans in the second half of the 19th century from their headquarters in Salonika. Under Fulgence Czarev, who was appointed Catholic archbishop of Skopje on 8 November 1879, following the death of Dario Bucciarelli (1827–1878), they promoted missionary activities among the Bulgarians and **Vlachs** in Monastir (Bitola) and the Albanians in Prizren. Lazarist missions were also founded in **Korça** and **Pogradec** by Thomas Brunetti. The Sisters of St. Vincent de Paul, also known as the Daughters of Charity, were founded in 1633 and began their missionary activities among the Albanians in 1888 when the first native Albanian sisters, Agatha Shënkolli, known as Sister Philomena, Suzana Sopi, and Xhuliana Sopi, arrived in Prizren after training abroad. The Daughters of Charity were granted freedom of action by the Ottoman authorities in 1890 but were apparently opposed to some extent by the **Franciscans** and **Jesuits**. The group survived in Prizren until 1891. Among the leading figures of the Lazarist

community in Monastir was father **Jean-Claude Faveyrial**, author of a recently published *Histoire de l'Albanie (History of Albania)*, and of works about the Vlachs.

LEAGUE OF PEJA (LIDHJA E PEJËS) (1899). The League of Peja was established at a meeting of Albanian leaders, which was organized in Peja on 23–29 January 1899 by the Muslim cleric and nationalist figure, Haxhi Zeka, to re-create and reform the defunct **League of Prizren**. Most of the approximately 500 delegates to the meeting came from **Kosovo**, though invitations were sent out to leaders from all Albanian lands. The purpose of the Albanian League of Peja, also known as *Besa-Besë* (Pledge for a Pledge), which was to function throughout the four Albanian-inhabited vilayets, was to create a *besa*, a general truce on **blood feuding**, so that the Albanians could concentrate their energies on defending their territory rather than on fighting among themselves. One delegate proclaimed its aim as being “to unite everyone in a general *besa* in order to be able to stand up to the Bulgarians, Serbs and Montenegrins, and reject all other sorts of reforms.” Other objectives of the league were, in fact, to preserve the Albanians from the western-oriented reforms that were being carried out in Istanbul and to protect the Muslim **religion**. The meeting came up with a 12-point program for territorial defense, beginning with loyalty to the sultan, and not expressly mentioning autonomy at all. Local Muslim committees were to guard public order and enforce *sharia* law. Many delegates wanted the courts to pronounce judgment only in accordance with the **Kanun of Lekë Dukagjini**.

LEAGUE OF PRIZREN (LIDHJA E PRIZRENIT) (1878–1881). On 10 June 1878, delegates from all over northern Albania assembled in Prizren to work out a common political platform to counter the Treaty of San Stefano and the resolutions of the **Congress of Berlin**, which had ignored the Albanian wish for self-determination. It no doubt initially had the tacit support of the **Ottoman** government. Among the most prominent participants of the League of Prizren were **Abdyl bey Frashëri**, Sulejman Vokshi, and Ymer Prizreni. On 13 June 1878, the League submitted an 18-page memorandum to **Benjamin Disraeli**, the British representative at the Congress of Berlin, announcing: “Just as we are not and do not want to be Turks,

so we shall oppose with all our might anyone who would like to turn us into Slavs or Austrians or Greeks. We want to be Albanians.” The *Kararname*, resolutions of the League of Prizren, were passed and signed by 47 Albanian beys on 18 June 1878. They included a refusal to give up any territory to **Serbia**, Montenegro, or **Greece**; a demand for the return of all Albanian-speaking land annexed by Serbia and Montenegro; Albanian autonomy within the Empire; and no more conscription for, and taxation by, the central government in Constantinople.

After this historic meeting, which served to promote the national awakening, Abdyl bey returned to southern Albania, where he organized a League committee and began gathering troops to oppose the annexation of the south of the country by Greece. A key assembly of Muslim and Christian landowners at the **Bektashi** monastery of his native village of Frashër adopted a program for autonomy, which was accepted by the League in Prizren on 27 November 1878. Its program was later published by **Sami bey Frashëri** in the Constantinople daily newspaper *Tercümân-i-Sark*. In 1879, Abdyl bey traveled to Berlin, Paris, Vienna, and Rome with Mehmed Ali Vrioni to seek support for the Albanian cause and submit a memorandum of Albanian demands to the Great Powers. In mid-1880, a program for Albanian autonomy was passed by delegates of the national movement in **Gjirokastra**. At the end of April 1881, the Ottoman authorities had had enough and sent in troops to quell the uprising, and the League of Prizren was suppressed.

The League of Prizren is considered the beginning of the long struggle against the Ottoman Empire and Albania's neighbors for the country's self-determination and independence. The original venue of the League of Prizren is commemorated by a small **museum**, which has now been rebuilt, after being razed to the ground by Serb forces during the **Kosovo War** in 1999.

LEAGUE OF WRITERS AND ARTISTS. *See* UNION OF WRITERS AND ARTISTS.

LEAKE, WILLIAM MARTIN (14 January 1777–10 January 1860). British writer and diplomat. Leake was born near Colchester and, after training as an English artillery officer, worked as a military

instructor for the Ottoman army in Istanbul in 1799. After serving in Egypt (1800), Malta, and the Morea, he worked as British consul to the court of **Ali Pasha Tepelena** in Janina in the early years of the 19th century. He is the author of two works, which include much fascinating material on southern Albania: *Researches in Greece* (London, 1814) (reprinted as *Researches in Greece and Albania*; London, 2010) and the four-volume *Travels in Northern Greece* (London, 1835; reprint Amsterdam, 1967). The former is of particular interest to Albanian studies because it includes a grammar of the Albanian **language** and a rare, 2,000-word Greek–English–Albanian dictionary compiled by Jani Evstrat Vithkuqari (d. 1822). In a preface to his section on Albanian grammar, Leake wrote: “The greater part of the information upon which the following remarks are founded, was derived from Evstratio of Viskuki, who holds the rank of Hieroceryx in the Greek church, and had been many years school-master in Moskhopoli” (Voskopoja).

LEAR, EDWARD (12 May 1812–29 January 1888). British poet and painter. Lear was born in Highgate (London), the 20th of 21 children. He was a passionate painter from an early age and received a commission from the Earl of Derby to paint landscapes in the Mediterranean. He traveled to Albania in the autumn of 1848. The British ambassador in Constantinople managed to get the requisite papers for him to travel through what was then considered the wilds of the Ottoman Empire. Starting from Salonika, he arrived in Monastir on 20 September, accompanied by his temperamental dragoman, Giorgio. From there, they continued on to Ohrid, Struga, **Elbasan**, **Tirana**, **Kruja**, **Lezha**, and **Shkodra**, which they reached on 2 October. After several days there, they returned to Tirana and continued southward to **Kavaja**, **Berat** (14–18 October), **Ardenica**, **Apollonia**, **Vlora**, the coast of **Himara** (21–30 October), **Tepelena**, **Gjirokastra**, and Janina (5 November). His delightful account of the journey was published in *Journals of a Landscape Painter in Albania &c.* (London, 1851; reprinted as *Edward Lear in Albania: Journals of a Landscape Painter in the Balkans*, London, 2008). Many of the landscape paintings and sketches he made during the journey provide an accurate topographical record of mid-19th-century Albania. *See also* ART AND ARCHITECTURE.

LEGALITY (*LEGALITETI*) (1943–). Resistance movement and political organization. The Legality movement (Alb. *Legaliteti*) is associated with **Abaz Kupi**. It arose on 21 November 1943 as a third force of resistance, after the **communist**-dominated National Liberation Front and the republican **Balli Kombëtar**. Among the other leading founders of the movement were **Muharrem Bajraktari**, Fiqri Dine, and Cen Elezi. The Legality movement maintained that only the prewar Zog regime was legitimate and supported the return of the king. Its supporters were mostly former Zogist army officers and officials. When the communists took power in 1944, most Legality members fled the country or were killed. As a political force, it revived after the fall of the dictatorship as the **Movement for Legality Party** (*Partia Lëvizja e Legalitetit*). Out of this, in January 2004, arose the **Movement for National Development** (*Lëvizja për Zhvillim Kombëtar—LZHK*).

LEGRAND, EMILE (1841–14 November 1904). French scholar and bibliographer. Legrand was born in Paris and taught Greek at the Ecole des Langues Orientales (School of Oriental Languages). He was the first to compile a major Albanian bibliography, *Bibliographie albanaise: description raisonnée des ouvrages publiés en albanais ou relatifs à l'Albanie du quinzième siècle à l'année 1900* (*Albanian Bibliography: Reasoned Description of Works Published in Albanian or Concerning Albania from the Fifteenth Century to the Year 1900*; Athens, 1912), which he completed just before his death. His bibliographical work on Albanian was later carried on by Henri Gûys.

LEK. Albanian currency. The lek was introduced as the national currency of Albania in 1926, replacing the gold francs and other currencies that had been used previously. It was revalued in 1964, one new lek being then equal to 10 old leks. All prices are now written in new leks, but, although half a century has passed, old leks are still more common in Albania for verbal communication. Despite the vicissitudes of Albania's recent economic development, the lek has proven to be a remarkably stable currency. The lek was divided into 100 qindarkas. In 2009, a U.S. dollar was worth ca. 87 leks.

LEKA. *See* ZOGU, LEKA.

LEKA, GAZMEND (11 October 1953–). Painter. Gazmend Leka studied painting at the Academy of Fine Arts (*Instituti i Lartë i Arteve*) in **Tirana**, where he later taught art. He has also worked for the animated **films** division of **New Albania Film Studios** and produced films of note. His painting has been inspired in part by Albanian legendry.

LEZHA. Town in the District of Lezha, of which it is the administrative center. The **population** is ca. 17,000 (2004). As a settlement Lezha, with its fortified acropolis, dates back at least to the eighth century BC. Dionysius I, the tyrant of Syracuse, is said to have founded a Greek colony here in 385 BC, called Lissos. In 168 BC it was settled by the Romans under Julius Caesar and received the status of a *municipium*. Between the third and fifth centuries AD, it was the seat of a bishop. In 1343, Lezha was conquered by the Serbs, and in 1393, by the Venetians. Like **Kruja**, Lezha is primarily associated with the figure of **Scanderbeg**, who convened an assembly of Albanian nobles there on 2 March 1444 to counter an impending Ottoman invasion. Scanderbeg died in Lezha in 1468 and was buried in the church of St. Nicholas, where his grave can be seen. In 1979, the town was destroyed by an earthquake, and it is still subject to flooding every year from the **Drin** River. The town is known in Italian as *Alessio*.

LEZHA, DISTRICT OF. Region of local government administration. The District of Lezha (*Rrethi i Lezhës*), with its administrative headquarters in the town of **Lezha**, borders on the Adriatic Sea to the west, the districts of **Shkodra** and **Puka** to the north, **Mirdita** to the east, and **Kurbin** to the south. It is 479 square kilometers in size and has a **population** of 68,000 (2004).

LIBOHOVA, EQREM BEY (24 January 1882–1948). Political figure. Eqrem bey Libohova, brother of Myfit bey Libohova, came from one of the richest landowning families in Albania. He was born in **Gjirokastra**, attended school in Istanbul, and trained at a military academy in Brussels. He was active in the Ottoman administration and army until 1912, and after independence, he served in Albania. Eqrem bey was one of the leading political figures of Albania who

traveled to Germany in 1914 to pay their respects to the new monarch, **Prince Wilhelm zu Wied**. He later served as Wied's aide-de-camp and was Albanian envoy in Rome and Vienna. In 1929, after the declaration of the monarchy, he was appointed minister of court and accompanied King Zog to Vienna, where he was wounded during the assassination attempt on the steps of the opera house on 20 February 1931. In the late 1930s, the Italophile Libohova served as foreign minister in the government of **Kostaq Kota**. In April 1939, he fled to **Italy**, where he was detained for some time, but was soon able to return to Albania. He served as **prime minister** and minister of the interior for three weeks in February 1943 and once again in May of that year. Libohova fled to Italy with Lieutenant General Alberto Pariani during the **German** invasion of September 1943, and died in exile in Rome.

LIBOHOVA, MYFIT BEY (1876–10 February 1927). Political figure. Myfit bey Libohova, brother of Eqrem bey Libohova, was born in the southern Albanian village of Libohova, scion of a wealthy landowning family. He served in the Ottoman administration and represented Albania in the parliament of the Young Turks in 1908. In Istanbul he published a 219-page book on **Ali Pasha Tepelena** in Turkish. Back in Albania, he took part in the Congress of **Vlorë** and was appointed minister of the interior and **education**, and later foreign minister. Under the short reign of **Prince Wilhelm zu Wied** he was minister of justice, then war minister, and in 1918, deputy **prime minister**. In March 1924, he was appointed minister of justice and de facto finance minister. Libohova fled to **Italy** in June 1924 during the **Democratic Revolution** and returned to Albania via Greece in December of that year when **Ahmet Zogu** overthrew **Fan Noli**. Thereafter, he held several other ministerial posts until his death in **Saranda** in February 1927. His memoirs were published in Tirana in 2003: *Politika ime në Shqipëri, 1916–1920 (My Political Course in Albania, 1916–1920)*.

LIBRARIES. See NATIONAL LIBRARY OF ALBANIA.

LIBRAZHË, DISTRICT OF. Region of local government administration. The District of Librazhd (*Rrethi i Librazhdit*), with its

administrative headquarters in the town of Librazhd, borders on the districts of **Elbasan** and **Tirana** to the west, **Bulqiza** to the north, and **Pogradec** and **Gramsh** to the south, and on the Republic of **Macedonia** to the east. It is 1,023 square kilometers in size and has a **population** of ca. 72,000 (2004). The word Librazhd was recorded as *Liborasi* in 1515.

LIOLIN, ARTHUR (19 June 1943–). Orthodox religious figure. Arthur Evans Liolin was born in New York of a family originally from Boboshtica near **Korça**. He graduated from secondary school in New York in 1961 and attended the Albert Schweitzer Institute in Chur, Switzerland, in 1964–1965. In 1967, he graduated from Princeton University with a degree in **religion, art, and archeology** and on 16 September 1970, was ordained as a priest at St. George Cathedral in Boston. In 1975, after holding various posts in the church hierarchy, Arthur Liolin was appointed chancellor of the Albanian **Orthodox** Archdiocese in America, with its headquarters in Boston. He is also founder of the **Fan Noli** Library of Albanian Culture and the Albanian Humanitarian Aid Committee.

LITERATURE, ALBANIAN. The rise of early Albanian literature in the 16th and 17th centuries is closely linked to the fortunes of the **Catholic Church** in the southwestern Balkans and to the spread of Italian civilization. The first books in Albanian were Latin and Italian texts translated into an as yet unsophisticated **language**, but later, more polished ecclesiastical texts were written in Albanian itself. The authors of the major works of early Albanian literature were all clerics trained in **Italy**. The earliest book written and published in Albanian—that we know of is a 188-page Albanian translation of the Catholic missal, commonly known as the *Meshari* (*The Missal*). It was written in 1555 by one **Gjon Buzuku**, a northern Albanian Catholic cleric.

Other works of early Albanian literature include translations of Christian doctrines by **Lekë Matrënga** of Sicily in 1592 and by **Pjetër Budi** in 1618; a Latin–Albanian dictionary (1635), by **Frang Bardhi**; and the so-called *Cuneus prophetarum*, a theological treatise by **Pjetër Bogdani**, the latter being considered the masterpiece of early Albanian literature and the first work in Albanian of artistic and literary quality.

With the Ottoman conquest of the Balkans, early Albanian literature suddenly died, and the first notable chapter of Albanian literary history came to a rapid and definitive close. Not until the so-called **Rilindja** movement of national rebirth in the second half of the 19th century was literature in Albania to regain the vitality it had experienced in the 16th and 17th centuries.

The literature of the Ottoman period consisted almost exclusively of verse. This poetry, composed in Arabic script, was strongly influenced by Turkish, Persian, and Arabic literary models, which were in fashion at the time both in Istanbul and the Middle East. The subject matter was often religious, either meditatively intimate or openly didactic, serving to spread the faith. The first major poet among the so-called **Bejtexhinj** was **Nezim Frakulla**.

One strong branch of Albanian literature to evolve on its own outside the Balkans was the **Arbëresh** of southern Italy. **Giulio Variboba** from the mountains of Calabria is regarded by many as the first genuine poet in the whole of Albanian literature, with his long lyric poem on the life of the Virgin Mary (1762). **Girolamo De Rada** is not only the best-known writer of Italo-Albanian literature but also the foremost figure of the Albanian nationalist movement in 19th-century Italy. He was the harbinger and first audible voice of the Romantic movement in Albanian literature. His journalistic, literary, and political activities were instrumental not only in fostering an awareness of the Arbëresh minority in Italy but also in laying the foundations for an Albanian national literature.

The struggle for political autonomy within the languishing Ottoman Empire, and the will for cultural identity and survival among a backward and religiously divided people, crystallized in the second half of the 19th century into the so-called Rilindja movement of national awakening. There was an intrinsic link between the goals of the nationalist movement in this period and the creative force of Albanian literature. Romantic nationalism accordingly became a dominant trait of expression. The main reason for the sluggish evolution of Albanian literature throughout the Ottoman period was the ban imposed by the Turkish authorities on Albanian writing and publishing and on Albanian-language schools. Even into the 20th century, the authorities often went so far as to open people's handbags and correspondence and search homes for

anything written in Albanian. Therefore, very little literature was able to develop.

Naim bey Frashëri is nowadays widely considered to be the national poet of Albania. He is the author of 22 literary works, 15 of which are in Albanian. The most influential of all Albanian writers and publishers of the early years of the 20th century was most certainly **Faik bey Konitza**, who founded the periodical *Albania*, which was soon to become the most important organ of the Albanian press. **Fan Noli** was not only a politician and an outstanding leader of the Albanian American community, but also a preeminent and multitalented figure of Albanian literature. He has not been forgotten as a poet, though his powerful, declamatory verse is far from prolific. His main contribution to Albanian literature was as a stylist, as seen especially in his translations.

By far the greatest and most influential figure in Albanian literature in the first half of the 20th century was the **Franciscan** pater **Gjergj Fishta**, who more than any other writer gave artistic expression to the searching soul of the now sovereign Albanian nation. Lauded and celebrated up until **World War II** as the “national poet of Albania” and the “Albanian Homer,” Fishta was to fall into sudden oblivion when the **communists** took power in November 1944. The very mention of his name became taboo for 46 years. Fishta is the author of a total of 37 literary publications, though his name is indelibly linked to one great work, one of the most astounding creations in all of Albanian literature, the long verse epic *Lahuta e malcís* (*The Highland Lute*; Shkodra, 1937).

The road to modernity was taken by two poets of a new generation, two outsiders who broke with the traditions of mainstream literature and earned Albanian culture its place in a contemporary Europe: the messianic **Migjeni** and the pantheistic **Lasgush Poradeci**.

For almost a quarter of a century after the declaration of political independence in 1912, Albanian writers and intellectuals continued to draw their inspiration from the ideas and ideals of the 19th-century Rilindja movement. By the 1930s and early 1940s, intellectual life had reached unprecedented heights, a zenith in Albanian written culture. A modern literature had been created in Albania, and the nation had finally come of age. But it was a brief blossoming in the shadow of the apocalypse to come, which would snuff out all genuine literary production for about 20 years.

Enver Hoxha and the new partisan leaders who took power in 1944 were suspicious of Albanian writers and intellectuals of all political hues, regarding the vast majority of them as representatives of the “ancien régime.” Many figures of note in Albanian intellectual life fled the country before or during the **communist** takeover, among them **Ernest Koliqi**, **Mehdi bey Frashëri**, **Mid’hat bey Frashëri**, **Karl Gurakuqi**, **Branko Merxhani**, and **Tajar Zavalani**.

Others cherished the illusion that, having survived the war, they could come to some sort of arrangement with the new communist leaders and work actively with them on the building of a new Albania, a new socialist society. However, the immediate postwar period soon became a nightmare for Albanian writers and intellectuals. Writers of the Catholic school of **Shkodra** suffered particularly. Playwright **Ndre Zadeja**, poet **Lazër Shantoja** (1892–1945), poet **Bernardin Palaj**, novelist **Anton Harapi**, and publicist **Gjon Shllaku** (197–1946) were executed. Poet and archbishop **Vinçenc Prennushi** died in prison after gruesome torture, as did prose writer and publisher **Dom Ndoc Nikaj**. Other intellectuals of note who were executed included Arbëresh publisher **Terenzio Tocci**, editor **Nebil Çika** (1893–1944), **Bektashi** writer **Baba Ali Tomori** (1900–1947), and poet **Manush Peshkëpia** (1910–1951). Among the many other writers and intellectuals who were arrested and imprisoned during the witch hunts after World War II were noted playwrights **Kristo Floqi** and **Et’hem Haxhiademi**, Muslim writer and publisher **Hafiz Ibrahim Dalliu**, **Mirash Ivanaj**, and poet **Gjergj Bubani** (1899–1954), all of whom died in prison; short story writer **Mitrush Kuteli**, novelist **Petro Marko**, poet **Sejfulla Malëshova**, short story writer **Musine Kokalari**, poet and scholar **Arshi Pipa**, **Bektashi** poet **Ibrahim Hasnaj** (1912–1995), poet **Nexhat Hakiu** (1917–1978), poet **Andrea Varfi** (1914–1992), translators **Jusuf Vrioni** and **Pashko Gjeci** (1918–), novelist **Mustafa Greblleshi** (1922–1986), publicist **Dionis Miçaço**, poet **Kudret Kokoshi** (197–1991), novelist and editor **Andon S. Frashëri** (1892–1965), humorist and indefatigable translator **Mid’hat Araniti** (1912–1992), linguist **Selman Riza**, critic **Filip Fishta** (194–1973), folklorists **Donat Kurti** and **Stavro Frashëri** of **Kavaja**, and writer **Lazër Radi** (1916–1998), who was released in 1991 after an incredible 45 years of prison and internment.

The persecution of intellectuals, in particular those who had been abroad before 1944, and the break with virtually all cultural traditions,

created a literary and cultural vacuum in Albania that lasted until the 1960s, the results of which can still be felt today. The first turning point in the evolution of Albanian prose and verse, after a quarter century of stagnation, came in the stormy year of 1961, which, on the one hand, marked the definitive political break with the Soviet Union and thus with Soviet literary models and, on the other hand, witnessed the publication of a number of trend-setting volumes by **Ismail Kadare**, **Dritëro Agolli**, and **Fatos Arapi**. The long years of dictatorship that followed, however, impeded Albanian writing from evolving into a literature comparable to that of the more developed countries of Europe. A high degree of conformity continued due to the extreme level of pressure exerted upon writers and intellectuals throughout the rule of Enver Hoxha. Successful writers learned how to lie low and present what they wished to express in thick layers of political wrapping, so that only the trained eye of an experienced reader could comprehend the analogies being drawn. However, despite the constraints of socialist realism, Albanian literature did make some progress in the 1970s and 1980s.

The best example of creativity and originality in contemporary Albanian letters is Ismail Kadare, still the only Albanian writer to enjoy a broad international reputation. Among other figures of contemporary Albanian prose are Dritëro Agolli, **Fatos Kongoli**, **Kasëm Trebeshina**, Mira Meksi (1960–), **Elvira Dones**, and Ardian-Christiane Kyçyku (1969–). In the field of modern verse are, among many others, Fatos Arapi, **Xhevahir Spahiu**, Visar Zhiti, Flutura Açka, **Mimoza Ahmeti**, and **Luljeta Lleshanaku**.

Written literature in **Kosovo** and **Macedonia** was late to develop because of widespread illiteracy and Slav cultural hegemony. It flourished, however, in the mid-1970s when access to Albanian-language **education** and cultural facilities was finally granted, a brief blossoming in which tremendous progress was made within a short period of time, in education, culture, and literature.

Literature in Kosovo and Macedonia evolved without the severe ideological constraints imposed upon writers in Albania itself. Emigration also brought about contacts with the outside world, which enabled the written word to develop in a more cosmopolitan manner from the start. Literature is more experimental and offers the reader a much wider range of styles, subject matter, and ideas. Though the

level of formal training of prose writers in Kosovo never reached **Tirana** standards, young Kosovo writers were eager to assimilate foreign influences and the currents of contemporary European thought that were rejected out of hand in Tirana. At the same time, this much more eclectic literature has lost surprisingly little of its traditional Albanian flavor. Its strength and dynamism are a direct result of the need perceived by Kosovo Albanians to defend their cultural values in a region plagued by political turmoil and ethnic conflict.

Although some monographs were published in the 1950s, it was not until the mid-1960s that Albanian and Kosovo Albanian literature began to appear in print in **Yugoslavia** on a significant scale. Among prose writers were Hivzi Sulejmani (1912–1975) of Mitrovica; Ramiz Kelmendi (1930–) of Peja; writer and longtime political prisoner Adem Demaçi (1936–), whose controversial novel *Gjarpijt e gjakut* (*The Snakes of Blood*; Prishtina, 1958) established his literary reputation; Rexhep Qosja (1936–), one of the most eminent and prolific literary critics in the Balkans; Anton Pashku (1938–1995), a writer who relished the hermetic observations of the psychological novel; Nazmi Rrahmani (1941–) from the Podujeva region, a prolific and popular novelist of Kosovo village life; Luan Starova (1941–) of Skopje, whose novels have been translated into French and German; Teki Dërvishi (1943–) of Gjakova; Beqir Musliu (1945–1996) from Gjilan; Jusuf Buxhovi (1946–) of Peja; Eqrem Basha (1948–) from Dibra; and Kim Mehmeti (1955–) of Skopje.

Poetry has always been the vanguard of literature in Kosovo and has enjoyed more popularity among writers and the reading public there than prose. This poetic imagination has solid roots in the soil, the land, and its people, with their aspirations, suffering, and dreams. The writer widely considered to be the father of modern Albanian poetry in Yugoslavia, Esad Mekuli (1916–1993), founded the literary periodical *Jeta e re* (*New Life*) in 1949 and was a committed poet of social awareness. Among the many other contemporary poets of Kosovo are Enver Gjerqeku (1928–) of Gjakova; Besim Bokshi (1932–) of Gjakova; Din Mehmeti (1932–); Azem Shkreli (1938–1997) from the Rugova mountains near Peja; Ali Podrimja (1942–) from Gjakova, whose masterful collection *Lum Lumi* (*Lum Lumi*; Prishtina, 1982) marked a turning point not only in his own work but also in contemporary Kosovo verse as a whole; Sabri Hamiti (1950–)

of Podujeva, a leading and innovative literary critic, prose writer, playwright, and now political figure; Eqrem Basha; and Lindita Ahmeti (1973–) of Skopje.

LLESHANAKU, LULJETA (1968–). Poet. Luljeta Lleshanaku was born in **Elbasan** and is the author of four poetry collections. She studied **literature** at the University of **Tirana** and was editor-in-chief of the weekly magazine *Zëri i rinisë* (*The Voice of Youth*). She then worked for the literary newspaper *Drita* (*The Light*). In 1996, she received the best book of the year award from the Eurorilindja Publishing House, and in 1999, she took part in the International Writers Program at the University of Iowa. Her verse has been published in English in *Fresco: Selected Poetry of Luljeta Lleshanaku* (New York, 2002). See also LITERATURE, ALBANIAN.

LLESHI, HAXHI (1 May 1913–1 January 1998). Political figure of the **communist** period. Haxhi Lleshi was born in the village of Reshan in the **Dibra** region, of a wealthy Muslim family. He studied at the University of Belgrade from 1936 to 1939 and served as a partisan commander in Dibra in 1941–1943. He attended the **Conference of Peza** in 1942 and became a leading member of the communist resistance. After the communist takeover, he served as minister of the interior (1944–1946); minister without portfolio (1946–1948); chairman of the party control commission (1948–1949); and member of **parliament** from 1950. He also held high positions in the army and was a member of the Central Committee from 1956. In August 1953, he was elected to the post of chairman of the presidium of the People's Assembly and was thus formally head of state in Albania, until November 1982. He was placed under house arrest on 16 December 1995 and was accused of manslaughter for the deaths of Albanians trying to escape across the border illegally.

LOGORECI, ANTON (19 July 1910–23 September 1990). Writer. Anton Pjetër Logoreci was born in **Shkodra**, where he was educated by the **Franciscans**. He attended the **American Vocational School** in **Tirana**, from which he graduated in 1927. He worked as an English teacher in the mountains and then served as an interpreter to General **Sir Jocelyn Percy**, who was charged with organizing a new

Albanian police force under King Zog. Thereafter, Logoreci moved to England to study at the London School of Economics. After the outbreak of **World War II**, he got a post as head of the tiny Albanian section of the BBC's new overseas service, at that time broadcasting news reports to his country under fascist occupation. He retired from the job in 1974 and died in London. Logoreci is remembered for numerous articles and, in particular, for his book *The Albanians: Europe's Forgotten Survivors* (London, 1977).

LOGORECI, MARIE (23 September 1920–19 June 1988). Stage and **film** actress. Marie Logoreci was born in **Shkodra** and began her artistic career as a singer in 1940. From 1947, she worked as a professional actress at the **National Theater** in **Tirana**, of which she became one of the best-known female interpreters. She also played in 12 full-length feature **films**, in particular *Tana* (*Tana*, 1958); *Toka jonë* (*Our Land*, 1964), and *Operacioni Zjarri* (*Operation Fire*, 1973).

LOGORECI, MATI (10 February 1867–7 February 1941). Educator and publisher. Mati Logoreci was born on 10 February 1867 of a **Catholic** family in **Shkodra**. As a young man, he worked as an apprentice for the Italian trading company Parruca, which sent him as an accountant to Monfalcone near Trieste. It was there that he also trained as a teacher. After his return to Albania, he opened a school in Prizren on 1 May 1889, said to be the first Albanian school in **Kosovo**. In 1899, he founded another Albanian private school, which is reported to have received wide public support. The two schools were merged in 1900. He taught in Prizren until 1903, when he transferred to the **Franciscan** school in Shkodra. On 14 November 1907, he began publication of the short-lived fortnightly newspaper *Dašamiri* (*The Patron*), which he had printed in Trieste in the so-called *Agimi* alphabet. In November 1908, Logoreci represented the *Agimi* (*The Dawn*) society of Shkodra at the **Congress of Monastir**, together with poet **Ndre Mjeda**.

After independence, Logoreci taught in **Tirana**, and from 1916 to 1918 worked for the **education** authorities in Shkodra. In 1916, he was also a member of the Albanian Literary Commission and attended the **Congress of Lushnja** as a delegate for Shkodra. From

1922 to 1923, he was secretary-general at the Ministry of Education and devoted himself to teaching until retirement in 1930. Late in life, Mati Logoreci returned to publishing with a new newspaper, *Drita* (*The Light*), which printed its first edition on 28 November 1936 and lasted until 1939. It was the largest Albanian newspaper until the end of **World War II**. Mati Logoreci died in Tirana at the age of 74, a noted figure in northern Albanian **education**.

LOHJA. Northern Albanian tribe and traditional tribal region. The small Lohja region is situated in the District of **Malësia e Madhe** near Dedaj on the road from Koplik to Theth. It borders on the traditional tribal regions of **Kastrati** to the west and north, and on Reç and Rrjoll to the south. The Lohja tribe had a **population** of some 2,500 in the last years of the 19th century.

LORECCHIO, ANSELMO (3 November 1843–22 March 1924).

Arbëresh publisher, writer, and public figure. Lorecchio was born in Pallagorio (Alb. *Puhëriu*) in the Calabrian province of Catanzaro and studied law at the University of Naples. Very soon, he devoted himself to the study of Albanian culture and took an active part in the political and cultural movements of the period. He presided over the second Albanological congress in Lungro (Alb. *Ungra*) in 1897, was elected president of the Società Nazionale Albanese (Albanian National Society), and published the works of many Arbëresh writers at his own expense. Lorecchio was also a writer and poet himself. He was the author of *La questione albanese* (*The Albanian Question*; Catanzaro, 1898); *Il pensiero politico albanese in rapporto agli interessi italiani* (*Albanian Political Thought in Relation to Italian Interests*; Rome 1904); and countless articles. His fame nonetheless rests on his activities as publisher of the influential Arbëresh periodical *La Nazione albanese* (*The Albanian Nation*), a fortnightly review of political and cultural affairs, published from 1897 until his death.

LUARASI, KRISTO (15 December 1879–8 July 1934). Publisher.

Kristo Luarasi, from the village of Luaras southwest of **Korça**, went to school in the village of Hotova, where he was taught by educator and publisher **Petro Nini Luarasi**. In 1892, after the Ottoman authorities closed down Albanian schools, he immigrated to Romania

and found work as a printer. In 1896, he moved to Sofia and set up the *Mbrothësia* (Progress) Press, which was to have an enormous impact on the diffusion of Albanian **literature**. Together with Kosta Jani Trebicka (d. 1944) and **Mid'hat bey Frashëri**, he published the cultural almanac *Ditërfenjë*s or *Kalëndari kombiar* (*The National Calendar*), which appeared annually, with some lengthy interruptions, from 1897 to 1928. The national calendars were relatively significant works in the history of Albanian literature because, like 19th-century family almanacs in farming communities on the North American prairies, they were read in many homes. These almanacs created an awareness of the existence of Albanian literature among the general public, which otherwise had little contact with contemporary works of Albanian prose and verse. But for Kristo Luarasi, this was only a start. At the *Mbrothësia* Press, he also published a total of 37 monographs of Albanian literature, including works by **Spiro Dine**, **Mihal Grameno**, Papa **Kristo Negovani**, Mid'hat bey Frashëri, and **Hilë Mosi**. He also republished the works of **Naim bey Frashëri** and **Sami bey Frashëri**, making them available to a larger public.

After the Young Turk revolution, Luarasi transferred his printing press to Salonika, where about 60 works were produced in the course of one year: books, newspapers, magazines, and over 10,000 spellers, which were distributed free of charge among the Albanian-speaking population. In March 1910, when the Turkish authorities had begun to grow wary of his activities, he transferred the press back to Sofia. Here he published a weekly newspaper called *Liria e Shqipërisë* (*The Freedom of Albania*) from 1911 until 1915. In 1921, he returned to Albania and founded the Luarasi Press, which became the largest printing press in the country.

LUARASI, PETRO NINI (22 April 1865–17 August 1911). Publisher and educator. Luarasi, one of the first Albanian teachers of the national awakening, was in the vanguard of the movement for the creation of Albanian schools. He was born in Luaras in the **Kolonja** region of southern Albania and attended Greek schools in Nokova and Hotova near **Gjirokastra**. After completing his teacher training in Qestorat, he was given an initial posting as a Greek teacher in the village of Bezhdan in 1882, where he also began teaching the

children Albanian, using the so-called Istanbul alphabet. Despite the fierce opposition of the Greek **Orthodox** Church and of the Ottoman authorities in Istanbul, he managed, with the financial assistance of Nikolla Naço (1843–1913) in Bucharest, to found several schools in southern Albania over the following years.

Petro Nini Luarasi was one of the teachers at the first Albanian school officially recognized by the Porte, which was opened in **Korça** on 7 March 1887. He took over the management of this national school from Pandeli Sotiri (1852–1890) in the spring of 1891 and assisted in the financing of other schools in southern Albania. On 20 September 1892, he was excommunicated once again, this time by Philaretos, the metropolitan of Kastoria, for allegedly promoting freemasonry and **Protestantism**. In a circular letter to the Orthodox community, Philaretos condemned Luarasi's endeavors to recruit teachers for Albanian, a **language** that "does not exist," and threatened anyone accepting such a post or receiving "masonic" and "Protestant" books with an anathema from the Almighty himself. In 1903–1904, when the Ottoman government began closing down all Albanian schools, Luarasi was imprisoned, but he managed to escape with a false passport and immigrated to America under the pseudonym Petro Kostandini. His admission to the **United States** proved complicated because he steadfastly refused to be registered as a Greek national.

In the year of the revolution of the Young Turks, 1908, Luarasi returned to Albania under an amnesty and continued his activities. In Korça, he resumed management of the national school in 1908–1909, and during the following school year moved to Monastir (Bitola), where he taught Albanian at a Turkish school. Petro Nini Luarasi is remembered not only for his work on behalf of Albanian **education**, but also for one monograph in Greek and Albanian, *Mallkim i shkronjavet shqip dhe çpërfolja e shqipëtarit* (*Curse of Albanian Writing and Scorn of the Albanians*; Monastir, 1911), in which he defended Albanian-language education against the Orthodox church, which had threatened to excommunicate any Christian recognizing the Albanian alphabet.

LUARASI, SKËNDER (6 January 1900–27 April 1982). Public figure and translator. Skënder Luarasi was born in the village of Luaras,

the son of **Petro Nini Luarasi**. He studied at Robert College in Istanbul. In 1915 he returned to **Vlora**, from where he emigrated to the United States, studying at Springfield College near Boston. In 1922 he was in Vienna, where he continued his studies in modern literature. He went back to Albania in 1924, during the **Fan Noli** administration, but returned after the Noli's fall, to finish his studies in Vienna. He subsequently taught in **Vlora**, **Shkodra**, and at the **American Vocational School** in **Tirana**. Luarasi took part in the Spanish Civil War with a group of some 40 Albanians and was interned from 1939 to 1944. He then returned to Albania. After the war, in October 1945, he participated in the formation of the **Union of Writers and Artists**, but was expelled during the purge of Malëshova. Thereafter, he kept a low profile and worked as a literary translator until the end of his days. He is remembered as a leading intellectual in a difficult era.

LUBONJA, FATOS (27 April 1951–). Writer, journalist, and intellectual. Fatos Lubonja was born in **Tirana**, the son of Todi Lubonja, general director of Albanian **radio** and **television**, who was purged in 1974. That same year Fatos Lubonja, who had just graduated in theoretical physics from the University of Tirana, was arrested and sentenced to seven years' imprisonment for "agitation and propaganda," after police found writings containing criticism of the regime of Enver Hoxha in his uncle's attic. He began serving his sentence in the copper mine of Spaç. In 1979, while still incarcerated, he was sentenced to a further 16 years in prison for having, with nine other prisoners, created a counterrevolutionary organization. After his release on 17 March 1991, he became involved in the **human rights** movement and served as secretary of the Albanian Helsinki Committee.

Fatos Lubonja was a major intellectual figure in the democracy movement. In 1994, he founded the critical cultural periodical *Përpjekja* (*The Endeavour*), which caused a furor in many circles. His experiences in the **communist** prison camps have been described in his memoirs, *Në vitin e shtatëmbëdhjetë* (*In the Seventeenth Year*; Tirana, 1994) and *Ridënimi* (*The Second Sentence*; Tirana, 1996). The latter has been translated into English as *The Second Sentence: Inside the Albanian Gulag* (London, 2009). Fatos Lubonja is also the author of the drama *Ploja e mbramë* (*The Final Slaughter*; Tirana,

1994), written in Burrel prison between 1988 and 1989, and *Liri e kërcënuar: publicistika e viteve 1991–1997* (*Threatened Freedom: Current Affairs Writings from the Years 1991–1997*; Tirana, 1999). Lubonja was awarded the prestigious Italian Alberto Moravia Prize for International **Literature** on 3 December 2002, and the Herder Prize for Literature in 2004.

LUBONJA, TODI (13 February 1923–20 November 2005). Public figure of the **communist** period. Todi Lubonja was raised in **Tirana**. He joined a communist **Korça** cell in Tirana in 1940 and took part in the resistance movement during **World War II**. He worked as a party secretary in **Elbasan** from 1951 to 1953 and in **Kukës** from 1954 to 1955. From 1955 to February 1964, he was first secretary of the party youth organization and became a close colleague and friend of **Ramiz Alia**. From 1964 to 1968, he served as editor-in-chief of the daily newspaper *Zëri i popullit* (*The People's Voice*).

After three and a half years in Korça, Todi Lubonja was appointed by Ramiz Alia as general director of Albanian **radio** and **television** in early 1972. On 25 December of that year, the 11th national song festival was held in a relatively liberal atmosphere. Western pop music was heard increasingly in Albania and was even broadcast on Radio Tirana. This “liberalization” served as a pretext for Todi Lubonja’s downfall. At the fourth plenary session of the Central Committee on 26–28 June 1973, he and **Fadil Paçrami** were singled out by **Enver Hoxha** in a campaign against liberal and foreign influence in Albanian culture. The two were the main victims of the so-called purge of the liberals. Lubonja was arrested on 24 July 1974 and sentenced to 15 years in prison, of which he served 13 years, from 1974 to 1987, mostly in Burrel. He was released on 7 June 1987 and sent into internment until 1990. In the years after his release, he published his memoirs as *Nën peshën e dhunës* (*Under the Weight of Violence*; Tirana, 1993); *Ankthi pa fund i lirisë* (*The Unending Fear of Freedom*; Tirana, 1994); and *Pse hesht shtëpia e muzikës* (*Why Is the Music House Silent*; Tirana, 2002).

LUCA, NDREK (3 September 1927–1993). Stage and **film** actor. Luca was born in the **Dukagjini** region and worked from 1950 to the end of his life as a stage actor for the **National Theater** in **Tirana**.

He also played in 30 Albanian films, among which are *Duel i heshtur* (*The Silent Duel*, 1967); *Plagë të vjetra* (*Old Wounds*, 1969); *Pylli i lirisë* (*The Forest of Freedom*, 1976); and *Udha e shkronjave* (*The Road of Writing*, 1978).

LULI, DEDË GJO' (1840–24 September 1915). Nationalist figure and guerrilla fighter. Dedë Gjo' Luli was a Highland warrior of the **Hoti** tribe, born in Traboin. He resisted Montenegrin incursions in Hoti and **Gruda** after the **League of Prizren**. Many years later, he participated in the northern Albanian uprising of 1911. Dedë Gjo' Luli, who was immortalized in **Gjergj Fishta's** epic poem *Lahuta e Malcís* (*The Highland Lute*), was killed by Montenegrin forces near Orosh in **Mirdita**.

LUMA. Northern Albanian tribe and traditional tribal region. The Luma region is situated in the **District of Kukës** south of the White **Drin** River and east of the Black Drin River. It borders on **Kosovo** to the east. The name is no doubt related to the Albanian *lumë*, “river.” As a tribe, the Luma were substantially decimated by Serb forces in World War I.

LUSHNJA, CONGRESS OF. *See* CONGRESS OF LUSHNJA.

LUSHNJA, DISTRICT OF. Region of local government administration. The District of Lushnja (*Rrethi i Lushnjes*), with its administrative headquarters in the town of Lushnja, borders on the Adriatic Sea to the west, the districts of **Kavaja** and **Peqin** to the north, **Elbasan** and **Kuçova** to the east, and **Berat** and **Fier** to the south. It is 712 square kilometers in size and has a **population** of ca. 143,000 (2004).

LUSTRATION LAW. The first Albanian lustration law, designed to purge the country of **communist** officials and influence, was passed in early 1996 before the elections of May of that year. It was used by the ruling **Democratic Party** to eliminate several opposition candidates and was no longer implemented after the **pyramid investment scandal and the 1997 uprising** that brought the **Socialist Party** to power. The second lustration law, known as the law on the cleansing

of high state officials, passed by parliament on 22 December 2008 (17 years after the fall of the communist dictatorship), was designed to purge the judiciary (especially the General Prosecutor's Office), the public administration, and the securities services of one-time members of the communist regime, and to begin the daunting process of opening the **Sigurimi** files. The law was perceived by the opposition as a strategy to silence the General Prosecutor's Office and the judiciary, which had begun investigations against leading members of the governing Democratic Party, including **Prime Minister Sali Berisha** and his family. It was criticized by the Council of Europe and is currently being reviewed by the Venice Commission.

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MACEDONIA, ALBANIANS IN. The Republic of Macedonia is estimated to have at least half a million Albanian speakers. According to the 2002 census, they made up 25.2 percent of the population. The Albanians in Macedonia are found in and around Skopje (Alb. *Shkup*), where they make up about 20 percent of the population (a century ago, Skopje had an Albanian majority); Kumanova (Maced. *Kumanovo*) (25 percent); and in particular the west, from Tetova (Maced. *Tetovo*) (70 percent), Gostivar (66 percent), and Dibra (Maced. *Debar*) (58 percent), down to Struga (56 percent). With the declaration of Macedonian independence, the status of the Albanian community was demoted from that of official equality to that of a national minority, and widespread discrimination occurred in all walks of life there. The equally widespread frustration and dissatisfaction of the Albanians of Macedonia at being treated as second-class citizens brought the country to the brink of civil war in 2000. With the mediation of the international community, an agreement was signed in Ohrid on 13 August 2001 to give the Albanian people in Macedonia basic linguistic and cultural rights and a modicum of equality, an agreement that has proven decisive in preserving the territorial integrity of the country. After a decade of discrimination, the Albanians in Macedonia are now increasingly represented in the army, police, government, and judicial system. Their political parties have taken part in every government coalition since Macedonia's independence.

In the 2008 Macedonian parliamentary elections, the Albanian political parties got 22.6 percent of the vote, receiving 29 of the 120 seats in parliament. There is nevertheless still a noticeable amount of tension between the Albanian and Macedonian ethnic communities.

MACEDONIAN MINORITY IN ALBANIA. *See* SLAVIC MINORITY IN ALBANIA.

MADHI, GURI (15 May 1921–10 June 1988). Painter. Guri Madhi was born in **Korça** and finished his studies in **art** in the Soviet Union in 1956. He taught for many years at the Academy of Fine Arts (*Instituti i Lartë i Arteve*) in **Tirana** and is among the best-known painters of his generation.

MAFIA. *See* ORGANIZED CRIME.

MAJKO, PANDELI (15 November 1967–). Political figure and high-ranking member of the **Socialist Party**. Pandeli Majko was born in **Tirana** and studied mechanical engineering and law at the University of Tirana. In 1992–1996, he was a member of **parliament** for the Socialist Party and head of the socialist youth organization FRESSH. In 1996–1997, he was public relations secretary for the party and, in 1997, served as head of the parliamentary group and general secretary of the Socialist Party (from 10 August). From 28 September 1998 to 29 October 1999, during the **Kosovo War**, he was **prime minister** of Albania, and at the age of 31, the youngest prime minister in Europe. He served briefly as prime minister again from 7 February to 24 July 2002, and subsequently, under **Fatos Nano**, as minister of defense until 10 September 2005.

MALCOLM, NOEL (26 December 1956–). British scholar and historian. Noel Malcolm was born in Berkshire, England, and studied at Peterhouse and Trinity College, Cambridge, where he completed his Ph.D. in history. He taught at Gonville and Caius College, Cambridge, from 1981 to 1988, and became foreign editor of the *Spectator* (1987–1992) and political columnist for the *Daily Telegraph* (1992–1995). In 2001, he was elected to the British Academy, and in 2002, he became a Fellow of All Souls College in Oxford, where

he currently lives. After the success of his *Bosnia: A Short History* (London, 1994), he authored the first comprehensive and objective history of Kosovo, *Kosovo: A Short History* (London, 1998), which was widely acclaimed during the **Kosovo War**. He is currently president of the **Anglo-Albanian Association** in London.

MALËSHOVA, SEJFULLA (1901–9 June 1971). Poet and political figure of the **communist** period. Originally from the **Përmet** region of southern Albania, Sejfulla Malëshova spent a good deal of his early life abroad. He had studied medicine in Italy and in 1924, at the age of 23, became **Fan Noli**'s personal secretary in the latter's democratic government. With the overthrow of Noli, Malëshova fled to Paris and from there, inspired by the October Revolution in Russia, he continued on to Moscow, where he studied and later taught Marxism. In the Soviet Union he joined the communist party (1930–1932) but was subsequently expelled as a Bukharinist. Most of the verse of this self-styled rebel poet was written in exile under the pseudonym *Lame Kodra* and was published in the now rare volume *Vjersha* (*Verse*; Tirana, 1945).

As minister of culture in the first communist-controlled provisional government after **World War II**, Malëshova followed a relatively liberal and conciliatory course for the times in order to encourage the reintegration of noncommunist forces into the new structures of power. He was not one to condemn all prewar writers such as **Gjergj Fishta** as reactionaries, nor was he in favor of a total break with the West. Malëshova soon became the spokesperson of one of the two factions vying for power within the party. With the backing of the Yugoslav communists, however, the faction of his adversary, **Koçi Xoxe**, had gained the upper hand by early 1946, and Malëshova fell into disgrace. At a meeting of the Central Committee on 21 February 1946, Malëshova was accused of opportunism and right-wing deviationism and was expelled from both the Politburo and the Central Committee.

Strangely enough, Malëshova survived his fall. This left-wing idealist, who had once been a member of the Comintern, was interned in Ballsh for two or three years and spent all his later life in internal exile as a humble stock clerk in **Fier**, where for years no inhabitant

of the town dared speak to him. His only social contact was to play soccer with children. Whenever anyone approached he would pinch his lips with his fingers, signifying the vow of eternal silence that ensured his survival. Malëshova died of appendicitis in unimaginable isolation. Although everyone in town knew his poems by heart, no one dared to attend his funeral. He was buried in the presence of his sister, the grave-digger, and two **Sigurimi** agents.

MALËSIA E MADHE, DISTRICT OF. Region of local government administration. The District of Malësia e Madhe (*Rrethi i Malësisë së Madhe*), with its administrative headquarters in the town of Koplik, borders on Lake **Shkodra** to the west, the Republic of Montenegro to the north and east, and the **District of Shkodra** to the south. It is 555 square kilometers in size and has a **population** of ca. 37,000 (2004). The term “Malësia e Madhe” means great mountain range.

MALLAKASTRA, DISTRICT OF. Region of local government administration. The District of Mallakastër (*Rrethi i Mallakastrës*), with its administrative headquarters in the town of Ballsh, borders on the districts of **Fier** to the west and north, **Berat** to the east, and **Tepelena** and **Vlora** to the south. It is 393 square kilometers in size and has a **population** of ca. 40,000 (2004).

MANDALÀ, MATTEO (1958–). **Arbëresh** scholar. Mandalà is from the Arbëresh settlement of Piana degli Albanesi (Alb. *Hora e Arbëreshëvet*) in Sicily and currently holds the chair of Albanian studies at the University of Palermo. He has edited the works of **Giuseppe Schirò** in nine volumes, *Opere I–IX (Works I–IX)*; Soveria Mannelli, 1997), and is the author of *La diaspora e il ritorno: mito, storia, cultura tradizionale nell’opera di Giuseppe Schirò (Diaspora and Return: Myth, History, Traditional Culture in the Work of Giuseppe Schirò)*; Palermo, 1990); *Mundus vult decipi: i miti della storiografia arbëreshe (Mundus Vult Decipi: The Myths of Arbëresh History)*; Palermo, 2007); and *Gjurmime filologjike për letërsinë e vjetër arbëreshe (Philological Research in Early Arbëresh Literature)*; Tirana, 2006), as well as the editor of the collected works of Giuseppe Schirò (1865–1927) in 11 volumes.

MANI, PIRO (1932–). Stage and **film** actor and director. Piro Mani was born in **Korça** and graduated in drama from the Lunicharsky Institute in Moscow in 1954. From then on, he worked as an actor and, later, as director at the **National Theater** in **Tirana**. He also played two film roles.

MANN, STUART (1905–1986). British scholar. Stuart E. Mann was born in Nottingham and studied at English schools and universities. He graduated with a degree in Germanic philology from the University of Bristol in 1927. In 1929, he traveled to Albania on a ferry from Brindisi to learn Albanian and familiarize himself with the culture. He got a job in **Tirana** as an English teacher at the **American Vocational School** run by Harry Fultz and stayed in the country until 1931. In the 1930s, he taught English at the Mazaryk University of Brno in Czechoslovakia. Mann returned to England during **World War II** and worked for the Information Ministry and subsequently for the Foreign Office. In 1947, he also became reader in Czech and Albanian at the School of Slavonic and East European Studies of the University of London, where he worked until his retirement in 1972.

Stuart Mann's primary interest in Albanian studies was phonology and **language** history. Among his main Albanological publications are *A Short Albanian Grammar* (London 1932); *An Historical Albanian–English Dictionary* (London, 1948); *Albanian Literature, an Outline of Prose, Poetry and Drama* (London, 1955); *English–Albanian Dictionary* (London, 1957); and *An Albanian Historical Grammar* (Hamburg, 1977). He was also the author of numerous articles devoted primarily to Albanian language and literature.

MARASHI, ARDIAN (25 April 1963–). Translator and scholar. Born in **Shkodra**, Ardian Marashi studied in **Tirana**, where he finished his doctorate in 1997. He taught at the University of Shkodra and in January 1997 was appointed lecturer for Albanian at the Institut National des Langues et Civilisations Orientales (INALCO) in Paris. In January 2008, he was made head of the newly created **Center for Albanological Studies**, and he organized its first major conference of Albanian studies in December 2008. Marashi has translated

French **literature** into Albanian and Albanian literature into French since the 1990s, and is the author of several books.

MARITIME TRANSPORTATION. *See* PORTS.

MARKO, PETRO (25 November 1913–1991). Prose writer. Petro

Marko from Dhërmi, on the coast of **Himara**, is an author, who paved the road to modernity in Albanian **literature** before the time of **Ismail Kadare** and influenced the latter's early development. Marko began writing when he was 20. His first short stories appeared in journals of the period with the assistance of his mentor, **Ernest Koliqi**. From 1 March 1936, Marko edited the short-lived periodical *ABC* in **Tirana**, a fortnightly literary journal that was soon shut down by the Zogist authorities. Always something of a revolutionary and an anarchist in spirit, Marko set off in 1936 for the Spanish Civil War with a group of 40 Albanians to join the Garibaldi Unit of the International Brigades. In Madrid, the 23-year-old Marko and **Skënder Luarasi** started up a 20-page Albanian-language periodical called *Vullnetari i lirisë* (*The Volunteer of Freedom*), of which only two issues appeared. Marko met Ernest Hemingway at a congress of writers held in Valencia in 1937, which was also attended by Aleksey Tolstoy, Ludwig Renn, Anna Seghers, André Malraux, and Pablo Neruda. Petro Marko's experiences in the Spanish Civil War formed the basis of his best-known novel *Hasta la vista* (*Hasta la Vista*; Tirana, 1958).

In 1940, Marko was forced to return home from exile in France. Arrested by the Italian occupiers the following year, he was interned with 600 other Balkan prisoners on the isolated island of Ustica in the Tyrrhenian Sea north of Sicily. The 380-page novel *Nata e Ustikës* (*Ustica Night*; Tirana, 1989) is his literary digestion of this period of internment. In October 1944, Marko returned to Albania as a partisan. After a couple of years as editor-in-chief of the periodical *Bashkimi* (*Unity*), he was arrested in 1947, by the **communists** this time, and imprisoned in Tirana. After the fall of **Koçi Xoxe**, he was released and allowed to teach in Tirana. In the late 1950s and early 1960s several volumes of prose and a collection of Marko's verse first appeared.

As the author of eight novels, Petro Marko is considered by many critics to be one of the founding fathers of modern Albanian prose. Though some writers have criticized his telegraphic style and descriptive techniques, his treatment of original subjects met with widespread approval, and some of this works are still read today. *See also* LITERATURE, ALBANIAN.

MARKO, RITA (17 February 1920–). Political figure of the **communist** period. Rita Marko was born in Dishnica in the **Korça** region, the son of a shepherd of Macedonian Slav origin. He joined the communist party in 1942 and took part in the resistance movement during **World War II**. In 1949–1950, he was first secretary of the party for Korça and served as minister of industry from July 1950 to March 1951. He became a full member of the Central Committee in April 1952 and a full member of the Politburo in June 1956. Marko subsequently served as chairman of the People's Assembly in 1956–1958; vice-chairman of the People's Assembly from September 1966 to December 1976; first secretary of the party for **Durrës** in 1966–1970; and chairman of the trade union council from April 1970 to 1982. He was related by marriage to **Pilo Peristeri**. Marko was arrested on 5 December 1991 after the fall of the dictatorship. On 2 July 1994, he was sentenced to eight years in prison for abuse of power.

MARTINI, NDOC (17 January 1880–6 December 1916). Painter. Ndoc Martini was born in **Shkodra** and, with the help of **Kolë Idromeno**, studied **art** in Rome in 1902. From 1904 to 1906, he attended the College of Saint Adrian in San Demetrio Corone in Calabria, where he seems to have been very active as a painter. The ceilings in one of the halls of the college are covered in frescoes done by him. He is thought to have moved to France in 1913, but soon fell ill of tuberculosis and died there during **World War I**. His portrait of Dr. Prelë Martini is well known, the only one of his works to be preserved in the **National Gallery** in **Tirana**.

MARUBI PHOTO COLLECTION. The Marubi Photo Collection (*Fototeka Marubi*) in **Shkodra** comprises over 100,000 negatives of great historical, artistic, and cultural significance. It was compiled by three generations of photographers. Pietro Marubi (1834–1903)

was an Italian painter and photographer, a supporter of Garibaldi, who had emigrated from Piacenza in Italy to Shkodra for political reasons around the year 1850. There he founded a photo business, Foto Marubi, in Shkodra with cameras he had brought with him. The oldest photos in the collection date from 1858 to 1859. Some were published in *The London Illustrated News*, the *La Guerra d'Oriente*, and *L'Illustration*.

Marubi was assisted by the young Rrok Kadheli (1862–1881) and his brother, Kel Kadheli (1870–1940), the latter of whom took over the business after Pietro's death and changed his name to Kel Marubi. He furthered techniques with special effects and by retouching the negatives. He also began photographing outside the studio with more advanced cameras. The third generation of photographers in the family was Kel's son, Gegë Marubi (1907–1984). He studied in Lyon in 1923–1927 at the first school of photography and cinema, founded by the Lumière brothers, and worked in Shkodra as a professional photographer from 1928 to 1940. He was the first to work with **film** instead of glass plates. Unfortunately, he took no more pictures during the **communist** dictatorship.

The Marubi Photo Collection documents northern Albanian history from the **League of Prizren** onward. It contains fascinating photographs of tribal leaders, highland uprisings, town life in Shkodra, and public events. Only a few of the photos have been published, in particular in *Albanie—Visage des Balkans, Ecrits de lumière: Photographies de Pjetër, Kel et Gegë Marubi* (Albania—Face of the Balkans, Writings in Light: Photographs of Pjetër, Kel and Gegë Marubi; Paris, 1995); and *Marubi: Shqipëria—Albania, 1858–1950* (Rome, 2004). Attempts are currently underway to preserve the collection.

MAT. River in northern central Albania. The Mat has its source in the Martanesh region in the southern part of the District of Mat and flows northwest past the town of Burrel and into the Adriatic Sea south of **Lezha**. It is 115 kilometers in length and is dammed at Ulza and Shkopet. The Mat is the ancient *Mathis* (Vibius Sequester). It was recorded in 1380 as *Mathia* (Anonymi Descriptio Europae Orientalis) and seems to be a pre-Slavic toponym, possibly related to the Albanian *mat*, “beach, riverbank.”

MAT, DISTRICT OF. Region of local government administration. The District of Mat (*Rrethi i Matit*), with its administrative headquarters in the town of Burrel, borders on the districts of **Kruja** and **Kurbin** to the west, **Mirdita** to the north, **Dibra** and **Bulqiza** to the east and **Tirana** to the south. It is 1,029 square kilometers and had a **population** of 68,623 in 2000.

MATRËNGA, LEKË (1567?–6 May 1619). **Arbëresh** writer. Lekë Matrënga, known in Italian as Luca Matranga, is the author of the second major work of early Albanian **literature**, entitled *E mbsuame e krështerë* (*Christian Doctrine*; Rome, 1592). He was born either in Piana dei Greci (now Piana degli Albanesi) or in Monreale near Palermo in Sicily, the scion of an Arbëresh family who had immigrated to the island, probably from the Peloponnese, in about 1532–1533. The exact date of his birth is not known. He studied for five years, probably from 1582 to 1587, at the Greek College of Saint Athanasius in Rome, and then returned to his native Sicily. He is mentioned in the “Chronicle of all the students of the Greek College from its foundation to the year 1640,” which states tersely: “Luca Matragna (sic) of Monreale in Sicily of Albanian nationality was of a mediocre temperament, studied Greek and Latin humanities, then departed due to an indisposition, having been at the college for five years.” Not much is known of Matrënga’s life except that he was engaged in pastoral duties among the Arbëresh in Piana dei Greci in December 1601 and that he died as an archpriest on 6 May 1619.

The manuscript form of his translation of the Latin catechism of the Spanish Jesuit priest Jacob Ledesma (1516–1575) survives in three versions, the first of which is apparently in Matrënga’s own handwriting. The published version, of which (like **Buzuku**’s misal) only one copy survived, was discovered by **Mario Roques**. It is based on one of the badly revised versions of the manuscript and contains many mistakes.

Matrënga’s work contains an introduction in Italian, an eight-line poem, which constitutes the earliest specimen of written verse in Albanian, and the catechism itself, being religious instruction on church doctrines in the form of questions and answers. In his introduction, Matrënga explains that the translation was for the use of the Arbëresh, who could not understand the Italian version of the

catechism in circulation, noting that it would be useful for the “hundreds of families in Calabria and Apulia” of Albanian origin. Though short in comparison with other works of early Albanian literature, a mere 28 pages, Lekë Matrënga’s *Christian Doctrine* is of historical and literary significance not only as the second oldest publication of Albanian literature, but also as the first work by an Italo–Albanian and the first written in the southern **Tosk** dialect. *See also* LITERATURE, ALBANIAN.

MCLEAN, BILLY (1918–17 November 1986). British military officer. Lieutenant-Colonel Neil L. D. McLean, known as Billy Mclean, was from the western Highlands of Scotland. He was educated at Eton and Sandhurst and was commissioned into the Royal Scots Greys in 1938. After duty in Palestine and Ethiopia, he was recruited by the **Special Operations Executive** in 1943 to go to Axis-occupied Albania and support resistance movements there. Together with **David Smiley**, he was one of the first British officers to enter the country, which he did on foot from Greece in April 1943. He was recalled in a period of calm, but returned to Albania with Smiley and **Julian Amery** in early 1944 after the German occupation. McLean, an enthusiastic anticommunist, had close contacts both with **Abaz Kupa**, whom he admired and wished to support, and with **Enver Hoxha** and the **communist** partisans. He established and maintained a **radio** link with British military headquarters to coordinate activities and arms supplies. In September 1944, he withdrew from Albania, forced by higher authority to abandon Abaz Kupa and his forces to the mercy of the communists.

After **World War II**, McLean was involved with Smiley and Amery in Western efforts to overthrow the communist regime by training anticommunist agents to infiltrate Albania. He was also active as a military adviser in Chinese Turkistan, Vietnam, Algeria, and Yemen and, in 1954, was elected as a Conservative member of parliament for Inverness.

MEDIA. *See* PRESS; RADIO; TELEVISION.

MEIDANI, REXHEP (17 August 1944–). Political figure and scholar. Rexhep Meidani was born in **Tirana** and graduated from

the University of Tirana with a degree in physics in 1966. He subsequently did postgraduate research at the Universities of Caen and Paris in France. He finished his doctorate in 1984 and was appointed professor in 1987. From 1966 to 1996, he taught various branches of physics at the University of Tirana and from 1988 to 1992 served as dean of the Faculty of Science. On 30 August 1996, Meidani was elected head of the **Socialist Party** and on 25 July 1997 became **president** of Albania, replacing **Sali Berisha**. Meidani consciously and radically transformed the presidency from the political office it had been under Berisha to a more representative office, transferring political power back to the **prime minister** and the elected government. Meidani held the presidency until 24 July 2002, when he was replaced by **Alfred Moisiu**. He was defeated by Edi Rama in 2005 as head of the Socialist Party.

MEKSI, ALEKSANDËR (8 March 1939–). Political figure and scholar. Aleksandër Meksi was born in **Tirana** and studied construction engineering at the University of Tirana. As a specialist in medieval **architecture** and Byzantine church restoration, he worked from 1962 to 1987 for the Institute of Monuments of Culture (*Instituti i Monumenteve të Kulturës*) and from 1987 to 1991 for the Institute of **Archeology** (*Instituti Arkeologjik*). He is the author of numerous articles, primarily on Albanian **Orthodox** church architecture, in the scholarly periodical *Monumentet* (*The Monuments*) from 1971 to 1987.

Meksi was an early activist and founding member of the **Democratic Party** in December 1991. He served as deputy speaker of **parliament** from April 1991 to April 1992 and then as **prime minister** from 13 April 1992 to 25 March 1997. He withdrew from politics after the collapse of the regime of **Sali Berisha** and has returned to the field of scholarship. Among Meksi's recent publications are *Arkitektura e kishave të Shqipërisë, shekujt VII–XV* (*The Architecture of Albanian Churches, VII–XV Centuries*; Tirana, 2004) and *Arkitektura e xhamive të Shqipërisë, shekujt XV–XIX* (*The Architecture of Albanian Mosques, XV–XIX Centuries*; Tirana, 2007).

In May 2009, Meksi returned to politics to head the **Pole of Freedom** coalition, as a right-wing alternative to the ruling Democratic Party.

MERLIKA, MUSTAFA. *See* KRUIJA, MUSTAFA.

MERTURI. Northern Albanian tribe and traditional tribal region. The Merturi region is situated north and south of the **Drin** River in the Districts of **Puka** and **Tropoja**, basically the area to the west of the town of Fierza. It borders on the traditional tribal regions of **Shoshi** to the west, **Nikaj** to the north and northwest, **Krasniqi** to the east and **Berisha**, with whom it is closely related, and **Toplana** to the south. The name was recorded in 1629 as *Marturi*. The Merturi tribe had a **population** of some 2,000 in the early years of the 20th century.

MERXHANI, BRANKO (1894–25 September 1981). Publisher. Branko Merxhani was one of the most interesting figures of Albanian culture during the 1930s. He collaborated in the weekly *Illyria* under the editorship of **Karl Gurakuqi** from March 1934 to 1936 before beginning publication of his own influential *Përpyjekja shqiptare* (*The Albanian Endeavor*) in October 1936. This monthly, which continued publication into 1939, offered Albanian readers not only excerpts of contemporary Albanian poetry and prose and translations of world literature, but also book reviews and well-formulated articles on philosophy, sociology, history, linguistics, **archeology**, and teaching, introducing the Albanian public to the works of philosopher René Descartes and of sociologists Auguste Comte and Emile Durkheim. It strove for serious literary criticism and a new intellectual effort to reflect contemporary realities. Merxhani was painfully aware of the intellectual underdevelopment of his country and appealed for a spiritual revival, which he called **Neo-Albanianism** (*Neo-Shqiptarizmi*). Merxhani had first championed the nationalist ideology of Neo-Albanianism with **Vangjel Koça** in 1929 in the pages of the much-read **Gjirokastra** weekly newspaper *Demokratia* (*Democracy*) and in his short-lived monthly periodical, *Neo-Shqiptarizmi* (*Neo-Albanianism*), which had begun publication in July 1930. He fled to Turkey at the end of **World War II** and lived in exile from then on.

META, ILIR (24 March 1969–). Political figure and high-ranking member of the **Socialist Movement for Integration**. Ilir Meta was born in **Skrapar** and studied economics at the University of **Tirana**, where he subsequently taught. Meta was a member of **parliament**

for the Socialist Party in 1992 and was head of the party's youth organization FRESSH in 1995–2001. He served as chairman of the parliamentary committee for foreign relations (1996–1997); secretary of state for European integration (May 1998 to October 1998); deputy **prime minister** (October 1998 to October 1999); and prime minister (29 October 1999 to 29 January 2002). Later in 2002, after a power struggle with **Fatos Nano**, he became deputy prime minister and minister of foreign affairs. He resigned from the government in July 2003. In 2004, he created, initially within the Socialist Party, the **Socialist Movement for Integration** (LSI). On 6 September 2004, the LSI, also known as the Socialist Party for Integration (PSI), became the third political force in Albania. On 21 February 2008, Meta announced the withdrawal of the LSI from the opposition coalition with the Socialist Party, and after his success in the parliamentary **elections** of June 2009, he formed an alliance with the **Democratic Party** to form a new government.

MEYER, GUSTAV (25 November 1850–28 August 1900). Austrian scholar and linguist. Gustav Meyer was born in Gross-Strehlitz in Upper Silesia (now in Poland) and studied classical philology, German, modern Greek, and Sanskrit from 1867 to 1871 in Breslau (now Wrocław) and Leipzig. From 1875 on, he traveled extensively in the Balkans. In 1876, Meyer was appointed professor of Sanskrit and comparative linguistics at the University of Prague and, in 1881, professor of comparative linguistics at the University of Graz in southern Austria. He was dean of the faculty there from 1890 to 1897, when he fell ill with a severe brain disease. He died in a mental asylum near Graz in 1900.

Meyer's main fields of research were ancient and modern Greek and Albanian, though he was also interested in Balkan literature, folklore, and folktales. In addition to numerous articles on the Albanian **language**, he is the author of *Kurzgefaßte albanesische Grammatik, mit Lesestücken und Glossar* (*Short Albanian Grammar with Texts and Glossary*; Leipzig, 1888) and *Etymologisches Wörterbuch der albanesischen Sprache* (*Etymological Dictionary of the Albanian Language*; Strasbourg, 1891), for which he is primarily remembered. In this dictionary, the first of its kind for Albanian, he analyzed the origins of 5,140 Albanian words and asserted that only 400 of them were of direct Indo-European origin, the rest being loanwords or

of unknown origin. By stressing the Latin influence in Albanian, he came to the conclusion that Albanian was a semi-Romance **language**, a hypothesis that is now generally rejected. His contribution to Albanian linguistic studies and Albanian etymology is nonetheless still highly valued.

MIGJENI (13 October 1911–26 August 1938). Poet and prose writer.

Migjeni, an acronym of Millosh Gjergj Nikolla, was born in **Shkodra**. As a young lad, he attended a Serbian **Orthodox** elementary school in Shkodra and from 1923 to 1925 a secondary school in Bar (Tivar) on the Montenegrin coast, where his eldest sister, Lenka, had moved. In the autumn of 1925, when he was 14, he obtained a scholarship to attend a secondary school in Monastir (Bitola) in southern Macedonia and entered the Orthodox Seminary of St. John the Theologian, also in Monastir, where, despite incipient health problems, he continued his training and studies until June 1932. On his return to Shkodra in 1932, after failing to win a scholarship to study in the West, he decided to take up a teaching career rather than join the priesthood for which he had been trained. On 23 April 1933, he was appointed to teach Albanian at a school in the Serb village of Vraga, seven kilometers from Shkodra. It was during this period that he also began writing prose sketches and verse, which reflected the life and anguish of an intellectual in what certainly was and has remained the most backward region of Europe.

In the summer of 1935, the 23-year-old Migjeni fell seriously ill with tuberculosis, which he had contracted earlier. In January 1936, he was transferred to the mountain town of **Puka** and, in April 1936, began his activities as the headmaster of the rundown school there. After 18 hard months in the mountains, the consumptive poet was obliged to put an end to his career as a teacher and writer and seek medical treatment in Turin in northern Italy, where his sister Ollga was studying mathematics. He set out from Shkodra and arrived in Turin before Christmas Day 1937. There he had hoped, after recovery, to register and study at the Faculty of Arts. The breakthrough in the treatment of tuberculosis, however, was to come a decade too late for Migjeni. After five months at San Luigi sanatorium near Turin, Migjeni was transferred to the Waldensian hospital in Torre Pellice, where he died. His demise at the age of 26 was a tragic loss for modern Albanian letters.

Migjeni made a promising start as a prose writer. He is the author of about 24 short prose sketches, which he published in periodicals, for the most part between the spring of 1933 and the spring of 1938. Ranging from one to five pages in length, these pieces are too short to constitute tales or short stories. Although he approached new themes with unprecedented cynicism and force, his sketches cannot all be considered great works of art from a literary point of view. It is far more as a poet that Migjeni made his mark on Albanian **literature** and culture, though he did so posthumously. His verse production was no more voluminous than his prose, but his success in the field of poetry was spectacular in Albania at the time.

Migjeni's only published volume of verse, *Vargjet e lira* (*Free Verse*; Tirana, 1944), was composed over a three-year period from 1933 to 1935. The main theme, as in Migjeni's prose, is misery and suffering. It is poetry of acute social awareness and despair. Whereas previous generations of poets had sung the beauties of the Albanian mountains and the sacred traditions of the nation, Migjeni opened his eyes to the harsh realities of life, to the appalling level of misery, disease, and poverty he discovered all around him. Though he did not publish a single book during his lifetime, Migjeni's works, which circulated privately and in the **press** of the period, were an immediate success. Migjeni paved the way for a modern literature in Albania. His works have appeared in English in the volume *Free Verse* (Peja, 2001). *See also* LITERATURE, ALBANIAN.

MILKANI, PIRO (5 January 1939–). **Film** director. Piro Milkani was born in **Korça** and studied at the Academy of Fine Arts in Prague, Czechoslovakia. Among his best films are *Ngadhjnim mbi vdekjen* (*Victory over Death*, 1967); *Kur zbardhi një ditë* (*Once at Dawn*, 1971); *Zonja nga qyteti* (*The Lady from the City*, 1976); *Ballë për ballë* (*Face to Face*, 1979, with Kujtim Çashku); and *Besa e kuqe* (*The Red Pledge*, 1982). From 1991 to 1993, he was director of Albafilm Distribution and, in 1999, he was appointed Albanian ambassador to the Czech Republic.

MILO, PASKAL (22 February 1949–). Political figure, scholar, and head of the **Social Democracy Party of Albania** (*Partia Demokratice Sociale e Shqipërisë*). Paskal Milo was born in **Himara** and stud-

ied history and **geography** at the University of **Tirana**. He worked for the newspaper *Zëri i popullit* (*The People's Voice*) from 1971 to 1975, taught school in **Fier** from 1975 to 1979, and was professor of history at the University of Tirana from 1980 to 1992. He is the author of the book *Shqipëria dhe Jugosllavia, 1918–1927 (Albania and Yugoslavia, 1918–1927)*; Tirana, 1992).

Paskal Milo joined the Social Democratic Party of Albania in 1991 and has been a member of **parliament** since 1992. He served as secretary of state for **education** in the coalition government of June 1991, deputy head of the Social Democratic Party from 1992 to 1997, and minister of foreign affairs in the government of 25 July 1997 to 2001. In 2002, he was minister of state for European integration. His faction of the Social Democratic Party of Albania split and formed the left-of-center Social Democracy Party of Albania.

MINERAL RESOURCES. Albania is comparatively rich in minerals.

It is estimated to have the fourth largest chrome reserves on earth, after South Africa, Russia, and Zimbabwe. The chromite ore deposits, usually in serpentine and other basic igneous rock structures, are situated primarily in the western part of the District of **Bulqiza**, near the town of Bulqiza, though there are smaller reserves in Kam (**Tro-poja**), Kalimash (**Kukës**), and the Shebenik region (**Librazhd**), and near **Pogradec**. First exports of chromite ore were shipped to Italy in 1940 by the Azienda Minerali Metallici Italiani (AMMI).

Albania was once the third largest producer of chrome in the world, but output began declining in 1985. After years of stagnation in the 1990s, chrome production has now revived somewhat. The Italian Darfo Company received the concession for this sector in 2000 and reopened the mines at Përrenjas and Pojska. There is a current production of about 5,000 tons of chrome and 1,500 tons of ferro-chrome per month, but a monthly production of 40,000 tons of ferro-chrome is envisaged for the future.

Albania also has substantial copper reserves in the **Mat** and **Drin** valleys, in particular in Rubik (**Mirdita**), Kurbnesh (Mirdita), and Gjegjan (Kukës). The **Italians** had a copper concession in Mirdita in 1926 and opened a mine near **Puka** in 1929, but it was only under the Italian occupation after 1939 that real production began. Copper ore production has been in decline since 1985.

There are also reserves of iron-nickel and nickel silicate in Guri i Kuq (Pogradec), Pishkash (Librazhd), Përrenjas (Librazhd), and Bitincka (**Devoll**), as well as in the region of Kukës. These metals were processed at the metallurgical complex in **Elbasan**.

Also of economic significance are deposits of **oil**, **natural gas**, bitumen, and **coal**. See also **ECONOMY**.

MINGA, ALBERT (4 March 1946–). Film director. Albert Minga was born in **Vlora** and finished acting school in 1968. He worked for many years thereafter as a **television** director, producing dramas and television series. Among his recent feature films are *Unë e dua Erën* (*I Love Era*, 1990) and *Porta Eva* (*Porta Eva*, 2000). In 1997, he was appointed director general of Albanian **Radio** and Television.

MINORITIES IN ALBANIA. According to the census of April 1989, there were 64,816 Albanian citizens of non-Albanian ethnicity, equal to about 2 percent of the **population**. The vast majority of these non-Albanians (about 90 percent) were members of the **Greek** community in southern Albania. Other ethnic minorities include **Slavs** (Serb-speaking Montenegrins, Macedonians, and Gorans), **Vlachs** or Aromanians, and **Roma**. Not to be forgotten are very small groups of Jews and **Armenians**.

MIO, VANGJUSH (5 March 1891–30 December 1957). Painter. Vangjush Mio is regarded as the finest Albanian landscape painter of the 20th century. He was born in **Korça** and moved with his brother to Bucharest, Romania, in 1908, where in 1915, he studied at the national school of fine arts. He finished his training there in 1919. In the same year, he opened his first personal exhibition, initially in Bucharest and then in Korça—probably the first exhibition of figurative **art** ever held in Albania. From 1920 to 1924, he studied at the Academy of Fine Arts in Rome, and he traveled widely in **Italy** in the 1920s. Mio was a great admirer of 19th- and early 20th-century Italian realist art and of impressionism. Back in Korça, the most refined and cultured town in Albania at the time, he founded a fine arts society and exhibited his works on numerous occasions, becoming one of the best-known Albanian painters of the period. From 1934, he also taught art at the French-language secondary school there. Over

400 of his paintings are preserved, both in **museums** and galleries, in **Tirana** and Korça and at his home in Korça, which now serves as a museum. He is remembered in particular for his landscape paintings: poplars glowing in the autumn sunlight beside the waters of Lake **Ohrid** and floodlit plains of Korça covered in snow.

MIRDITA. Northern central Albanian tribe and traditional tribal region. The Mirdita region corresponds broadly to the present District of Mirdita, though, as tribal land, it originally referred most specifically to the mountains north of Blinisht. The name was recorded in 1571 as *Mirdita* and in 1610 as *Miriditti* and is often said to be related to the Albanian *mirë dita*, “good day,” though this is probably a folk etymology. Mirdita is traditionally a staunchly **Catholic** region, with its religious center at the church of Saint Alexander in Orosh.

MIRDITA, DISTRICT OF. Region of local government administration. The District of Mirdita (*Rrethi i Mirditës*), with its administrative headquarters in the town of Rrëshen, borders on the districts of **Lezha** to the west, **Puka** to the north, **Kukës** and **Dibra** to the east, and **Mat** to the south. It is 867 square kilometers in size and has a **population** of ca. 37,000 (2004).

MIRDITA, RROK (28 September 1939–). **Catholic** religious figure. Rrok Mirdita was born in Klezna, Yugoslavia. He was ordained as a Catholic priest in New York on 2 July 1965 and was appointed Archbishop of **Durrës** and **Tirana** on 25 December 1992, thus becoming the highest-ranking Catholic dignitary in Albania.

MISHA, PIRO. Public figure. Piro Misha worked from 1983 to 1991 as a translator for the **Tirana**-based Naim Frashëri Publishing Company. In 1991–1993, he was director of international relations at the Albanian ministry of culture, and from 1993 to 2001, was program director of the Open Society Foundation for Albania (Soros Foundation). He is currently executive director of the Institute of Dialogue and Communication and the Libri e Komunikacioni (Book and Communication) publishing house, which evolved out of the Soros Foundation. Piro Misha has published prose, essays, and studies and is the author of *Duke kërkuar rrënjët ose kthimi i shqiptarëve në his-*

tori (*Searching for Roots or the Return of the Albanians to History*; Tirana, 1997) and *Arratisja nga burgjet e historisë. Ç'do të thotë sot të jesh shqiptar?* (*Escape from the Prisons of History: What Does it Mean to Be Albanian Today?*; Tirana, 2008).

MISKA, PALI (19 May 1931–). Political figure of the **communist** period. Pali Miska was born in Bradvica in the **Korça** region and studied economics. He became a communist party member in 1951 and served as director of a sawmill in Fushë-Arrëz (1964); first secretary of the party in **Puka** (1969–1975); first secretary in **Elbasan** (1982); first secretary in **Fier** (1983); minister of industry and mining (1975–1978); and minister of agriculture (2 February 1989–22 February 1991). He was also deputy **prime minister** from 1978 to 23 November 1982 and from 2 February 1989 to 31 January 1991, as well as chairman of the People's Assembly from 22 November 1982 to 19 February 1987.

Pali Miska was considered a party expert in economic affairs. He was a full member of the Central Committee from November 1976 to 1991 and a full member of the Politburo from June 1975 to 1991. He was tried together with nine other members of the Politburo and sentenced on 30 December 1993 to seven years in prison for the misappropriation of state funds.

MISSIONARIES OF CHARITY. Order of the **Catholic Church**. The Missionaries of Charity were founded in 1950 by **Mother Teresa** (originally Agnes Gonxhe Bojaxhiu), an ethnic Albanian from Skopje. It is devoted in particular to orphans, leprosy patients, and the terminally ill, and has over 3,370 sisters in 443 branches worldwide. In 1990, Mother Theresa visited Albania and established a branch of her order there the following year.

MITKO, THIMI (1820–22 March 1890). Folklorist and nationalist figure. Thimi Mitko of **Korça** was the author of an important collection of Albanian oral **literature**. After receiving his education at a Greek school in his native Korça, he left Albania in 1850, moving first to Athens, then to Plovdiv, and finally to Vienna, where he worked for several years as a tailor. In 1865, in the prime of his life,

Mitko immigrated to Egypt, where he set up a successful trading business in Beni Suef and subsequently died of throat cancer.

Mitko began to take an interest in folklore around 1859 while he was in Vienna. From **Spiro Dine** it is known that Mitko had begun recording folklore material by 1866. He provided **Demetrio Camarda** with folk songs, riddles, and tales for the latter's collection. Mitko's own collection of Albanian folklore, consisting of 55 folk songs and 39 tales and popular sayings, primarily from southern Albania, was finished in 1874 and published in Greek script four years later, the year of the **League of Prizren**, under the Greek title *Albanikê melissa* (*The Albanian Bee*; Alexandria, 1878). This work, bearing the Albanian subtitle *Bëlietta shqipëtare* (*Albanian Bee*), was not only the first compilation of oral literature designed for the Albanian public but also the first such collection of genuine scholarly interest. A copy of the book is said to have been burned in public in Athens. Mitko compiled a supplementary collection of Albanian oral literature known as the *Little Bee*, but he never succeeded in publishing it. Also unpublished was his Albanian–Greek dictionary, some 3,000 pages in manuscript form, which was later discovered in Alexandria.

MITROVICA, REXHEP BEY (1887–21 May 1967). Political figure. Rexhep Mitrovica was born in Mitrovica (**Kosovo**) of a wealthy, landowning family. He took part in the declaration of independence in 1912 as a representative of Peja. From 1921 to 1923, he served as minister of **education**. After the fall of the government of Fan Noli in December 1924, he took part in a plot to overthrow **Ahmet Zogu** but was amnestied in 1927. He returned to Albania after the Italian invasion and joined the **Balli Kombëtar** in 1942. After the capitulation of **Italy**, Mitrovica was head of the so-called Second League of Prizren, which supported ethnic Albania, that is, the reunification of all Albanian territory. From November 1943 to mid-June 1944, he was **prime minister** of Albania and endeavored to maintain a stable government amid the chaos of war and civil war. During the **communist** takeover, he managed to flee to Turkey, where he headed the Albanian community in exile. He died in Istanbul.

MJAJFT. Nongovernmental organization. *Mjaft* (Enough) began on 15 March 2003 as a civic campaign, parallel to those in other Balkan countries at the time, to tackle public apathy and advocate change in society and politics. The organization was founded and headed until 2007 by Erion Veliaj and was given the **United Nations** International Award for Civil Society in November 2004. It received strong backing from the Organization for Security and Cooperation in Europe (OSCE). *Mjaft* was a grassroots movement that has organized protests against poverty, **organized crime**, **corruption**, **blood feuding**, and discrimination against **women**. It also supported campaigns to get people to vote, to support women in politics, and to promote the interests of the handicapped. Out of *Mjaft* evolved Veliaj's political movement G99 (Group 99). In the 2009 **parliamentary elections** the G99 movement was closely associated with the **Socialist Party**.

MJEDA, NDRE (20 November 1866–1 August 1937). Poet. Ndre Mjeda was born in **Shkodra** and, like so many other **Gheg** writers of the period, was educated by the **Jesuits**. The Society of Jesus sent him abroad for studies and training. He studied in France, Italy, Slovenia, Poland, and Croatia. It is said that in 1898 a conflict broke out among the Jesuits of Kraljevica on the Dalmatian coast, apparently over their loyalties to Austria–Hungary and the Vatican. The exact details of the incident are not known, but Ndre Mjeda is said to have resigned or been expelled from the Jesuit Order.

He returned to Albania and in 1899 was given a teaching position in Vig in the mountainous **Mirdita** region. He also participated initially in the activities of the Bashkimi (Unity) literary society, which had been founded that year in Shkodra. In 1901, due to differing opinions on the alphabet question, Ndre and his brother Lazër Mjeda founded an alternative organization, the *Agimi* (Dawn) literary society, which encouraged the use of Albanian in school texts and **literature** and supported a spelling system using Croatian as a model. It was in this alphabet that Ndre Mjeda and **Anton Xanoni** published a number of readers for Albanian schools. Mjeda's passionate interest in the Albanian alphabet question led, in addition to problems with the Ottoman authorities, to his participation at the **Congress of Monastir** in 1908 at which his *Agimi* alphabet lost out to **Gjergj Fishta's** Bashkimi alphabet. Mjeda was a member of the Albanian

Literary Commission set up in Shkodra on 1 September 1916, and from 1920 to 1924, he served as a member of **parliament**. After the defeat of **Fan Noli's Democratic Revolution** at the end of 1924 and the definitive rise of the dictatorship of **Ahmet Zogu**, he withdrew from politics and served as a parish priest in Kukël, a village between Shkodra and Shëngjin. From 1930, he taught Albanian **language** and literature at the Jesuit college in Shkodra, where he died.

Mjeda's poetry, in particular his collection *Juvenilia* (*Juvenilia*; Vienna, 1917), is noted for its classical style and purity of language. A second cycle of poetry begun by Mjeda was to be devoted to the ancient cities of Illyria: *Lissus* (**Lezha**), *Scodra* (Shkodra), *Dyrrachium* (**Durrës**), and *Apollonia* (Pojan). However, only the first two parts of this cycle ever saw the light of day. Though not covering an especially wide range of themes, Mjeda's poetry evinces a particularly refined language under the influence of the 19th-century Italian classics and, in general, a high level of metric finesse. *See also* LITERATURE ALBANIAN.

MOISIU, ALFRED (1 December 1929–). Political figure. Alfred Moisiu was born in **Shkodra**, the son of **communist** military figure Spiro Moisiu (1900–1980), and embarked upon a military career. He studied at the military academy (*Shkolla e Bashkuar e Oficerëve*) in **Tirana** in 1949–1952 and went through military studies in Leningrad (1952–1958), graduating as a military engineer in Moscow. On his return to Albania, he taught at the military academy and held a variety of military posts until his retirement in 1984. Later, in the so-called technical government of 1991, he was appointed minister of defense (January to March 1992) and was subsequently advisor to the minister until 1998. In 1994, he was **president** of the Albanian Atlantic Association. On 24 June 2002, **parliament** elected him president of Albania as a successor to **Rexhep Meidani**. He assumed his position on 24 July 2002 and was replaced on 20 July 2007 by Bamir Topi.

MOISSI, ALEXANDER (2 April 1879–22 March 1935). Actor. Alexander Moissi, known in Albanian as Aleksandër Moisiu, was born in Trieste, then part of Austria–Hungary, of an Albanian father from **Kavaja** and an **Arbëresh** mother. After a childhood in Trieste,

Durrës, and Graz, the 20-year-old Alexander finally settled with his mother and two sisters in Vienna. It was there, with the encouragement and support of Austrian actor Josef Kainz (1858–1910), that Moissi's career as one of the great European stage actors of the early decades of the 20th century began. The following years took him to Prague and then to Berlin, where he became a protégé of Max Reinhardt (1873–1943). Moissi accompanied the Reinhardt Ensemble to Russia in 1911 and was acclaimed in St. Petersburg by critic and dramatist Anatoly Lunacharsky (1875–1933) for his interpretation of Oedipus. Among other roles for which Alexander Moissi is remembered are Hamlet, Faust, Fedya in Tolstoy's *The Living Body*, and Dubedat in George Bernard Shaw's *The Doctor's Dilemma*. Though primarily a stage actor, Moissi also appeared in 10 **film** productions, from 1910 to 1935, of which seven were silent and three talking films. His own play *The Prisoner*, about Napoleon's later years on St. Helena, proved to be a failure. Alexander Moissi was buried at the Morcote cemetery overlooking Lake Lugano in Switzerland.

MONASTIR, CONGRESS OF. *See* CONGRESS OF MONASTIR.

MONTENEGRIN MINORITY IN ALBANIA. *See* SLAVIC MINORITY IN ALBANIA.

MONTENEGRO, ALBANIANS IN. There is a minority of about 30,000–50,000 Albanian speakers in the Republic of Montenegro (31,163 people according to the 2003 census), mostly along the Albanian border. Albanian communities stretch from the region of Gucia (BCS. Gusinje) and Plava (BCS. Plav) in the east, to Tuz (BCS. Tuzi) south of Podgorica, and the Ulqin (BCS. Ulcinj) region on the southern Montenegrin coast. In the Ulqin area, where they constitute a majority of the population, the Albanians now have good political representation at the local level, and since Montenegrin independence, the situation of the Albanian minority has improved substantially. Ulqin has benefited from mass tourism from **Kosovo** in recent years.

MONTENEGRO, RELATIONS WITH. The traditional tribal culture of northern Albania is very similar to that of neighboring Montene-

gro; some tribes spoke Albanian, others spoke Slavic, but they otherwise had very much in common. Even today, the northern Albanians have generally good relations with their Montenegrin neighbors, despite the vicissitudes of politics. There is a 5 percent Albanian ethnic minority in Montenegro and there was also, until recently, a small Montenegrin ethnic minority in northern Albania, in particular in the village of Vraca north of **Shkodra**. Most of these Montenegrins left Albania in the 1990s.

The 19th century saw decades of border skirmishes between the **Catholic** and Muslim Albanian tribes and the **Orthodox** Kingdom of Montenegro under Prince Nikolla. The Serb and Montenegrin declaration of war on the Ottoman Empire on 2 July 1876 resulted in more warfare between the Albanians and the Montenegrins. In 1913, the **Conference of Ambassadors** in London accorded to Montenegro not only **Hoti**, **Gruda**, and much of **Kelmendi** territory, but also Plava and Gucia, despite the protests of the majority Albanian populations there. Montenegro also coveted Shkodra, which its troops took in April 1913, but it was obliged by the Great Powers to return the town that year.

During **World War I**, north and central Albania was invaded and occupied by Montenegrin and Serbian forces. The Montenegrins once again took Shkodra, but they were forced to withdraw by the advancing Austro-Hungarian troops in late 1916.

The final years of **World War II** saw close ties between the Yugoslav and Albanian **communists**. Tito's Montenegrin emissaries Miladin Popović (1910–1945) and Dušan Mugoša (1914–1973) gave strong support to the Albanian communists, and it is said that the Albanian Communist Party was actually founded by the Montenegrins.

In view of the political conflict between Tito and **Enver Hoxha**, relations with Montenegro remained cool through most of the communist period, though a long-term trade agreement was reached with Yugoslavia on 17 September 1985, and the **rail** line between Shkodra and Titograd (Podgorica) was inaugurated for freight traffic on 26 November of that year.

In the mid-1990s, relations with Montenegro improved substantially, even when they remained poor with **Serbia**. Visa restrictions were eased, the border crossing was opened to the public, and trade

between the two countries flourished, despite the embargo on Yugoslavia. As part of rump Yugoslavia, Montenegro was allied with Serbia during the **Kosovo War**, but at the same time, the Montenegrin authorities and people did what they could to accommodate Kosovar refugees. There was no open persecution of people expelled or fleeing from **Kosovo**.

Montenegro and Albania resumed full diplomatic relations after Montenegro's declaration of independence on 2 June 2006, and relations have been good since that time. In view of their common interests, the two countries have begun coordinating their strategies for membership in the **European Union** (EU).

MOSCHOPOLIS. *See* VOSKOPOJA.

MOSI, HILË (22 April 1885–22 February 1933). Poet and political figure. Hilë Mosi was born in **Shkodra** and attended an Italian elementary school and the Saverian College, founded by the **Jesuits** in 1877. For four years (ca. 1904–1908), he studied in Klagenfurt in southern Austria, training as a teacher. There, under the direction of linguist **Gjergj Pekmezi**, he was involved in organizing Albanian students studying in Austria in the patriotic club *Lirija* (Freedom), known later as *Dija* (Knowledge). After his return to Albania in April 1908, he served as secretary to the **Congress of Monastir** and lived in **Korça** for a time. At the end of December 1909, together with nationalist figure **Dervish Hima**, he began publishing a weekly newspaper, *Shqipëtarë-Arnavud* (*The Albanian*), in Istanbul, with articles in Albanian, Turkish, and French. In 1911, he took an active part in the uprising in northern Albania and taught for a year at the Normal School (*Shkolla Normale*) in **Elbasan**. In late 1912 he was back in Austria, where he participated in the Albanian **Congress of Trieste** in early March 1913. He thereupon returned to Albania to found another nationalist weekly, this time in Shkodra, *Shqypnia e re* (*New Albania*).

Mosi was a member of the **Albanian Literary Commission** in 1916, represented his native Shkodra in **parliament** from 1920 to 1924, and served as a member of the Albanian delegation to the League of Nations from November 1920. In 1921, he was appointed minister of **education** but never seems to have assumed his activities

as such. Under the **Fan Noli** government of 1924, Hilë Mosi served as prefect of Korça and of **Gjirokastra**, until he was obliged to flee to Brindisi when **Ahmet Zogu** seized power during Christmas of that year. In 1927, Mosi returned to Albania under the amnesty proclaimed by Zogu and was made minister of public works. The following year, he worked as director general of public security and, in 1930, as minister of education, a post he held until his death.

Hilë Mosi is the author of patriotic verse and love lyrics written primarily between the years 1900 and 1925, which were published in periodicals and a small number of monographs. *Këngat shqipe* (*Albanian Songs*; Salonika, 1909), his first poetry collection, was followed by *Zân' i atdheut* (*The Voice of the Homeland*; Trieste, 1913), on nationalist themes. More interesting was the poetry volume *Lotët e dashtnies* (*Tears of Love*; Shkodra, 1916), which helped introduce the genre of love poetry. Together with **Andon Zako Çajupi** and **Asdreni**, Hilë Mosi was one of the earliest 20th-century poets to publish love verse, which was a relatively new and shocking phenomenon in Albanian letters. In the second edition of this collection, published under the more respectable title *Lule prendvere* (*Flowers of Spring*; Tirana, 1927), Mosi included his translations of love verse by a number of foreign poets, no doubt with a view to demonstrating to the Albanian public that love poetry was an acceptable literary genre.

MOVEMENT FOR LEGALITY PARTY (*PARTIA LËVIZJA E LEGALITETIT, PLL*) (1992–). The Movement for Legality is a small monarchist party formed in the summer of 1992 to promote the return of the monarchy under pretender **Leka Zogu**. It derives its inspiration from the **Legality** resistance movement of **World War II**. In the parliamentary **elections** of 1996, it won 2.1 percent of the popular vote, and in 1997, 3.3 percent. In the 2001 elections, under the leadership of Eqerem Spahia, it formed part of the coalition **Union for Victory** but thereafter suffered a dramatic loss of support.

MOVEMENT FOR NATIONAL DEVELOPMENT (*LËVIZJA PËR ZHVILLIM KOMBËTAR*) (2004–). Political grouping founded in January 2004 under the initiative of **Leka Zogu**. It has its roots in the monarchist **Legality** party. In the parliamentary **elections** of 2009, it joined the equally small Christian Democratic Party to form the

Pole of Freedom coalition under **Aleksandër Meksi**, but had little success.

MUÇA, SELIM. Head of the Albanian **Muslim** Community. Selim Muça assumed office as head of the Muslim community following the death of Sabri Koçi in June 2004. In June of the following year, he received death threats from extremist Selafist groups of Saudi inspiration after taking a clear stand against the attempts by antimodernist religious fanatics to penetrate the otherwise liberal Muslim community in Albania. In a controversial vote held in **Kavaja** on 21 March 2009, Muça was confirmed in office as head of the Muslim community, while opponents and protesters decried voting procedures and accused him of having taken advantage of Muslim property.

MULA, AVNI (4 January 1928–). Singer and composer. Avni Mula was born in Gjakova in **Kosovo** and taught in **Shkodra** from 1945 to 1947, where he came into contact with composer **Prenkë Jakova**. From 1952 to 1957, he studied at the Tchaikovsky Conservatory in Moscow and worked from then on for the **Tirana opera and ballet** company. He provided great stimulus in various fields of Albanian **music**.

MULA, INVA (27 July 1963–). Soprano. Daughter of singers Avni Mula and Nina Mula, Inva Mula studied **music** at the Jordan Misja Academy from 1978 to 1982 and continued in the field of music at the Albanian Academy of Fine Arts from 1982 to 1986. In 1987, she was appointed as a soloist to the Albanian opera company in **Tirana** and is now considered to be the best-known Albanian opera singer. In 1996, she won first prize at the Plácido Domingo “Concours International de Voix d’Opéra” and gave several concerts with him, which enabled her to embark upon an international career in opera. She now lives in France.

MURRA, PROKOP (24 November 1921–2007). Political figure of the **communist** period. Prokop Murra was born in **Tirana**. He joined the communist party in 1943 and took part in the partisan movement during **World War II**. After the communist takeover, he studied economics, worked in the petroleum industry, and later served as vice

chairman of the state planning commission (1966–1969); first secretary of the party for **Shkodra** (1968–1970); minister of industry and mining (1980–1982); and minister of defense from November 1982 to February 1991, following the purge and arrest of **Kadri Hazbiu**.

Prokop Murra, elevated in particular by **Ramiz Alia**, was a member of the Central Committee from 1956 to 1991 and a full member of the Politburo from 1986 to 1990. He was arrested on 31 August 1991, tried together with nine other members of the Politburo, and sentenced on 30 December 1993 to five years in prison for the misappropriation of state funds. On 20 June 1996, he was sentenced to life in prison for crimes against humanity.

MUSACHI, JOHN (early 16th century). John Musachi, known in Italian as Giovanni Musachi and now in Albanian as Gjon Muzaka, is the author of a chronicle or memoir, the oldest substantial text ever written by an Albanian. Musachi, despot of Epirus, was of a noble, landowning family from the **Myzeqeja** region of central Albania. He was forced to abandon his land and take flight to **Italy** when Albanian resistance to the Ottoman conquest collapsed and the country was occupied by the Turks. The prime objective of his chronicle, entitled *Breve memoria de li discendenti de nostra casa Musachi, per Giovanni Musachi, despoto d'Epiro* (*Brief Chronicle on the Descendants of our Musachi Dynasty, by John Musachi, Despot of Epirus*, 1515), was not to provide a history of his times, but simply to prove to his descendants that they were of an important, landowning family so that they should not forget their origins and property rights. The chronicle is an important source not only for late 15th-century Albania, but also for Albanian toponyms and the names of local Albanian rulers. It is significant as proof of the rise of the Albanians as a distinct ethnic group. It was first published by Charles Hopf in *Chroniques gréco-romanes inédites ou peu connues* (*Unpublished or Little Known Greco-Roman Chronicles*; Paris, 1873).

MUSEUMS. There are nine national museums in Albania: the **National Museum of History** in **Tirana**; the **Scanderbeg Museum** in **Kruja**, the so-called Residence of Scanderbeg Museum in **Lezha**, the Museum of Independence in **Vlora**, the Museum of Medieval Art in **Korça**, the Museum of Education in Korça, the Museum of

Ethnography in Kruja, the **Onufri** Museum in **Berat**, and another Museum of Ethnography in Berat. There are also municipal and other museums around the country, many of which, however, were plundered and devastated during the uprising of 1997. The new Museum of **Archeology** in **Durrës** was finally opened on 14 April 2002, after 16 years of construction.

MUSIC. Traditional folk music in Albania is still very popular and offers a wealth of regional styles and variations. The rousing, heroic songs of the northern mountains and **Kosovo**, sung to the accompaniment of a *çifteli*, have little in common with the droning **polyphonic** ensembles of **Vlora** or the Italianate serenades of **Korça**. In general, it can be said that the vocal music of northern Albania is homophonic or duophonic, that is, one- or two-voiced, whereas in southern Albania polyphonic (several voices together) music is preferred, although there are, of course, exceptions.

Among the traditional forms of vocal music are the centuries-old epic *Songs of the Frontier Warriors* (*këngë kreshnikesh*) is sung by one male voice to the accompaniment of a one-stringed *lahuta*, which to foreign ears may sound monotonous. More popular throughout the north and especially in Kosovo is vocal music, often with heroic or nationalist texts, accompanied by a two-string, mandolinlike *çifteli*. The favorite form of vocal music in southern Albania is polyphony, known especially in the regions of Vlora, **Tepelena**, **Gjirokastra**, and **Përmet**. This is perhaps the best known and, to foreign ears, certainly the most unusual type of music in Albania. Here, too, the texts are often heroic, concerned with patriotic figures of the past.

There are other regional variations in folk music. The town of Korça is known for its elegant serenades, often to the accompaniment of guitars and mandolins, which are more Western in style, almost Neapolitan. **Elbasan**, on the other hand, specializes in vocal music of a more Ottoman, oriental nature. Almost every region of Albania has its own specifically recognizable style of music.

Instrumental music, which was traditionally independent of vocal music, is more a specialty of the north. Aside from the above-mentioned *lahuta* and *çifteli*, use is also made of the long-necked, ten-string *saze* and of the three-string, guitarlike *bakllama*. Flutes and clarinets are also very prevalent.

Traditional Albanian folk music is still very popular, though now perhaps more so in Kosovo than in Albania itself. The authenticity and originality of Albanian music was promoted under the dictatorship in particular at a National Folklore Festival (*Festivali folklorik kombëtar*), which was held every five years in the fortress of Gjirokastra. The tradition of the folklore festival, in which groups from all over the country gather to compete, has been carried on to the present day. *See also* OPERA AND BALLET THEATER.

MUSLIU, ESAT (22 April 1945–). Film director. Musliu was born in the District of **Dibra**, attended the Jordan Misja Academy in **Tirana**, and studied at the Academy of Fine Arts (*Instituti i Lartë i Arteve*). He gained a reputation as a leading Albanian film director in the late 1980s. Best known among his feature films are *Hije që mbeten pas* (*The Lingering Shadows*, 1985); *Vitet e pritjes* (*The Years of Waiting*, 1990); and *Nata* (*The Night*, 1998). Musliu is also noted as a director of documentary films.

MUSTAJ, BESNIK (4 September 1958–). Writer and political figure. Besnik Mustafaj was born in Bajram Curri, in the **Tropoja** region of the northern Albanian mountains. He studied French at the University of Tirana and, after the collapse of the communist dictatorship, was seconded as Albanian ambassador to France. As a leading member of the **Democratic Party** and a close ally of **Sali Berisha** over the years, Mustafaj was appointed foreign minister on 10 September 2005. He was replaced in that position by **Lulzim Basha** on 24 April 2007.

Besnik Mustafaj is also a prose writer and poet. His poetry has appeared in the collections *Motive të gëzuara* (Merry Motifs; Tirana, 1978); *Fytyrë burri* (Face of a Man; Tirana, 1987); and *Legjenda e lindjes sime* (The Legend of my Birth; Tirana, 1998, 2005). Among his main prose volumes are *Vera pa kthim* (The Summer of no Return; Tirana, 1989); *Gjinkallat e vapës* (The Cicadas of the Heat; Tirana, 1994); *Një sagë e vogël* (A Little Saga; Tirana, 1995); *Daullja prej letre* (The Paper Drum; Tirana, 1996); and *Boshti* (The Void; Tirana, 1998). Among his essays and studies are *Fletorja rezervat: shënime jashtë valixhes diplomatike* (The Reserved Notebook: Notes from a Diplomatic Briefcase; Prishtina, 1995) and *Midis krimeve dhe mirazheve*:

esse (*Between Crimes and Mirages: Essays*; Tirana, 1999). His prose works have been translated into French, German, and Bulgarian. *See also* LITERATURE, ALBANIAN.

MUZAKA, GJON. *See* MUSACHI, JOHN.

MYFTIU, MANUSH (16 January 1919–20 October 1997). Political figure of the **communist** period. Myftiu was born in **Vlora**. He graduated from secondary school in Rome in 1939 and studied medicine at the University of Turin for one year in 1940. He joined in the foundation of the communist party in 1941, though he was still a member of the Albanian fascist youth at the time, and took part in the communist partisan movement during **World War II**. After the war, as a protégé of **Mehmet Shehu** and thus immune from **Enver Hoxha**'s many purges, he served as chairman of the People's Assembly (1947–1949); deputy minister of foreign affairs from May 1950 to April 1951; deputy **prime minister** (1950–1966); acting minister of justice (1951); minister of **health** (1956–1958); minister of **education** (1958–1965); first secretary of the party for **Tirana** (1966–1976); deputy prime minister from 1976 to 8 July 1990; and chairman of the state control commission from 2 February 1989 to the end of the dictatorship.

Manush Myftiu was considered a party expert in the fields of education, culture, and science. He was a member of the Central Committee from November 1948 to June 1991 and a full member of the Politburo from June 1956 to July 1990. He was related by marriage to **Besnik Bektashi**, **Pilo Peristeri**, and **Adil Çarçani**. On 2 July 1994, after the fall of the dictatorship, he was sentenced to five years of prison for abuse of power.

MYZEQEJA. Coastal region of southern central Albania. Myzeqeja (definite form *Myzeqe*), the coastal plain extending from the southern bank of the **Shkumbin** River in the north down to **Vlora** in the south, is the breadbasket of Albania. It is about 65 kilometers long (north-south) and about 50 kilometers wide (east-west), covering a total area of about 1,350 square kilometers. Its population centers are **Lushnja** and **Fier**. The toponym *Myzeqeja* was recorded in 1417 as

Musachia and derives from the name of the aristocratic family **Musa-chi** of the period from 1280 to 1600.

– N –

NANO, FATOS (16 September 1952–). Political figure and high-ranking member of the **Socialist Party of Albania**. Fatos Nano was born in **Tirana** and studied economics at the University of Tirana. He worked as an economist at the metallurgical plant in **Elbasan** from 1975 to 1978, as a member of the Institute of Marxist–Leninist Studies in Tirana from 1978 to 1981, as an economist for an agricultural cooperative in Priska near Tirana from 1981 to 1983, and for the Institute of Marxist–Leninist Studies once again from 1984 to 1990.

In his political career, Fatos Nano was a leading member of the Socialist Party from its foundation, heading it from June 1991 to 1998. He served as **prime minister** from 22 February until 4 June 1991. When the **Democratic Party** took power, Nano was arrested on 30 July 1993 by his archrival **Sali Berisha**, tried in March 1994, and sentenced on 3 April to 12 years in prison on charges of **corruption** and appropriating state property. Although nominally head of the Socialist Party and the official opposition in **parliament**, he spent the years of the **Berisha** regime in prison in Bënça near **Tepelena**. He was released and granted amnesty on 14 March 1997 in the wake of the uprising that year. From 25 July 1997 to 28 September 1998 and from 24 July 2002 to 3 July 2005, he was prime minister and one of the most powerful politicians in the country. He resigned as head of the Socialist Party on 1 September 2005 after his electoral defeat, giving way to his rival, **Edi Rama**. In July 2007, he stood as a candidate for **president**, but lost to compromise candidate **Bamir Topi**.

NATIONAL ALBANIAN AMERICAN COUNCIL, NAAC (KËSHILLI KOMBËTAR SHQIPTARO-AMERIKAN) (1996–). The National Albanian American Council is an independent, non-profit association that lobbies for and promotes Albanian interests in the **United States**. It opened its office in Washington, D.C., on 1 October 1996 and was particularly active in the following years on behalf of Kosovo. Its current chairman is Martin Shkreli.

NATIONAL CENTER OF CINEMATOGRAPHY. *See* NEW ALBANIA FILM STUDIOS.

NATIONAL GALLERY, TIRANA (GALERIA KOMBËTARE E ARTEVE). The national gallery, located on the main boulevard of **Tirana** beside the old Hotel Dajti, is the most important **art** gallery in the country. Originally called the Gallery of Figurative Art (*Galeria e Arteve Figurative në Tiranë*), it was opened in 1954 to replace the Tirana *Pinakoteka* of 1952. The national gallery hosts 4,132 paintings by over 500 artists and has possibly the best collection of Albanian art in the world. It also organizes most major art exhibitions in the capital and is responsible for the restoration and conservation of works of art in public ownership. The present building was inaugurated in 1976.

NATIONAL INFORMATION SERVICE (SHËRBIMI INFORMATIV KOMBËTAR—SHIK). The National Information Service was the intelligence arm of the regime of Sali Berisha. It was created in July 1991 after the banning of its predecessor, the notorious **Sigurimi** of the **communist** regime. Its original head, Irakli Koçollari, was replaced by mathematician Bashkim Gazidede on 6 July 1992. Koçollari himself was sentenced to six years in prison on 4 December 1996 for dereliction of duty. In the later years of the **Berisha** regime, the SHIK disintegrated into an organization almost as notorious as the original Sigurimi. Its last director was Arben Karkini, appointed by **President** Berisha on 29 May 1997. It was disbanded after the fall of the Berisha regime later that year and replaced by a new State Information Service (*Shërbimi Informativ Shtetëror*), headed by Fatos Klosi until August 2002.

NATIONAL LIBRARY OF ALBANIA (BIBLIOTEKA KOMBËTARE E SHQIPËRISË). The National Library in **Tirana** possesses the world's largest collection of Albanian-language books. The origins of the library go back to 16 April 1917, when the **Albanian Literary Commission** in **Shkodra**, under the auspices of the Austro-Hungarian administration there, set up the Library of the Literary Commission, which later became known as the Library of Albania. This first state library was transferred to Tirana in 1920, when the latter town became the capital and seat of the Albanian government.

It was originally attached to the fledgling ministry of **education** and was then reinaugurated on 10 December 1922 as the National Library of Albania, with a collection of approximately 6,000 books. In 1947, the National Library was in possession of about 100,000 volumes, derived in good part from the confiscation of stocks from private bookshops and, in particular, of the private collections of some anticomunist figures who had fled the country or been executed by the new **communist** authorities. Of particular significance was the collection of **Mid'hat bey Frashëri**, which found its way into the National Library after he fled to Italy.

On 31 December 2002, the National Library possessed 286,674 Albanian-language books, 432,208 foreign-language books, 29,914 Albanian-language periodicals, 95,829 foreign-language periodicals, 1,502 manuscripts, 6,297 microfilms, 1,007 maps of Balkanological interest, and 4,755 scholarly dissertations. The current director of the National Library is **Aurel Plasari**, appointed on 3 May 1998.

Of particular interest is the so-called Albano-Balkanological Collection of material dealing with Albania, the Albanians, and the other peoples of the Balkans. This collection currently comprises 40,987 volumes, in addition to substantial archival material.

NATIONAL MUSEUM OF EDUCATION, KORÇA (MUZEU KOMBËTAR I ARSIMIT). The museum of **education**, inaugurated in 1967, is located where the first Albanian-language school was opened in March 1887 in **Korça**. It displays the history of writing and publishing in the Albanian **language** and is much visited by school classes.

NATIONAL MUSEUM OF ETHNOGRAPHY, BERAT (MUZEU KOMBËTAR ETNOGRAFIK). The museum of ethnography in **Berat** is situated in the so-called Bachelor's Mosque (*Xhamia e Beqarëve*), built in 1827, and displays the cultural and traditional heritage of everyday life in the city of Berat and in southern Albania in general. Of particular interest are the tools for making olive oil.

NATIONAL MUSEUM OF ETHNOGRAPHY, KRUIA (MUZEU KOMBËTAR ETNOGRAFIK). The museum of ethnography in **Kruja** is situated in the fortress of Kruja in the manor of the former

ruling family, **Toptani**. The building was constructed in traditional style in 1764. Displayed are handicrafts and objects of the period, including rich interiors such as the *oda e burrave* (men's counsel room), designed with an oriental motif.

NATIONAL MUSEUM OF GEORGE CASTRIOTTA SCANDERBEG, KRUJA (*MUZEU KOMBËTAR GJERGJ KASTRIOTI SKËNDERBEU*). The Scanderbeg Museum was designed by architect Pranvera Hoxha, daughter of dictator **Enver Hoxha**, and was opened on 1 November 1982 in the fortress of **Kruja**. It is devoted to the 15th-century Albanian national hero, **Scanderbeg**. The museum displays many objects associated with the life and times of Scanderbeg. Scanderbeg's helmet, which is the centerpiece of the museum, is a copy of the original in the Hofburg in Vienna. It is often lamented that there are many reconstructions and very few original objects in the museum. Visitors learn more about the cult of Scanderbeg as a national hero than they do about Scanderbeg himself.

NATIONAL MUSEUM OF HISTORY, TIRANA (*MUZEU HISTORIK KOMBËTAR*). The museum of history, located imposingly on the main square in **Tirana**, is the largest and most important museum in the country. It was inaugurated on 28 October 1981 and hosts about 3,600 objects of Albanian cultural heritage, as well as over 4,000 **archeological** items from the Paleolithic Age to antiquity, and over 300 objects from the medieval period, including the 14th-century Epitaph of Glavenica, and Byzantine icons. It also has a section devoted to the **communist** dictatorship. Its current director is Beqir Meta.

NATIONAL MUSEUM OF INDEPENDENCE, VLORA (*MUZEU KOMBËTAR I PAVARËSISË*). The independence museum in **Vlora**, which was opened in 1962, is located in the original building that served as the headquarters of the first independent Albanian government in 1912. It commemorates the declaration of Albanian independence by **Ismail Qemal bey Vlora** on 28 November 1912 and contains some original furnishings and objects of the period.

NATIONAL MUSEUM OF MEDIEVAL ART, KORÇA (*MUZEU KOMBËTAR I ARTIT MESJETAR*). The museum of medieval **art** in **Korça**, with over 7,000 objects at its disposal, is devoted to the

development of Byzantine icon painting and art in Albania over a period of five centuries. Displayed are the works of **Onufri**, **David Selenica**, and other noted icon painters. The museum was opened on 26 April 1980, despite the extreme antireligious orientation of the ruling **Party of Labor**.

NATIONAL MUSEUM ONUFRI, BERAT (*MUZEU KOMBËTAR ONUFRI*). The Onufri Museum was opened in 1986 in the **Orthodox** Church of Saint Mary's, built in 1797, which is situated within the walls of the old fortress of **Berat**. It hosts a rich collection of Byzantine icon paintings and other religious objects, including of course the works of the painter **Onufri**.

NATIONAL MUSEUM OF THE RESIDENCE OF SCANDER-BEG, LEZHA (*MUZEU KOMBËTAR I VENDBANIMIT TË SKËNDERBEUT*). The so-called museum of the residence of **Scanderbeg** is actually a memorial site in the ruins of the Church of Saint Nicholas in **Lezha** and serves to commemorate the foundation of the League of Lezha in 1444 and Scanderbeg's death there in 1468.

NATIONAL REVOLUTIONARY COMMITTEE. *See* KONARE.

NATIONAL THEATER, TIRANA (*TEATRI KOMBËTAR SHQIPTAR*). The Albanian National Theater, formerly known as the People's Theater (*Teatri Popullor*), is located in a modest building near the **National Gallery** in **Tirana** and is the principal venue for Albanian drama. It was founded in Tirana on 25 May 1944, originally under the name State Theater, and began functioning in 1946 under the direction of Sokrat Mio and Pandi Stillu. The venue of the National Theater is soon to be transferred to the "Piramida" building.

NATURAL GAS PRODUCTION. The natural gas industry began operations in Albania in 1955. Maximum gas production was attained in 1982 with 938.8 million m³N. Up to 1999, Albania had produced and consumed almost 7.7 billion m³N, 41 percent of it natural gas and 59 percent accompanying gas. Until 1990, gas represented 8 percent of the country's total energy production and was used by the fertilizer industry, in particular by the nitrogen fertilizer plant in **Fier**. After 1993, the production of natural gas declined substantially, as did the

oil industry. In 1999, it reached an all-time low of 14 million m³N, a mere 2 percent of domestic energy resources and 0.2 percent of final energy consumption.

In early 2008, the Manas Petroleum Corporation, under contract with the government of Albania, announced the discovery of considerable deposits of gas (3,14 trillion cubic meters of natural gas) in northern Albania. *See also* ECONOMY.

NAXHI, IBRAHIM MEHMET. *See* HIMA, DERVISH.

NDOKA, NARD (18 May 1963–). Political figure. Nard Ndoka studied law at the University of **Shkodra** and worked in local government in Vau i Dejës from 1991 to 1996. In 1997, he was elected to **parliament** as a member for the **Democratic Party**. In 2006, he was chosen to head the Christian Democratic Party of Albania. In 2007–2008, he served as Minister of **Health**. In the **parliamentary elections** of June 2009, his party joined the **Pole of Freedom** coalition.

NDRENIKA, ROBERT (10 January 1942–). Stage and **film** actor. Robert Ndrenika was born in Vuno and finished his studies in acting in Tirana in 1964. He worked for seven years at the Skampa theater in **Elbasan** before returning to the **National Theater** in Tirana. Aside from his activities as a leading stage actor, he appeared in 32 film roles up to 1989. Best remembered are his roles in *Koncert në vitin '36* (*Concert in the Year 1936*, 1978); *Mesonjëtorja* (*The Schoolhouse*, 1979); and *Përrallë nga e kaluara* (*Tale from the Past*, 1987). He played a role in the democracy movement in 1990 and was elected a member of **parliament** in 1992.

NEGOVANI, KRISTO (1875–12 February 1905). Writer and educator. Papa Kristo Negovani, also known as Kristo Harallambi, was born in Negovan near Florina in northern Greece. In 1894, he migrated to Brăila in Romania, where he worked for three years as a carpenter. It was there that he first came into contact with the nationalist movement and learned to write Albanian (in the Istanbul alphabet). In 1897, he returned to his native village and was ordained as a parish priest. Negovani transformed his house into a school and

taught more than 100 children and adults to read and write Albanian. He also preached and said mass in Albanian, much to the displeasure of the Greek **Orthodox** hierarchy.

On 10 February 1905, Negovani held a church service in Albanian in the presence of Kara-Vangjelis, bishop of Kastoria, who is said to have pronounced these fatal words upon leaving the church: “May the coming year no longer find you among the living.” Two days later, the village was surrounded by bandits, who forced the 30-year-old Negovani out of his house in the middle of the night and hacked him and five other people to death with axes. To avenge this bloody deed attributed by the Albanians to the Greek Orthodox hierarchy, the Albanian guerrilla **Bajo Topulli** waylaid and murdered Photios, bishop of **Korça**, on 22 September 1906.

Papa Kristo Negovani is the author of early prose and poetry in Albanian, including school texts, translations, and fables. Some of his work appeared in journals of the period, in particular in the *Kalëndari kombiar* (*The National Calendar*).

NEO-ALBANIANISM (NEO-SHQIPTARIZMI). Neo-Albanianism was a current of intellectual thought that arose in Albanian society around 1928, though its roots, as its proponents pointed out, were to be found in the **Rilindja** movement. It was propagated in particular by **Branko Merxhani** as a spiritual revival for an intellectually underdeveloped country. The Albanian nationalists of the 19th century had concentrated all their energies on the attainment of independence from the Ottoman Empire, but independence itself was only half the job. What was needed was a revival to create and cement a national identity, an Albanian consciousness, in order to lead the people out of darkness and ignorance—in other words, a second nationalist movement. He called Albania “an entity bound externally but boundless internally” (*një qenie e kufizuar së jashtëmi dhe e pakufishme së brëndshmi*). Merxhani had first championed the nationalist ideology of Neo-Albanianism with **Vangjel Koça** in 1929 in the pages of the much-read **Gjirokastra** weekly newspaper *Demokratia* (*Democracy*) and in his short-lived monthly periodical, *Neo-Shqiptarizmi* (*Neo-Albanianism*), which had begun publication in July 1930.

Neo-Albanianism was based on ideological nationalism. It called for social progress as a foundation for intellectual process, but did

not advocate a direct political commitment to social change or the elimination of traditional political and social structures. In its original form it was a cultural, nonpolitical movement, as evident in Merxhani's slogan, "There are no politics! Only culture!" (*Politikë s'ka! Vetëm kulturë!*). Inevitably, however, Neo-Albanianism evolved into a counterweight to the much more political ideology of socialism and left-wing internationalism. Though an Albanian creation, Neo-Albanianism must nonetheless be seen within the context of the other nationalist ideologies that arose throughout Europe in the 1920s and 1930s and slowly but surely merged to form and promote European fascism. Among these were the Greek *hellênikótêta*, especially under the 1936–1940 dictatorship of General Joannis Metaxás (1871–1941), *italianità* under Italian dictator Benito Mussolini (1883–1945), and *hispanidad* in fascist Spain under General Francisco Franco (1892–1975).

NEW ALBANIA FILM STUDIOS (KINOSTUDIO “SHQIPËRIA E RE”) (1952–). The Albanian **film** industry began on 10 July 1952 with the founding, with Soviet support, of the “New Albania” Film Studios in **Tirana**. The film studios were given property and a Stalinist building on the eastern outskirts of Tirana, and students were sent abroad, principally to Czechoslovakia and the Soviet Union, to study directing and filmmaking. The first Albanian feature film, *Tana* (*Tana*), followed five years later in 1958, directed by Kristaq Dhamo. From that time until 1995, 270 feature films, 700 documentaries, and 150 animated films were produced in Albania, the vast majority by New Albania Film Studios. The first animated film, *Zana dhe Miri* (*Zana and Miri*), was shown in 1975. The studios had exclusive responsibility for the export and import of films during the dictatorship. They also organized various film festivals. The New Albania Film Studios have recently been renamed the National Center for Cinematography (*Qendra Kombëtare e Kinematografisë*).

NEW DEMOCRATIC PARTY (PARTIA DEMOKRATIKE E RE, PDR) (2001–). A reform movement that arose from within the **Democratic Party** of Albania. Its leaders, among whom were **Genc Pollo** and Dashamir Shehi, were frustrated by the continued authoritarian style of **Sali Berisha** and by the refusal of the latter to

take part in **parliament** and play a positive, active role in politics. It broke away from the Democratic Party in early 2001, originally calling itself the New Democratic Party (*Partia Demokratike e Re*). On 4 April 2001, however, it registered under the name *Partia Demokratë* (as opposed to *Demokratike*)—that is, Democrat Party or Party of Democrats—but is now generally known as the New Democratic Party. In the **elections** of 2001, the New Democratic Party, with an extremely liberal platform, won 5.1 percent of the popular vote and was represented in **parliament** by six seats. On 30 October 2008, it realigned itself and returned to the ruling Democratic Party under Sali Berisha.

NEWMARK, LEONARD (1919–). American scholar and linguist.

Leonard Newmark, born in Indiana, is professor emeritus of linguistics at the University of California in San Diego and was a research linguist at the Center for Research in Language there. He has been involved in the study of Albanian since 1951, when he began to teach the **language** as a graduate student at Indiana University. Since then, he has participated in seminars in Albanian language and culture in both Albania and **Kosovo**. He is the author of *Structural Grammar of Albanian* (Bloomington, 1957) and *Albanian–English Dictionary* (Oxford, 1998), unquestionably the best Albanian dictionary ever to have appeared; and is coauthor of *Spoken Albanian* (Ithaca, NY, 1980) and *Standard Albanian: A Reference Grammar for Students* (Stanford, CA, 1982).

NGJELA, KIÇO (25 December 1917–16 June 2002). Political figure

of the **communist** period. Kiço Ngjela was minister of trade in the 1970s. Together with **Abdyl Këllezi**, head of the state planning commission, and Koço Theodhosi, minister of industry and mines, he fell victim to the purge at the seventh Congress of the Central Committee on 26–29 May 1975, allegedly for grave “revisionist” mistakes and sabotage of the economy. He was relieved of his posts, expelled from the party, arrested, and imprisoned on 10 October 1975. His sons were also imprisoned, and the entire family was interned during the communist period. He was released in February 1991. Kiço Ngjela is the father of politician Spartak Ngjela, who was minister of justice in 1997 and is currently public relations secretary of the **Democratic Party**.

NIKAJ. Northern Albanian tribe and traditional tribal region. The Nikaj region is situated north of the **Drin** River in the western part of the District of **Tropoja**. It borders on the traditional tribal regions of **Shala** to the west, **Krasniqi** to the east, and **Merturi** to the south. The Nikaj were the hereditary enemies of the Shala and **Shoshi**, and were considered, together with the **Dushmani**, to be among the wildest inhabitants of the northern mountains. The name was recorded in 1703 as *Nicagni* or *Nichagni* and seems to derive from the personal name Nicholas. The Nikaj tribe had a **population** of some 2,200 in the early years of the 20th century.

NIKAJ, NDOC (8 March 1864–14 October 1951). Prose writer and publisher. Dom Ndoc Nikaj has been called the father of the Albanian novel. He studied at the **Jesuit Kolegja Papnore Shqyptare** (Albanian Pontifical Seminary) in **Shkodra**, was ordained in 1888, and subsequently worked as a parish priest in the **Shkreli** mountains. As a publisher, he began his career by founding the weekly newspaper *Koha* (*The Time*) in January 1910. In the spring of 1913, he founded another newspaper, the *Besa Shqyptare* (*The Albanian Pledge*), which was published two to four times a week until 1921.

In addition to running newspapers, Ndoc Nikaj also had his own small publishing company, the *Shtypshkroja Nikaj* (Nikaj Press), founded in 1909, by which many of his own works and those of others were published. Although the publishing company was not a financial success, businessman Nikaj was able to compensate for the loss with profits earned in other more lucrative fields such as lumber and gunrunning. After **World War I**, Nikaj turned increasingly to writing and published educative works for schools, religious works for the church, and some literary prose. Little is known of his personal life in later years.

In the realm of creative **literature**, Nikaj is the author of numerous now rare volumes of prose and some dramatic works. Best known are the novelettes *Marzia e kscenimi n'filles t'vet* (*Marzia and the Origins of Christianity*; Shkodra, 1892); *Fejesa n'djep a se Ulqini i mârrun* (*Marriage in the Cradle or Ulcinj Captured*; Shkodra, 1913); and *Shkodra e rrethueme* (*Shkodra under Siege*; Shkodra, 1913).

During the persecution of the **Catholic** clergy in northern Albania in 1946, Dom Ndoc Nikaj was arrested by the **communists**, at the

age of 82, on the absurd charge of “planning the violent overthrow of the government,” and died in Shkodra prison in 1951. *See also* LITERATURE, ALBANIAN.

NIKOLLA, MILLOSH GJERGJ. *See* MIGJENI.

NISHANI, OMER (5 February 1887–26 May 1954). Political figure.

Omer Nishani was born in **Gjirokastra** and studied medicine in Istanbul. He began his political career in the early 1920s. In 1924, during **Fan Noli**’s democratic government, he participated in a trial in absentia against **Ahmet Zogu** and his cohorts and, in 1925, he cofounded the **KONARE** and ran its weekly newspaper *Liria Kombëtare* (*National Freedom*) in Geneva from June 1926 to April 1932. The Zog regime sentenced him to death in absentia. Nishani returned to Albania after the **Italian** invasion in 1939 and was elected to the Council of State. He later joined the resistance movement and cofounded the National Liberation Front. In May 1944, he was chosen by the Congress of Përmet as president of the antifascist national liberation council and on 12 January 1946, after the **communist** takeover, became chairman of the people’s constituent assembly. Omer Nishani then served as Albanian head of state until he retired in July 1953. His articles and speeches from the communist period were published in the volume *Për Shqipërinë e popullit* (*For Albania of the People*; Tirana, 1988).

NOLI, FAN (6 January 1882–13 March 1965). Political figure, church leader, writer, poet, and translator. Fan Noli, also known as Theophan Stylian Noli, was not only an outstanding leader of the Albanian American community, but also a preeminent and multi-talented figure of Albanian **literature**, culture, religious life, and politics. Noli was born in the village of Ibrik Tepe, south of Edirne (Adrianopole) in European Turkey. He lived from 1903 to 1906 in Egypt, from where he emigrated to the **United States**.

On 9 February 1908, at the age of 26, Fan Noli was made a deacon in Brooklyn and was ordained as an **Orthodox** priest on 8 March of that year. A mere two weeks later, on 22 March 1908, the young Noli proudly celebrated the liturgy in Albanian for the first time at the Knights of Honor Hall in Boston. This act constituted the first

step toward the official organization and recognition of an Albanian Autocephalic **Orthodox** Church.

From February 1909 to July 1911, Noli edited the newspaper *Dielli* (*The Sun*), mouthpiece of the Albanian community in Boston. Together with **Faik bey Konitza**, he founded the Pan-Albanian **Vatra Federation** of America on 28 April 1912, which soon became the most powerful and significant Albanian organization in America. Fan Noli had now become the recognized leader of the Albanian Orthodox community and was an established writer and journalist of the nationalist movement. In November 1912, Albania was declared independent, and the 30-year-old Noli, having graduated with a B.A. from Harvard University, hurriedly returned to Europe. In March 1913, among other activities, he attended the Albanian **Congress of Trieste**, which was organized by his friend and rival, Faik bey Konitza.

In July 1913, Fan Noli visited Albania for the first time, and there, on 10 March 1914, he held the country's first Orthodox church service in Albanian, in the presence of **Prince Wilhelm zu Wied**. From 21 December 1915 to 6 July 1916, he was again editor-in-chief of the Boston *Dielli* (*The Sun*), now a daily newspaper. In July 1917, he once more became president of the Vatra Federation which, in view of the chaotic situation and political vacuum in Albania, now regarded itself as a sort of Albanian government in exile. On 27 July 1919, Noli was appointed bishop of the Albanian Orthodox Church in America, finally an independent diocese. In the following year, in view of his growing stature as a political and religious leader of the Albanian community and as a talented writer, orator, and political commentator, it was only fitting that he be selected to head an Albanian delegation to the League of Nations in Geneva, where he was successful in having Albania admitted on 17 December 1920. Noli rightly regarded Albania's admission to the League of Nations as his greatest political achievement. Membership in that body gave Albania worldwide recognition for the first time and was in retrospect no doubt more important than **Ismail Qemal bey Vlora's** declaration of independence in 1912.

Noli's success at the League of Nations established him as the leading figure in Albanian political life. From Geneva, he returned to Albania and, from 1921 to 1922, represented the Vatra Federation

in the Albanian **parliament** there. In 1922, he was appointed foreign minister in the government of **Xhafer bey Ypi** but resigned several months later. On 21 November 1923, Noli was consecrated bishop of **Korça** and metropolitan of **Durrës**. He was now both head of the Orthodox Church in Albania and leader of a liberal political party, the main opposition to the conservative forces of **Ahmet Zogu**, who were supported primarily by the feudal landowners and the middle class. On 23 February 1924, an attempt was made in parliament on the life of Ahmet Zogu, and two months later, on 22 April 1924, nationalist figure and deputy **Avni Rustemi** was assassinated, allegedly by Zogist forces. At Rustemi's funeral, Fan Noli gave a fiery oration, which provoked the liberal opposition into such a fury that Zogu was obliged to flee to **Yugoslavia**.

On 17 July 1924, Fan Noli was officially proclaimed **prime minister** and shortly afterward regent of Albania. For six months after this so-called June or **Democratic Revolution**, he led a democratic government that tried desperately to cope with the catastrophic economic and political problems facing the young Albanian state. After the overthrow of his government by Zogist forces on Christmas Eve 1924, Noli left Albania for good. In November 1927, he visited Russia as a Balkan delegate to a congress of "Friends of the Soviet Union" marking the 10th anniversary of the October Revolution, and in 1930, having obtained a six-month visa, he returned to the United States.

Back in Boston, he withdrew from political life and henceforth resumed his duties as head of the Albanian Autocephalic Orthodox Church. In 1935, he returned to one of his earlier passions, **music**, and, at the age of 53, registered at the New England Conservatory of Music in Boston, from which he graduated in 1938 with a bachelor of music. On 12 April 1937, Noli's great dream of an Albanian national church was fulfilled when the patriarch of Constantinople officially recognized the Albanian Autocephalic Orthodox Church. Not satisfied with ecclesiastical duties alone, Noli turned to postgraduate studies at Boston University, finishing a doctorate there in 1945 with a dissertation on **Scanderbeg**. In the early years following **World War II**, Noli maintained reasonably good relations with the new **communist** regime in **Tirana** and used his influence to try to persuade the American government to recognize the latter. His reputation as the

“red bishop” caused a good deal of enmity and polarization in emigré circles in America. In 1953, at the age of 71, Fan Noli was presented with the sum of US\$20,000 from the Vatra Federation, with which he bought a house in Fort Lauderdale, Florida, where he died at the age of 83.

Politics and **religion** were not the only fields in which Fan Noli made a name for himself. He was also a dramatist, poet, historian, musicologist, and, in particular, an excellent translator who made a significant contribution to the development of the Albanian literary language. *See also* LITERATURE, ALBANIAN.

NOPCSA, FRANZ BARON (3 May 1877–25 April 1933). Hungarian scholar. Franz Nopcsa was born the son of Hungarian aristocrats at the family estate in Szacsal (Săcel) near Hatzeg in Transylvania. He was able to finish his schooling at the Maria-Theresianum in Vienna with the support of his uncle and godfather, Franz von Nopcsa, who was headmaster at the court of the Empress Elisabeth.

Nopcsa developed quickly into a talented scholar. On 21 July 1899, at the age of 22, he gave his first lecture at the Academy of Sciences in Vienna, “Dinossaurierreste in Siebenbürgen” (“Dinosaur Remnants in Transylvania”), which attracted much attention. He is considered one of the founders of paleophysiology, in particular because of his internationally renowned studies on reptile fossils. Well known were his hypotheses on the “running proavis,” on the warm-bloodedness of the pterosaurus, and on the significance of a number of endocrine processes, which he considered to have had an important influence on the evolution and extinction of dinosaurs. Not all of his theories were accepted at the time, but they did succeed in advancing and stimulating a wide range of fields of paleontology. Equally important were Nopcsa’s achievements in the field of geology, an example of which was his research into the tectonic structures of the western Balkan mountain ranges, about which he defended some rather unusual theories.

Nopcsa traveled extensively in the Balkans and lived in **Shkodra** for some time in the early years of the 20th century. Later, he became one of the leading specialists on Albania of his times and was even a candidate for the Albanian throne in 1913. His publications in the field of Albanian studies from 1907 to 1932 were concentrated

primarily in the fields of prehistory, early Balkan history, ethnology, **geography**, modern history, and Albanian customary law (the *Kanun*). His early works—such as *Das Katholische Nordalbanien* (*Catholic Northern Albania*; Budapest, 1907); *Aus Šala und Klementi* (*From Shala and Kelmendi*; Sarajevo, 1910); *Haus und Hausrat im katholischen Nordalbanien* (*House and Household Equipment in Catholic Northern Albania*; Sarajevo, 1912); and *Beiträge zur Vorgeschichte und Ethnologie Nordalbanien* (*Contributions to the Prehistory and Ethnology of Northern Albania*; Sarajevo, 1912)—contain a myriad of fascinating observations, although from a modern perspective the material may not always seem well organized. In his later years, when he had settled down and was no longer traveling in the Balkans, he produced ambitious works of more sound scholarly quality. Among the best known of these are *Bauten, Trachten und Geräte Nordalbanien* (*Buildings, Costumes and Tools of Northern Albania*; Berlin, 1925), and, in particular, the 620-page *Geologie und Geographie Nordalbanien* (*Geology and Geography of Northern Albania*; Öhringen, 1932), which may be considered his magnum opus. The list of Nopcsa's publications includes over 186 works, primarily in the fields of paleontology, geology, and Albanian studies. At least 54 of these works are related specifically to Albania.

Suffering from depression, Baron Nopcsa killed his longtime Albanian secretary and lover, Bajazid Elmaz Doda (ca. 1888–1933), then committed suicide, at his home in Vienna on 25 April 1933. His *Die Bergstämme Nordalbanien und ihr Gewohnheitsrecht* (*The Mountain Tribes of Northern Albania and Their Customary Law*; Vienna, 1993) and *Reisen in den Balkan: die Lebenserinnerungen des Franz Baron Nopcsa* (*Travels in the Balkans: The Memoirs of Baron Franz Nopcsa*; Peja, 2001) were published posthumously.

NORTH ATLANTIC TREATY ORGANIZATION (NATO). Membership in NATO has been a major goal of Albanian **foreign policy** and enjoys the support of the overwhelming majority of the population. Initial relations with NATO date from 1992, when Albania joined the North Atlantic Cooperation Council, later known as the Euro-Atlantic Partnership Council. In 1994, Albania joined the Partnership for Peace (PfP), and in 1996 its forces added 100 men to the NATO-led Stabilization Force (SFOR) peacekeeping operations in

Bosnia and Herzegovina. In 1999, NATO established a logistical base in **Tirana** to support Allied operations during the **Kosovo War**. In the following two years, the country hosted three PfP exercises: Adventure Express in April 2000, Cooperative Dragon in June 2000, and Adventure Express O1 in April and May 2001. The NATO logistical base was transformed into NATO Headquarters Tirana in 2002 to assist Albania in the implementation of its defense capability reforms and to contribute to the command and control of the NATO-led Kosovo Force (KFOR). In 2003, Albanian forces deployed 120 men in support of the NATO-led International Security Assistance Force (ISAF) in Afghanistan, and in 2005, Albania joined the Operational Capabilities Concept. Further PfP exercises were held in Albania in 2005 and 2007. In April 2008, Albania was invited to start membership talks with the alliance, which signed the protocols on Albania's accession to the North Atlantic Treaty Organization on 9 July 2008. Finally, on 1 April 2009, Albania became a full member of the alliance.

NORTHERN EPIRUS. Region. Northern Epirus (Greek *Vorio-Epiros*) is a term used primarily by the Greeks to refer to the region of southern Albania extending from the Greek border north to about **Vlora**. The designation is often used to reflect the territorial claims to this ethnically mixed region that were made by Greek nationalists in the first decades of the 20th century. The Albanians usually refer to the region simply as southern Albania. *See* GREECE, RELATIONS WITH.

NOSI, LEF (1873–15 February 1946). Political figure and scholar. Lef Nosi was born of a wealthy **Orthodox** family in **Elbasan**. He supported the Congress of Elbasan of August 1909 and was director of the respected Normal School (*Shkolla Normale*) in his native town. On 25 March 1910, he began editing the weekly newspaper *Tomorri* (*Tomorr*), and he was present at the declaration of independence in **Vlora** in 1912, after which he was made postmaster general. Nosi took part in the Congress of Durrës in 1918, was briefly minister of national economy, and attended the Paris Peace Conference in 1919 as part of the Albanian delegation led by Msgr. **Luigj Bumçi**. He retired from politics and lived in Elbasan between 1929 and 1938, where he divided his time between business and historical research.

Lef Nosi was a scholar and collector of manuscripts and early 20th-century documents. He had a passionate interest in **archeology** and ethnography. **Edith Durham** called him the only Albanian who understood the value of folklore. He is remembered in particular as editor, from 1924 on, of a collection of historical documents under the title *Dokumenta historike për t'i shërbye historiës tone kombëtare* (*Historical Documents to Serve Our National History*) Nosi was a close friend of Scottish anthropologist **Margaret Hasluck**, who lived in Albania for 13 years, principally in Elbasan.

In June 1943, Lef Nosi joined the **Balli Kombëtar** and became a leading figure of the anticommunist resistance. In October 1943, during the **German** occupation, he was chosen as president of the national assembly and was elected to the High Regency Council (*Këshilli i Lartë i Regjencës*). He resigned from the position in October 1944 when German troops were evacuating Albania and it became evident that the **communist** partisans would soon take control. Nosi was arrested in August 1945 while trying to escape from **Tirana** and was brought to trial in February 1946, together with **Anton Harapi** and former **prime minister Maliq bey Bushati**. According to the British Military Mission, which covered the trial: "The trial took place, in eight sessions, in a squalid cinema in Tirana before a house packed by Party members who constantly interrupted and jeered, while three military judges on the stage kept hurling accusations and abuse at the defendants, jointly and severally. All three were held responsible for, among other things, Albania's entire war losses. . . . Defendant's counsel was howled down as a 'fascist' and never succeeded in making himself heard. . . . The three accused were shot two days afterwards, on 15 February."

NUSHI, GOGO (15 February 1913–4 December 1970). Political figure of the **communist** period. Gogo Nushi was born in Vuno on the coast of **Himara**. He lived in Lyon, France, from 1928 to 1940 and was a member of the French Communist Party from 1935. Back in Albania in 1940, he was a founding member of the Albanian Communist Party in 1941 and took part in the partisan movement during **World War II**. After the war, he served as minister of industry (1948–1949); head of the trade union (1949–1951 and 1958–1970); minister of trade (1947–1948 and 1953–1954); minister of industry

and mines (1948); chairman of the People's Assembly (1954–1956); deputy **prime minister** (1956–1958); first secretary of the party for **Berat** (1966); and vice chairman of the People's Assembly (1962–1970). Gogo Nushi was a member of the Central Committee from 1948 and was one of the few communist leaders of the period to survive all the purges unscathed. He died a natural death.

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OAKLEY-HILL, DAYRELL (1898–5 November 1985). British colonel. Dayrell R. Oakley-Hill was among the British officers assigned the task of organizing the Albanian police force in the 1930s under the direction of General **Sir Jocelyn Percy**. He was born in South Africa, completed his military training at Sandhurst, and served with the Indian Army in Mesopotamia from November 1917 until after the end of **World War I**. Oakley-Hill was recruited for the Albanian mission in 1929 and served principally in **Elbasan**, where he learned Albanian and traveled extensively. He was forced to leave Albania with the withdrawal of all British officers in November 1938. During the early years of **World War II**, he worked for the **Special Operations Executive** in Belgrade and **Kosovo** as a specialist for Albanian affairs to help organize the resistance. He was obliged to surrender to the Germans in Belgrade in 1941 and was held as a prisoner of war until October 1943. At the end of World War II, he headed the mission of the **United Nations** Relief and Rehabilitation Administration (UNRRA) to Albania to provide humanitarian assistance there until work became impossible, and he resigned in 1946. From January 1951 to 1955, he was posted to the British Embassy in Athens and worked for M16. In later years, he served as chairman of the **Anglo-Albanian Association** in London. His memoirs have been published as *An Englishman in Albania: Memoirs of a British Officer, 1929–1955* (London, 2002).

OHRID, LAKE. Lake Ohrid, the ancient *Lacus Lychnidus*, is situated on the southeastern border of Albania and is considered to be exceptionally old. It has a surface area of 363 square kilometers, of which 111.4 square kilometers are in Albanian territory, the rest being in

the Republic of **Macedonia**. The lake is 695 meters above sea level and is fed by springs deriving in good part from Lake **Prespa**. Water from the lake flows into the Black **Drin** River at Struga. Lake Ohrid is known for its rich and varied marine wildlife and, in particular, for its delicious *koran* “Ohrid trout” (*Salmo letnica*), which is very popular with connoisseurs of fish.

OIL PRODUCTION. The Albanian oil industry dates back to the 1930s and is thus one of the oldest industries in the country. Italian marine officers had reported on seepages of heavy oil east of **Vlora** during **World War I** but, although some borings were made in 1918, only in 1925 was a concession granted, initially to the Anglo–Persian Oil Company. A second concession was given to the Azienda Italiana de Petroli Albania (AIPA), an Italian company subsidized by Rome. It began drilling and eventually found oil in two fields, one near **Kuçova** and one near Vlora. By 1938, 445 wells had been sunk. The Italians then constructed a 74-kilometer-long pipeline from the Kuçova field to Vlora and shipped the crude oil to refineries in Trieste, Bari, and Leghorn. Annual production in 1940 reached 1.6 million barrels.

The oil industry reached its peak of production in 1974 with 2.2 million tons. High levels were also attained in the period 1976–1990, with an average annual production of 1.3 million tons. Production used to cover a complete cycle: extraction, transportation, processing of final products and by-products, and distribution, and to an extent still does. It also used to satisfy demands in almost all sectors: industrial, domestic, and other services.

With the transition to a market economy, price liberalization, and privatization in the 1990s, the industry declined due to inadequate exploration and drilling technology and extremely outdated equipment. There was a drastic fall in production, from 1,067,000 tons in 1990 to 323,000 tons in 1999, and the oil processing industry slumped accordingly. Increasing demands for oil and petroleum by-products were met by imports. Thus, from an oil-exporting country, with ca. 200,000 tons exported in 1982, Albania became an oil-importing country, with 184,800 tons imported in 1999.

Petroleum and its by-products accounted for 41.1 percent of final energy consumption in 1990, but for only 29 percent by 1999.

The state-owned petroleum enterprise Albpetrol was transformed into a joint stock-owning venture on 26 November 1998, with controlling shares in the new Albpetrol, Armo (processing), and Servcom (drilling) companies, which together cover the full cycle.

Albania had an oil-processing capacity of 2.5 million tons per year. Of the four oil-processing plants in the country, only two are currently in operation, the Ballsh and **Fier** refineries, with a total capacity of 1.5 million tons per year. The most important processing plant is that of Ballsh.

Most oil reserves in Albania are found in the region in and around Ballsh, 77 percent of total explored reserves being in sandy structures and the other 23 percent in calcareous structures. One negative characteristic of domestic oil is its viscosity and high bitumen content.

Around mid-1993, five foreign companies (Agip, Deminex, ÖMN, Occidental, and Chevron) began conducting offshore explorations, but the deposits discovered to date have been too deep for serious commercial exploitation. In 2008, Albania produced fewer than 500,000 tons of crude oil, and imported twice that amount in petroleum products.

In early 2008, the Manas Petroleum Corporation, under contract with the government of Albania, announced the discovery of substantial deposits of oil (2,987 billion barrels) in northern Albania. *See also* NATURAL GAS PRODUCTION.

OMONIA (1990–). Political association of the **Greek minority**. The Omonia association was officially recognized as the Democratic Union of the Greek Minority on 22 February 1991. It presented five candidates in **Gjirokastra** and **Saranda** in the 1991 **parliamentary** elections and won all five seats, though it only gained 0.73 percent of the popular vote. It thereafter lost much public support because it was increasingly associated with efforts by political extremists in neighboring **Greece** to annex southern Albania (**Northern Epirus**) to Greece. Because the 1991 law on **political parties** banned parties formed on an ethnic basis, Omonia's supporters formed the **Union for Human Rights Party**, which was open to all Albanian citizens. On 20 April 1994, when political relations between the Albanian and Greek governments had deteriorated substantially, primarily due to the question of **minority** rights in the two countries, five Omonia

leaders were arrested and tried for complicity in an armed attack carried out by Greek paramilitary forces on a small military post in Gjirokastra on 10 April of that year, in which two Albanian soldiers were killed. The trial in September 1994 caused outrage in Greece, which exerted pressure on Albania by blocking a desperately needed **European Union** loan of 34 million euros and by expelling tens of thousands of Albanian workers from Greece.

ONUFRİ (mid-16th century). Painter. Onufri, Greek Onouphrios, Archpriest of **Elbasan** (medieval Neokastron), was the most important painter of icons and murals of the early post-Byzantine era in Albania. His works, influenced by the northern Greek painting of the Paleologus age, the Cretan School, and western Gothic art, can be seen in many churches in central Albania (Shelcan, Valsh, and Shpat), in Greek Macedonia (Kastoria), and, in particular, at the Onufri **Museum** in **Berat**, which was opened in 1986. Characteristic of Onufri's works are strong colors, especially reds. Onufri's two sons, Joan and Nikolla, were also icon painters of note.

OPERA AND BALLET THEATER, TIRANA (*TEATRI I OPERAS DHE BALETIT*). The Opera and Ballet Theater, as a national institution for **music** and dance, was founded in 1953. Since that time, it has produced over 117 operas and ballets as well as thousands of concerts. The theater has a staff of approximately 260, including chorus, orchestra, musicians, and performing artists. *See also* THEATER.

OPERATION ALBA (1997). Operation Alba (Ital. "dawn") was an international military undertaking to restore public order and security in Albania after the general uprising and political chaos of the early spring of 1997. The mission was led by Italians Admiral Guido Venturoni and General Luciano Forlani. On 15 April 1997, 6,000 troops began military and humanitarian operations in the country. In the contingent were 2,500 Italian, 1,000 French, 700–800 Greek, 500 Turkish, 400 Romanian, 325 Spanish, 120 Austrian, and 70 Danish soldiers. Operation Alba had the full support of the **European Union**, the **United Nations**, and the Organization for Security and Cooperation in Europe. It was concluded on 11 August 1997 when the last Italian units left the country.

ORA. Figure of northern Albanian mythology, known primarily north of the **Drin** River. This popular female fairy is much like a fairy godmother. Every person has an *ora* to protect him or her. On the birth of a child, the *oras* gather at night beside a bonfire and decide what qualities to give him or her. *Oras*, whose actual names are often taboo, live in the forests, in the mountains, near streams and lakes, or in caves.

OREL, VLADIMIR (9 February 1952–August 2007). Russian-born Israeli linguist. Vladimir Orel was born in Moscow and studied theoretical and computational linguistics at Moscow State University. He finished his doctorate in Slavic and Balkan linguistics with the Russian Academy of Sciences under the supervision of Balkanologist Leonid A. Gindin. From 1981 to 1990, he was a senior researcher at the Russian Academy of Sciences. Orel immigrated to Israel in 1990, where he worked as a senior lecturer in historical linguistics at Hebrew University and Tel Aviv University from 1991 to 1997, and at Bar-Ilan University from 1997 to 1999. He then immigrated to Canada and later died in Calgary, Alberta.

Vladimir Orel is a major figure in Albanian historical linguistics. He has taught courses and held seminars in Albanian historical grammar and the Albanian **language** at the Russian Academy of Sciences, Hebrew University, and UCLA. Among his major publications, in addition to numerous scholarly articles on Albanian and the ancient languages of the Balkan region, are the 700-page *Albanian Etymological Dictionary* (Leiden, 1998) and *A Concise Historical Grammar of the Albanian Language: Reconstruction of Proto-Albanian* (Leiden, 2000).

ORGANIZED CRIME. Organized crime and **corruption** are the two major impediments to Albania's development. Albanian organized crime is often said to have its origin in the country's clan-based society. There is more folklore than truth in this assertion, in particular because a traditional clan system existed only in the north of the country. It is, however, true that strong bonds and loyalties among the male members of families and extended families have served to facilitate the spread of organized crime. Another major factor in the promotion of organized crime was the lack of effective government

in Albania in the early 1990s, and later, in particular in 1997, during the implosion of the Albanian State as well as during the **Kosovo War** of 1999. The Albanian organized crime, both from Albania and from **Kosovo**, operates primarily abroad and keeps a low profile in the country itself. It is active in two main spheres: narcotics and human trafficking (prostitution). Other forms of illegal trade also occur (smuggling arms, cigarettes, and other illicit merchandise), but these have been less prominent.

The Albanian mafia avoided open or direct conflict with the Italian mafia and managed to assert itself swiftly in the European drug trade and prostitution in the 1990s by its extreme violence and unpredictability. The street shootouts and brutal treatment of prostitutes in the early years have diminished substantially because the Albanian mobs came to realize that this was essentially bad for business. For years, the activities of the Albanian mafia went virtually unchecked due to a code of silence in the Albanian population and a lack of language skills in most foreign and international law enforcement agencies.

The Albanian mafia does not have the strict hierarchical structure of the Italian Cosa Nostra or the Camorra. More common are individual extended family groups or gangs that collaborate readily with one another, or with foreign mob groups, whenever they have common interests, but can just as easily separate and go their own ways.

ORTHODOXY. The final rupture between Byzantine Orthodoxy and Roman **Catholicism** took place in the year 1054. Thirty-five years beforehand, in 1019, most of the dioceses of Byzantine rite in central and southern Albania had been placed under the autocephalic Archdiocese of Achrida (Ohrid). **Durrës** was subsequently reestablished as a metropolitan see of its own and took with it much Albanian territory along the coast. With the Turkish conquest of Albania in the early 15th century, **Islam** wedged itself between the Catholic north and the Orthodox south of Albania and, with time, became the dominant faith of the country. Nonetheless, 20 percent of the people of Albania remain faithful (at least nominally) to the Orthodox Church. Unlike the Roman Catholics, Orthodox Christians were, to a certain extent, integrated into the structures of the Ottoman Empire. They were officially recognized as a religious community and their religious leaders, foremost of whom was the patriarch of Constantinople,

acted under the direct authority of the Sublime Porte. The Orthodox community was allowed its own property, churches, schools, hospitals, and monasteries, and had the right to use its Greek language.

During the Greek national awakening in the early 19th century, the Orthodox Church remained an expression of Greek civilization and was exclusively devoted to the Greek language as a cultural bulwark against the invading hordes of Islam. To be of Orthodox faith was to be Greek, just as to be of Islamic faith was to be Turkish. There was little room in either culture for the rising aspirations of Albanian nationalism half a century later during the Albanian national awakening. The use of the Albanian **language** was regarded by the Orthodox Church as eminently superfluous and in later years quite often as a heretical menace.

At the turn of the century, Orthodox Albanians in the United States, too, were growing increasingly impatient with Greek control of the Church. Tension reached its climax in 1907 when a Greek Orthodox priest refused to officiate at the burial of an Albanian called Kristo Dishnica in Hudson, Massachusetts. The young **Fan Noli**, who had arrived in America a year before, saw his chance and convoked a meeting of Orthodox Albanians from throughout New England, at which delegates resolved to set up an autocephalic (autonomous) Albanian Orthodox Church, with Noli as its first clergyman. On 9 February 1908, at the age of 26, Fan Noli was made a deacon in Brooklyn and on 8 March 1908, Platon, the Russian Orthodox archbishop of New York, ordained him as an Orthodox priest. On 27 July 1919, Noli was appointed bishop of the Albanian Orthodox Church in America, now finally an independent diocese.

In Albania itself, the following years saw a struggle within the Orthodox Church between Albanian nationalists supporting an autocephalic church and the Greek hierarchy bitterly opposed to any change. In December 1921, Jakobos, Archbishop of Durrës and prime representative of Greek claims, was expelled from the country, as were the bishops of **Gjirokastra**, Korça, and **Berat** the following year. The Albanian Autocephalic Orthodox Church was finally proclaimed in Berat on 12 September 1922, with 4 metropolitans, 2 seminaries, and 29 monasteries. The new church was placed under the provisional care of Fan Noli and, subsequently, of Archimandrite Visarion Xhuvani. However, it was not immediately

recognized by the patriarchate in Constantinople, which, while conceding a certain autonomy, continued to insist on Greek as the language of the liturgy. Fan Noli, who was consecrated bishop of Korça and metropolitan of Durrës on 21 November 1923 and elected **prime minister** of Albania in 1924, endeavored to persuade the patriarch of the Orthodox Church to consecrate Albanian bishops, but failed. He then turned to the Serbian metropolitan of Peja (Peć), who agreed to his wishes. The patriarch, however, declared the action of the Serbian metropolitan null and void. New negotiations on the problem were held in 1935. On 12 April 1937, Fan Noli's great dream of an Albanian national church was fulfilled when the patriarch of Constantinople finally issued a *tomos*, officially recognizing the Albanian Autocephalic Orthodox Church. A synod then elected an Albanian, Kristofor Kissi (1908–1958) of Berat, as the first primate of this new autocephalic church. Noli himself, who had retired to America, continued to devote his energies to the Albanian Autocephalic Orthodox Church until his death in 1965 and did elegant Albanian translations of numerous Orthodox texts (liturgies, catechisms, psalms, etc.).

The Orthodox Church initially received somewhat better treatment than the Catholics when the **communists** came to power in Albania in 1944. It recognized the new regime and, like the Russian Orthodox Church in the Soviet Union, attempted to adapt to the new situation. There were still 65 monasteries on Albanian soil in the immediate postwar years. On 28 August 1949, however, Archbishop Kissi was forcibly relieved of his duties and sent into retirement in a monastery. His successor, Bishop Paisi or Pashko Vodica (d. 1966), chosen by the communist government, endeavored to strengthen relations with the patriarch of Moscow and received a visit from Bishop Nikon of Odessa in May 1951. Soon, however, the communists began to whittle away at the structures of the Orthodox Church also. More and more churches were closed down, and christenings and church marriages were made increasingly difficult. Paisios's successor, Damian Kokonesi (1886–1973), was arrested one year after taking up office and died in November 1973 at the age of 80. The bishops of Elbasan, Pojan, Berat, Korça, and Gjirokastra were also imprisoned, and some were shot. In 1967, Orthodoxy and all other forms of **religion** were banned entirely.

In January 1991, after the end of the dictatorship, the patriarch of Constantinople appointed the Greek bishop of Athens, **Anastas Janulatos**, as Patriarchal Exarch for the reestablishment of the Albanian Orthodox Church, and he was inaugurated as archbishop of the National Council in 1992. Many Orthodox Albanians were shocked and dismayed at the time by the appointment, once again, of a Greek to lead the Orthodox Church in Albania. The patriarchate countered this with the argument that there were no suitable Albanian candidates available. Although Janulatos is well accepted as an individual and has followed a wise course of action in a delicate situation, the controversy continues. The Orthodox Church presently has four dioceses, which form the synod in Albania (**Tirana**, Berat, Gjirokastra, and Korça), and it runs a training seminary in Durrës, the *Shkolla Teologjike-Hieratike*, which opened on 7 February 1992. In July 1998, the Church appointed its first native Albanian bishop, Ioan Pelushi (1956–) of Tirana, as metropolitan of Korça. The Albanian Orthodox Archdiocese in America, for its part, headed by Father **Arthur Liolin** of Boston, remains administratively part of the Orthodox Church of America. In 1999, there were about 100 Orthodox priests in Albania, 25 of whom were in the diocese of Korça alone.

OSUM. River in central Albania. The Osum has its source in the District of **Kolonja** and flows in a northwesterly direction through **Skrapar** and past the town of **Berat** to join the Devoll River and form the **Seman**, which flows into the Adriatic Sea. The Osum is 161 kilometers long. It was known in antiquity as Greek *Apsos* (Strabo VII.5.8) and Latin *Apsus* (Livy 31.27). The subsequent form *Assamus* became Osum through Slavic transmission.

OTTOMAN EMPIRE. *See* TURKEY, RELATIONS WITH.

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PAÇRAMI, FADIL (25 May 1922–15 January 2008). Political figure of the **communist** period and dramatist. Fadil Paçrami was born in **Shkodra** and, although of Muslim origin, was educated by the

Franciscans, who sent him to Bologna, where he studied medicine. In 1942, he interrupted his studies to join the partisan movement back in Albania. After the war, he worked in the communist youth movement, became deputy minister of **education** and culture under **Sejfulla Malëshova**, and was editor-in-chief of the daily newspaper *Zëri i popullit* (*The People's Voice*) from 1948 to 1957. In 1965–1966, he served as minister of culture and the arts and, from 1971 to 1973, as chairman of the People's Assembly. At the fourth plenary session of the Central Committee on 26–28 June 1973, Fadil Paçrami and **Todi Lubonja**, head of Albanian **radio** and **television**, were singled out by **Enver Hoxha** in a drive against liberal and foreign influence in Albanian culture. Relieved of all his positions, Fadil Paçrami was arrested on 21 October 1975 and spent an initial 18 months in **Tirana** prison awaiting trial, only to suffer the very same fate other intellectuals had suffered under Hoxha's rule. In March 1977, he was convicted of sabotage in the field of culture for having introduced foreign influences and for having corrupted the youth, not to mention the standard charges of agitation and propaganda. He was sentenced to 25 years in prison. After serving fifteen years and five months, he was released on 17 March 1991.

As a playwright, Fadil Paçrami wrote 13 dramas up to 1973, of which 9 were published at the time. He continued to write while in prison in both Burrel and Kosova e Madhe and recently published more plays.

PALAJ, BERNARDIN (2 December 1894–8 December 1947). Catholic poet and folklorist. The **Franciscan** cleric Bernardin Palaj is the author of classical lyric and elegiac verse, much of which was published in the 1930s in the periodical *Hylli i Dritës* (*The Day-Star*). In deference to his master, **Gjergj Fishta**, Palaj did not compose much epic verse, although his affinity for the magical rhapsodic world of the frontier heroes Mujo and Halili gave him both a talent and an inclination for it. Fishta died on 30 December 1940, and Palaj was moved to compose the 1,180-line elegy *Kah nata e vetme* (*Towards the Solitary Night*) in his honor. Palaj was arrested in **Shkodra**, severely mishandled, and then sentenced to death for treason. He died in a Shkodra prison.

PANO, NICHOLAS (1934–). American scholar and historian. Nicholas Christopher Pano studied at Tufts University and pursued his M.A. at Johns Hopkins in Baltimore. He was subsequently professor of history at Western Illinois University in Macomb. His research has focused on 20th-century Albanian history and politics. He is the author of *People's Republic of Albania* (Baltimore, 1968).

PAPAVRAMI, TEDI (13 May 1971–). Violinist. Born in **Tirana**, Tedi Papavrami was given a rare opportunity to leave Stalinist Albania at the age of 11 and study **music** in Paris under Pierre Amoyal. He has become an internationally known violinist, and in recent years has also translated some of the works of **Ismail Kadare** into French. He has been living in Paris since 1986.

PARLIAMENT. Albania is not a country of long-standing or solid parliamentary traditions. The government of **Iljaz bey Vroni** in 1920–1921 first prepared a rudimentary law for national **elections**. The first constituent assembly, called the National Council (*Këshilli Kombëtar*), was convened on 21 April 1921 with 78 deputies. The vast majority of the **population** (including the peasantry and **women**) was not represented. Political factions arose among the delegates to this first parliament, but no real political parties were created. The rise of the dictatorship of **Ahmet Zogu**, later King Zog, in 1924 stifled the evolution of parliamentary life, and no genuine multiparty elections were held in Albania until 1991. There was, however, a one-chamber parliament of 57 deputies from 1928 to 1939.

After the **communist** takeover, elections were held on 2 December 1945 and a **constitutional** assembly was convened. This assembly promulgated a communist-style constitution on 14 March 1946 and transformed itself two days later into the People's Assembly (*Kuvendi Popullor*). The competencies of this chamber of 140 members in a one-party state were extremely limited. The deputies were elected every four years upon the proposal of the Democratic Front and were simply approved of by the electorate in pseudo-elections. The approval ratings in these national "elections" ranged from 99.28 percent in 1950 to 100 percent in 1987. There was no opposition, only the occasional, and extremely rare, invalid ballot.

After the fall of the communist dictatorship, free elections were held on 31 March 1991, and a first pluralist parliament (*Kuvendi*) was convened on 15 April 1991 with 250 deputies. A new electoral law was passed on 4 February 1992, after which the **Democratic Party** took power away from the communists and set Albania on the road to parliamentary democracy.

There are currently 140 deputies in the Parliament of Albania (*Kuvendi i Shqipërisë*), of which 100 are directly elected by an absolute majority of votes and 40 are chosen by their parties on the basis of proportional representations. The speaker, who is elected by the assembly and chairs its work, has two deputies. There are 15 permanent parliamentary commissions.

The Albanian parliament can decide on domestic and foreign policy and has the right to amend the constitution, to declare war, to ratify or annul international treaties, and to elect the president of the republic and the general prosecutor. It is elected for a four-year term. *See also* PLURALISM, POLITICAL; POLITICAL PARTIES.

PARTY FOR JUSTICE AND INTEGRATION (*PARTIA PËR DREJTËSI DHE INTEGRIM, PDI*) (2004). Political party representing the interests of the Çam minority. The PDI is a small center-right party supported primarily by the Albanian Çams, who were largely marginalized under the **communist** regime. In the parliamentary **elections** of June 2009, it joined a coalition with the **Democratic Party** and won one seat in **parliament**.

PARTY OF LABOR (*PARTIA E PUNËS, PPSH*) (1941–1991). The Party of Labor of Albania (*Partia e Punës e Shqipërisë*), originally known as the **Communist** Party of Albania (*Partia Komuniste e Shqipërisë*), was founded in **Tirana** on 8 November 1941 with strong support from Tito's emissaries, Miladin Popović (1910–1945) and Dušan Mugoša (1914–1973). It actually remained an appendage of the Yugoslav Communist Party until June 1948. In the schism between Tito and Stalin, the Albanian communists took the Soviet side and split with their Yugoslav comrades. This was more a result of factional infighting within the party and, to an extent, of concern about **Yugoslavia's** growing influence in the country than of any ideological concerns.

The Party of Labor ruled Albania with an iron fist and without any organized opposition until 1991, for the most part under its unequivocal leader, **Enver Hoxha**. After Hoxha's death in 1985, the leadership was taken over by **Ramiz Alia**, who ruled the country until the end of the dictatorship. The original program, statutes, and organizational structure of the Party of Labor were set forth at the first party congress in 1948. Unlike all other ruling communist parties of the Eastern bloc, the Albanian Party of Labor did not de-Stalinize in the mid-1950s. It remained inspired to the very end by the "revolutionary" teachings of Marx, Engels, Lenin, and Stalin; the so-called national liberation movement of **World War II**; class struggle; and the voluminous works of Enver Hoxha. In 1961, the Party of Labor broke off relations with Nikita Khrushchev, and thus with the rest of Eastern Europe, and allied itself in its international relations with the Chinese communists under Mao Tse-Tung until 1978. Thereafter, there followed a period of isolation and gradual decay until the introduction of pluralist democracy in 1991.

In its formal structure, the highest organ of the Party of Labor was the party congress (*Kongresi i Partisë*). These highly ritualized mass meetings were held every four to five years in the first week of November. They involved about 800 delegates and were devoid of any open discussion. Between the party congresses, the highest organ of the party was the Central Committee (*Komiteti Qendror*), composed of 110–130 members, of which two-thirds were full members and one-third candidate members. Although theoretically an executive organ, the Central Committee was completely dependent on the Politburo (*Byroja Politike*) for decision making. The Politburo and the first secretary of the party were elected by the Central Committee to lead the party. Actual power, however, lay in the hands of the Secretariat of the Central Committee (*Sekretariati i Komitetit Qendror*), composed of four to six loyal members responsible for various fields. The government ministries were directly subordinate to the members of the secretariat, thus guaranteeing the rule of the party in all affairs of government and state.

At the end of the dictatorship, the Party of Labor evolved into the **Socialist Party** of Albania. A small minority of communists under Razi Brahimi (1931–) and Hysni Millosi (1948–) founded an Albanian Communist Party on 8 November 1991, which was

subsequently banned from 16 July 1992 to 10 July 1998. *See also* KONARE; POLITICAL PARTIES.

PASKALI, ODHISE (30 December 1903–29 December 1985). Sculptor. Odhise Paskali was born in the **Përmet** region. In February 1919, after taking part in the funeral of nationalist leader **Ismail Qemal bey Vlora**, he set off for Italy to study in Turin. He finished secondary school there in 1923 and studied philology and art at the University of Turin from November 1923 to 1927, graduating with a degree in art history. On his return to Albania, he cofounded the “friends of art” society on 15 April 1931 and organized a major national art exhibition in **Tirana**. In the 1930s, he taught art and completed a number of national monuments in different Albanian cities, principally of figures in Albanian history: **Ismail Qemal bey Vlora** (Vlora 1932), **Themistokli Gërmenji** (Korça 1932), **Çerçiz Topulli** (Gjirokastra 1934), and **Scanderbeg** (Kukës 1939), etc. After **World War II**, as director of the **National Gallery**, he continued his work, creating sculptures not only of historical figures, but also of **communist** partisans and leaders, including a well-known bust of **Enver Hoxha** (1966). He completed the Scanderbeg monument that now stands in the heart of Tirana in 1968, with two other sculptors. Odhise Paskali is by far the best-known Albanian sculptor of the 20th century.

PASKO, DHIMITËR. *See* KUTELI, MITRUSH.

PATSCHE, CARL (12 September 1865–21 February 1945). German-language historian and **archeologist**. Carl Patsch was born in Kowac in Bohemia and studied history, **geography**, and classical philology at the University of Prague, where he finished his doctorate in 1889. He taught in Vienna and Sarajevo and worked in the latter city for the Bosnian–Herzegovinian Museum. In 1908, Patsch founded the Institute for Balkan Research (Institut für Balkanforschung) in Sarajevo, where he remained until the end of **World War I**. In 1921, he became professor of Slavic history at the University of Vienna and was subsequently a member of the Austrian Academy of Sciences. Patsch is remembered for his articles on **Illyrian** and Thracian antiquity and for the monograph *Der Sandschak Berat in Albanien* (*The Sandjak of Berat in Albania*; Vienna, 1904).

PEÇI, ALEKSANDËR (11 July 1951–). Composer. Peçi was born in **Tirana**. He attended the Jordan Misja Academy from 1965 to 1969 and majored in composition in 1969–1974 at the Academy of Fine Arts (*Instituti i Lartë i Arteve*). From 1979 to 1986, he directed the Albanian folk **music** and dance ensemble, and subsequently taught music. Since the fall of the dictatorship, he has taken part in conductors' workshops in Amsterdam (1992) and Paris (1997), and is co-founder of the Albanian society for modern music. Aleksandër Peçi is noted in particular for his piano concerts, light music, rhapsodies, and **film** soundtracks.

PEÇI, SHEFQET (30 June 1906–22 October 1995). Political figure of the **communist** period. Shefqet Peçi was born in the village of Picar near **Gjirokastra** and served as a military officer in King Zog's army. He played an active role in the communist resistance movement in **World War II** and was commander of the third army corps in 1944. After the war he was promoted to the rank of major general (1949) and served as minister of communications (1949–1951); minister of industry and mining (1951); chairman of the state planning commission (1955); minister without portfolio (1966–1968); vice chairman of the People's Assembly (1970–1982); and chairman of the war veterans' committee (December 1982 to 1991). Shefqet Peçi was a member of the Central Committee from June 1950. He was sent to prison in 1995 and died there.

PECI, SOTIR (1873–1932). Publisher. Sotir Peci (also spelled Sotir Pettsy) came from Dardha, a village near **Korça**. Like many people in the Korça region at the beginning of the 20th century, he immigrated to the United States, where he published *Kombi* (*The Nation*), the first Albanian-language newspaper in North America. *Kombi* lasted for three years, until 1909, when it was succeeded by *Dielli* (*The Sun*), founded by **Fan Noli** and **Faik bey Konitza**. Peci also attended the **Congress of Monastir** from 14 to 22 November 1908. From 1909, he taught mathematics and science in **Elbasan**. Peci was elected vice chairman of the **Congress of Lushnja** and was subsequently appointed minister of **education**, when he laid the foundations for a national system of public schooling. He remained in government office during the **Democratic Revolution** of Fan Noli in

1924, but blocked important reform legislation. When **Ahmet Zogu** took power at the end of that year, Peci fled abroad and joined the *Bashkimi Kombëtar* (The National Union). In 1927, he was pardoned by Zog as part of a general amnesty.

PEJA, LEAGUE OF. *See* LEAGUE OF PEJA.

PEKMEZI, GJERGJ (23 April 1872–24 February 1938). Linguist and publisher. Pekmezi was born in Tushemisht near **Pogradec** and studied in Monastir (1884) and Belgrade from 1890 to 1894. From 1894 to 1898, he studied at the University of Vienna and then began to teach Albanian. In the autumn of 1913, he worked for the border commission in southern Albania and in March 1914 was appointed dragoman (interpreter/secretary) at the new Austro–Hungarian mission in **Durrës**. In 1916, he was a leading member of the **Albanian Literary Commission** in **Shkodra** under the auspices of Austro–Hungary. From 1920 to 1924 and 1926 to 1928, he served as Albanian consul in Austria. From 1928 until his death, he taught Albanian at the University of Vienna. Gjergj Pekmezi was the author of *Vorläufiger Bericht über das Studium des albanesischen Dialekts von Elbasan* (*Preliminary Report on the Study of the Albanian Dialect of Elbasan*; Vienna, 1901); *Grammatik der albanesischen Sprache* (*Grammar of the Albanian Language*; Vienna, 1908); and *Bleta shqypëtare e Thimi Mitkos* (*The Albanian Bee of Thimi Mitko*; Vienna, 1924); and coauthor of *Bibliographija shqype/Albanesische Bibliographie* (*Albanian Bibliography*; Vienna, 1909); *Sprachführer zur schnellen Erlernung der albanischen Sprache* (*Manual for Learning the Albanian Language Quickly*; Vienna, 1913); and *Lehr- und Lesebuch des Albanischen* (*Manual and Reader of Albanian*; Vienna, 1913). *See also* LANGUAGE, ALBANIAN.

PELASGIANS. The Pelasgians were reputed in antiquity to have been a people inhabiting Thessaly, Greece, and the islands of the eastern Mediterranean before the arrival of the Greeks. Although often mentioned by ancient Greek authors, they are now thought to have been a legendary or mythical people rather than a concrete ethnic group. In the 19th and early 20th centuries, there was a widely held theory of the Pelasgian origins of the Albanian people. This was subsequently

replaced by the theory of the **Illyrian** origins of the Albanian people, although the former still surfaces occasionally.

PELLEGRINI, GIOVAN BATTISTA (23 February 1921–3 February 2007). Italian scholar and linguist. Pellegrini was born in Belluno and graduated in linguistics in 1945 from the University of Padua. A noted figure in Italian and Balkan linguistics, he was head of the chair of linguistics at the University of Padua for many years and taught Albanian linguistics there. Among his publications of Albanian interest are *Introduzione allo studio della lingua albanese* (*Introduction to the Study of the Albanian Language*; Padua, 1977); *Ricerche linguistiche balcanico-danubiane* (*Balkan Danubian Linguistic Research*; Rome, 1992); and *Avviamento alla linguistica albanese* (*Beginning Albanian Linguistics*; Palermo, 1995). *See also* LANGUAGE, ALBANIAN.

PËLLUMBI, SERVET (14 December 1936–). Political figure and high-ranking member of the **Socialist Party**. Pëllumbi was born in **Korça** and graduated in philosophy in 1960 from the University of Leningrad. He thereafter taught philosophy for 30 years at the **communist** party academy in **Tirana**. He is the author of *Dritëhije të tranzicionit* (*The Penumbras of the Transition*; Tirana, 2000) and *Të mendosh ndryshe* (*Thinking Differently*; Tirana, 2001).

Servet Pëllumbi has been a member of the Albanian **parliament** since 1992 and is active in international affairs. He was deputy chairman of the Socialist Party from 1991 to 1996 (chairman **Fatos Nano** was in prison from 1993 to 1997) and headed the Albanian delegations to the parliamentary assemblies of the Black Sea Economic Cooperation Council from 1997 to 2001. He was speaker of the Albanian parliament from 30 April 2002 to 3 September 2005.

PEQIN, DISTRICT OF. Region of local government administration. The District of Peqin (*Rrethi i Peqinit*), with its administrative headquarters in the town of Peqin, borders on the districts of **Kavaja** to the west, **Tirana** to the north, **Elbasan** to the east, and **Lushnja** to the south. It is 19 square kilometers in size and has a **population** of ca. 33,000 (2006). It is the second smallest district in Albania, after

Kuçova. The word “Peqin” was recorded in an Ottoman census in 1431 as *Biklenet* and in 1528 as *Peklin*.

PERCY, JOCELYN, SIR (9 March 1871–25 August 1952). British officer. Sir Jocelyn Percy embarked upon a military career at Sandhurst. He served in the Boer War in South Africa (1899–1901) and in Pakistan (1907–1912). During **World War I**, he rose to the rank of major-general and chief of staff of the Second Army. In 1919–1920, he then headed the British military mission with General Piotr Nikolayevich Wrangel in southern Russia. He retired from the army in 1920 and took up farming in Canada.

In the autumn of 1927, Sir Jocelyn Percy was appointed by King Zog as inspector-general of the Albanian Gendarmerie. Assisted by a small group of British officers, he effected the complete pacification of the country, gradually establishing law and order and eradicating banditry. He was in Albania until October 1938, when the Inspectorate-General was closed down. He died in Bishopsteignton in Devon.

PERISTERI, PILO (10 December 1909–). Political figure of the **communist** period. Pilo Peristeri was born in **Korça**, where he worked as a tinsmith and professional soccer player. He was a founding member of the Albanian Communist Party in 1941 and became a political commissar during the resistance movement of **World War II**. After the communist takeover, he served as chairman of the trade union (1951–1958); vice chairman of the People’s Assembly (1956–1966); director of the **Enver Hoxha** Mechanical Plant in **Tirana** (1966–1978); and vice chairman of the Democratic Front (*Fronti Demokratik*) (1979–1991). Peristeri was a member of the Central Committee from 1948 to 1991 and a candidate member of the Politburo from 1952 to 1981. He was related by marriage to **Rita Marko** and **Manush Myftiu** and, despite his advanced age, was still in the top party hierarchy at the end of the dictatorship.

PËRMET, DISTRICT OF. Region of local government administration. The District of Përmet (*Rrethi i Përmetit*), with its administrative headquarters in the town of Përmet, borders on the districts of **Tepelena** to the west, **Skrapar** to the north, **Kolonja** to the east, and

by the district **Gjirokastra** and the Republic of **Greece** to the south. It is 930 square kilometers in size and has a **population** of 26,000 (2004). It has the second lowest population density in the country, after Kolonja. The word “Përmet” was recorded in 1431 as *Premeti*.

PËRNASKA, REMZI (20 December 1934–). Linguist. Remzi Përnaska worked for the Institute of Linguistics and Literature in **Tirana**. After the fall of the dictatorship, he emigrated to France and taught Albanian at the Ecole Pratique des Hautes Etudes in Paris until his retirement in 1998. He earned his doctorate at the University of Paris VII in 1996 with the dissertation “La syntaxe de l’énoncé en albanais contemporain: la syntaxe des formes atones des pronoms personnels” (“The Syntax of the Utterance in Contemporary Albanian: The Syntax of the Unstressed Forms of the Personal Pronouns”; Lille, 1997). Përnaska is the author of *Kundranori me parafjalë në gjuhën e sotme shqipe* (*The Object with Preposition in Modern Albanian*; Peja, 1996) and coauthor of *Parlons albanais* (*Let’s Speak Albanian* (Paris, 1999). See also LANGUAGE, ALBANIAN.

PETROTTA, GAETANO (1882–29 October 1952). Italian scholar and literary historian from Palermo in Sicily. He began publishing in the field of Albanian studies before **World War II**. He is remembered in particular for *Popolo, lingua e letteratura albanese* (*Albanian People, Language and Literature*; Palermo, 1931); *Saggio di bibliografia albanese, 1500–1930* (*Essay on Albanian Bibliography, 1500–1930*; Palermo, 1931); and *Svoglimento storico della cultura e della letteratura albanese* (*The Historical Development of Albanian Culture and Literature*; Palermo, 1950).

PETTIFER, JAMES (6 April 1949–). British writer and journalist specializing in the southern Balkans. Pettifer was born in Hereford, did his master’s at Oxford University, and was later visiting professor at the Institute of Balkan Studies of the University of Thessalonika in Greece. He was an honorary research fellow of the Byzantine and Greek Studies Department of Birmingham University and a professor at the Conflict Studies Research Centre of the Royal Military Academy of Sandhurst. Pettifer is the author of *The New Macedonian Question* (London, 1999); *Blue Guide: Albania and Kosovo* (London,

2001); and *Concept for a New Reality: Dialogue with Hashim Thaçi* (Prishtina, 2001); and coauthor with **Miranda Vickers** of *Albania: From Anarchy to a Balkan Identity* (London, 1996) and *The Albanian Question: Reshaping the Balkans* (London, 2006).

PEZA, CONFERENCE OF. *See* CONFERENCE OF PEZA.

PEZA, MYSLIM (1 May 1897–1984). Resistance fighter. Born in Peza near **Tirana**, Myslim Peza fought against **Ahmet Zogu** in the 1920s and shot the commander of Zogu's personal guards, Osman Bali, on 8 September 1926 in Tirana. He lived abroad from 1930 to 1939. In 1940, he organized one of the first guerrilla bands to fight openly against **Italian** rule. He was active during **World War II** in the Tirana region. It was due to his fame during the war that **Enver Hoxha** chose the village of Peza as the venue for the resistance conference of 16 September 1942. Myslim Peza is said to have been the only early guerrilla fighter to have later developed a close relationship with the **communists**. After the war, he was nominated deputy chairman of the presidium of the People's Assembly (1946–1982).

PHILBY, KIM (1 January 1912–11 May 1988). British intelligence agent and spy. Harold Adrian Russell Philby, known as Kim Philby, was born in Ambala, India. He finished Westminster School in 1928 and attended Trinity College, Cambridge, where he was recruited by Soviet agents in 1933–1934. He later worked for British intelligence while spying on behalf of the Soviet Union, and indeed became one of the most famous spies of the 20th century. Philby defected to Moscow in 1963 and was rewarded with the Order of Lenin and the title of general by the KGB. It was his reports to Moscow, sent on to **Tirana**, that foiled the efforts of anticommunist forces to penetrate Albania during the early 1950s. It is thought that hundreds of anti-communist fighters fell into the hands of the **communist** authorities as a result of his secret activities. His memoirs appeared as *My Silent War* (London, 1968). Philby died as a KGB agent in Moscow.

PHOINIKE. Archeological site near the present-day town of Finiq in the southern District of **Delvina**. The ancient fortified settlement of

Phoinike, known in Albanian as Finiq, is situated on the top of a 270-meter-high hill eight kilometers inland from **Saranda**, which was its port. In the third century BC, its large acropolis, with walls seven times the length of those in Athens, was the most important settlement in **Northern Epirus** and was capital of the region of Chaonia, that is, of the **Illyrian** Chaones tribe. Phoinike was probably founded in the sixth century BC, but the earliest archeological evidence dates from the fourth century BC. A peace treaty between Rome and Macedon was concluded here in 25 BC. Phoinike is mentioned by Polybius, who called it the richest, strongest, and best fortified city in Epirus. The fortification walls and a small temple were excavated by Italian archeologist **Luigi M. Ugolini** (1895–1936) in 1924–1926. Subsequent excavations in the 1960s revealed the presence of a theater and an early Christian basilica dating from the sixth century AD.

PIPA, ARSHI (28 July 1920–20 July 1997). Scholar and writer. Arshi Pipa was born in **Shkodra**, where he attended school until 1938. His first poetry, composed in the late 1930s in Shkodra, was collected in the volume *Lundërtarë* (*Sailors*; Tirana, 1944). Pipa studied philosophy at the University of Florence, where he received the degree “dottore in filosofia” in 1942 with a dissertation on Henri Bergson (1859–1941). He thereafter worked as a teacher in Shkodra and **Tirana**. In 1944, he was editor of the short-lived Tirana literary monthly *Kritika* (*Criticism*). Unwilling to conform after the radical transition of power at the end of the war, he was arrested in April 1946 and imprisoned for 10 years. After his release in 1956, he escaped to Yugoslavia; he immigrated to the **United States** two years later. He held teaching posts at various American universities and until his retirement was professor of Italian at the University of Minnesota in Minneapolis. Pipa digested his 10 years of horror in the prisons and labor camps of **Durrës**, Vloçisht, **Gjirokastra**, and Burrel in *Libri i burgut* (*The Prison Book*; Rome, 1959), a 246-page collection of verse. He has published two other volumes of poetry in the **Gheg** dialect: *Rusha* (*Rusha*; Munich, 1968) and *Meridiana* (*Meridiana*; Munich, 1969), the latter in the romantic and nostalgic vein of Giacomo Leopardi.

Of greater impact were Pipa’s scholarly publications, in particular his literary criticism. Among these works are the three-volume

literary study *Trilogia albanica* (Munich, 1978) and the monograph *Montale and Dante* (Minneapolis, 1968). He also published a controversial sociolinguistic study on the formation of standard Albanian (*gjuha letrare*) as the official **language** of Albania, *The Politics of Language in Socialist Albania* (New York, 1989); a collection of 15 political essays, *Albanian Stalinism: Ideo-political Aspects* (New York, 1990); and a study on the Albanian **literature** of the socialist realist period, *Contemporary Albanian Literature* (New York, 1991). In later years, he edited the short-lived periodical *Albanica* in Washington, D.C., where he lived with his sister in retirement.

PLASARI, AUREL (16 September 1956–). Writer and intellectual figure. Aurel Plasari was born in **Tirana**. He studied **language** and **literature** at the University of Tirana and worked from 1983 to 1992 for the literary and cultural periodical *Nëntori* (*November*). He has taught Albanian literature at the university and since 1998 has been director of the **National Library** in Tirana.

Aurel Plasari is a critical intellectual with many decided views, which have forced the Albanian public into much self-reflection. Apart from his translations of Latin American, Romanian, and Russian literature and many refreshingly polemical articles, he is the author of *Don Kishoti zbret në Shqipëri dhe ese të tjera* (*Don Quixote Lands in Albania, and Other Essays*; Tirana, 1990); *Letërsia dhe muret: dy përgjigje një anketë* (*Literature and Walls: Two Answers One Inquiry*; Tirana, 1993); *Vija e Teodosit rishfaqet; nga do t'ia mbajnë shqiptarët?* (*The Theodosius Line Reappears: Which Side Will the Albanians Take?*; Tirana, 1995); *Përballë një kulture të vdekjes* (*In the Face of a Culture of Death*; Tirana, 1997); and *Biopolitika a ekziston në Shqipëri* (*Do Biopolitics Exist in Albania?*; Tirana, 1999); and *Lufta e Trojës vazhdon: shënime nga kthimi* (*The Trojan War Continues: Notes from a Return*; Tirana, 2002). He has also written literary studies on **Anton Harapi**, Mitrush Kuteli, and **Gjergj Fishta**.

PLURALISM, POLITICAL. After half a century of one-party dictatorship, political pluralism was introduced in Albania at the 13th congress of the Central Committee of the **Party of Labor** on 11 December 1990. A day later, the **Democratic Party** was formed, the

first noncommunist **political party** since **World War II**. In the first pluralist **elections**, held on 31 March 1991, the Party of Labor and the Democratic Party won 94.88 percent of the votes. By 1992, about 25 political parties had been founded. Many of these soon amalgamated or vanished, but just as many others were formed over the following years. A total of 28 political parties and formations took part in the elections of 24 June 2001. In 2005, there were 58 registered political parties. There are currently 13 parties represented in **parliament**.

POGONI, BARDHYL (31 January 1926–24 October 1985). Scholar.

Bardhyl Pogoni was born in **Tirana** and went to school in **Korça** and, from 1935 to 1936, in Tirana. Having received a scholarship to study in Austria, he attended a secondary school in Vienna from 1942 to 1944. In 1945, he immigrated to the **United States**. In 1945–1949, he studied at the University of Western Kentucky and finished his doctorate in comparative literature at the University of Indiana with the dissertation “Albanian Writing Systems” (1967). From 1961 to 1968, he chaired the School of English Language and Literature of the University of Tripoli in Libya and, in 1968, replaced **Namik Res-suli** as head of the chair of Albanian studies at the Oriental Institute of the University (Istituto Universitario Orientale) in Naples, Italy, where he worked until his death. He is the author of *Drithma dëshire* (*The Quivering of Desire*; Tirana, 1944) and *Contemporary Albanian Poems* (Naples, 1985). As a devout Muslim **Bektashi**, he also translated the writings of **Baba Rexhebi** in *The Mysticism of Islam and Bektashism* (Naples, 1984).

POGRADEC. Town in the District of Pogradec, of which it is the administrative center. Its **population** in 2005 was ca. 30,000. Pogradec is located on the south bank of Lake **Ohrid** and is the terminus of the **railway** line from **Durrës**, which was built to export ore from the large nearby lead, iron, and nickel mine. The banks of the lake have been settled since prehistoric days. In **Illyrian** times, the region was inhabited by a tribe called the *Encheliae* (“eel people”). Pogradec was referred to briefly as *Pogradas* by **Evliya Çelebi**, who passed through it in 1670. The word is Slavic and means “by the town.”

Pogradec is remembered as the home of poet **Lasgush Poradeci**. It was a center of domestic **tourism** in Albania before and during

the **communist** dictatorship and has a considerable potential for development if the environment is not further damaged, that is, if the beach and water in this part of the lake are protected from increasing pollution.

POGRADEEC, DISTRICT OF. Region of local government administration. The District of Pogradec (*Rrethi i Pogradecit*), with its administrative headquarters in the town of **Pogradec**, borders on the districts of **Gramsh** to the west, **Librazhd** to the north, and **Korça** to the south, and on Lake **Ohrid** and the Republic of **Macedonia** to the east. It is 725 square kilometers in size and has a **population** of ca. 71,000 (2004).

POLE OF FREEDOM (POLI I LIRISË) (2009–). The Pole of Freedom coalition was created under the leadership of **Aleksandër Meksi** in early May 2009, two months before the parliamentary **elections**, as a right-wing alternative to the ruling **Democratic Party**. It comprises the small Christian Democratic Party under **Nard Ndoka** and the monarchist **Movement for National Development**, but had no success with the voters.

POLITICAL PARTIES. After half a century of one-party dictatorship in the **communist** period, Albania now has a myriad of political parties, most of which are run by elderly men and have only marginal support. The first opposition party to arise in postcommunist Albania was the **Democratic Party**, which has remained a major political force. The **Socialist Party**, also with major political support, arose from the ashes of the communist **Party of Labor**. Early to appear on the new political landscape in the first half of the 1990s were the **Republican Party**; **Omonia**, representing the **Greek minority**; and two social democratic currents, the **Social Democratic Party**, which has been in coalition with the Socialists, and the Social Democratic Union, which has been more allied with the Democratic Party.

Other parties have evolved from splits in existing parties. The **Democratic Alliance Party** and the **New Democratic Party**, for instance, both arose from dissent within the ranks of the Democratic Party, as did the **Socialist Movement for Integration** from within

the Socialist Party. Some precommunist movements have also been revived as political parties: the National Front (**Balli Kombëtar**) derives its inspiration from the anticommunist resistance movement of **World War II**, and the **Movement for Legality** (*Lëvizja e Legalitetit*) is a faction seeking the restoration of the monarchy instituted in the late 1920s under King Zog. Most small parties represent special interest groups or, more often, the dynamics of particular public leaders.

The great number of tiny parties that has arisen in recent years reflects to a substantial extent the inherent inability of Albanians, and Albanian politicians in particular, to work together for a common good. In 2005, there were 58 registered parties. Traditional concepts of “left” and “right” are difficult to apply in Albanian politics. The leading “leftist” Socialist Party and the leading “rightist” Democratic Party have, for instance, differed very little over the past decade in their concrete policies. A recent change in the electoral law has largely marginalized the smaller political parties, and most of the latter lost their political representation in **parliament** in the **elections** of June 2009. *See also* MOVEMENT FOR LEGALITY PARTY; PARTY FOR JUSTICE AND INTEGRATION; PLURALISM, POLITICAL; REPUBLICAN PARTY; UNION FOR HUMAN RIGHTS PARTY; UNION FOR VICTORY.

POLLO, GENC (April 1963–). Political figure. Genc Pollo, son of historian **Stefanaq Pollo**, was born in **Tirana** and graduated with a degree in history from the university there. He worked initially as a research expert at the Academy of Sciences (1986–1988) and studied in Vienna from 1988 to 1990 on an Austrian government scholarship.

In his political career, Genc Pollo was cofounder of the **Democratic Party** and soon became its spokesman. Between 1992 and 1996, he was a close advisor to President **Sali Berisha** and remained faithful to him to the end of the latter’s regime in 1997 and thereafter. In 1999, he finally challenged Berisha for the party leadership and came to be the main proponent of the reform wing of the party. On 2 February 2001, this reform wing split away from Berisha and the Democratic Party to form the **New Democratic Party** (*Partia Demokratike e Re*). His party, however, formed a coalition with the

Democratic Party on 18 August 2005 after Berisha's victory in the parliamentary **elections** of 3 July, making Pollo deputy **prime minister**. On 28 July 2008, he became deputy prime minister again. Genc Pollo headed the PDR until 30 October 2008, when it fused with the Democratic Party.

POLLO, STEFANAQ (7 February 1923–15 May 1997). Scholar and representative historian of the **communist** period. Stefanaq Pollo was born in **Përmet** and attended secondary school in **Korça**. After **World War II**, he became editor-in-chief of the newspapers *Zëri i rinisë* (*The Voice of Youth*) and *Bashkimi* (*The Union*). In 1945, he studied history in the Soviet Union and began teaching college in **Tirana** in 1951. For 35 years, he was director of the Institute of History at the Academy of Sciences. With **Aleks Buda**, he was coauthor of the standard *Historia e popullit shqiptar* (*History of the Albanian People*; Tirana, 1965–1967) and *Historia e Shqipërisë* (*History of Albania*; Tirana, 1983–1984). With **Arben Puto**, he was also responsible for the French-language *Histoire de l'Albanie des origines à nos jours* (Roanne, 1974), translated into English as *History of Albania from Its Origins to Present Day* (London, 1981).

POLYPHONIC MUSIC. Albanian polyphony (*polifonia*) is a type of traditional vocal **music** specific to southern Albania and northern Greece, and is by far the most popular form of folk music in the south of the country. In Labëria it is normally sung without the accompaniment of instruments and is often improvised by two or three lead singers, who set forth the melody and text. The other singers accompany the lead singers as a chorus with a so-called *iso*, a drone at a constant pitch, which, to foreign ears, sounds something like a dissonant bleating of sheep. The drone must be continuous, not interrupted. Traditionally it is said that “the drone must be kept up all the time so that not even a bullet can get through, otherwise the voices get lost.” As with other forms of folk music in Albania, men traditionally sing with men and **women** with women, though there are mixed polyphonic groups nowadays. The first lead singer is called the *marrës*, “the taker,” who alternates with the second, called a *mbajtës*, “the holder,” or *kthyes*, “the returner.” Though there are strict rules for the singing of Albanian polyphonic music, there are

also many regional variations. Polyphony is unknown in the north of the country.

POPULATION. According to statistics in July 2008, there were 3,619,778 people in the Republic of Albania, with an annual growth rate of 0.73 percent. A substantial proportion of the population is currently working abroad (primarily in **Greece** and **Italy**). According to **Tirana** statistics, in January 2009 there were a total of 4,281,204 Albanian citizens (residents and emigrants).

Albania has a very young population. After **Kosovo**, it is the youngest in Europe, with an average age of 29. The crude birth rate in 2007 was 15.1, down from 25.2 in 1990, and the abortion rate in 1999 was 344 per 1,000 live births. Average life expectancy rose in 2006, to 77.4 years (74.8 for men and 80.3 for **women**).

A high, though decreasing, proportion of Albania's population lives in rural areas. In 1989, only 35.7 percent of the Albanian population was urban; in 1999, this figure rose to 45.9 percent. This increase derives from the high level of internal migration, which has resulted in a clear and massive depopulation of the poorest areas of the country—the north and northeast regions—and in a higher concentration of people in the main urban centers, in particular **Tirana** and **Durrës**. The primary reasons for migration have been poverty, the limited job opportunities, and difficult living conditions.

PORADECI, LASGUSH (27 December 1899–12 November 1987).

Poet. Lasgush Poradeci, pseudonym of Llazar Gusho, is now regarded by many as the greatest Albanian poet of the 20th century. He was born in **Pogradec** and attended a Romanian-language school in Monastir (Bitola), Macedonia, from 1909 to 1916, and a French-language secondary school in Athens until 1920. He later moved to Bucharest, and the time he spent there had a decisive influence on his literary development. It was there that he met and befriended the romantic poet **Asdreni**, whom he replaced as secretary of the Albanian colony in 1922; short-story writer **Mitrush Kuteli**; and numerous Romanian writers and poets. He also began publishing verse in various Albanian-language periodicals, including *Shqipëri' e re* (*New Albania*), an illustrated national weekly published in Constanza, and *Dielli* (*The Sun*) of Boston, among others. His verse of this period

was already revealing a certain theosophical affinity to the Romanian lyric poet Mihai Eminescu (1850–1889).

A scholarship provided by the **Fan Noli** government in 1924 enabled him to continue his studies at the University of Graz in south-eastern Austria, where he spent a total of 10 years. In May 1933, he finished his doctorate there with the dissertation “Der verkannte Eminescu und seine volkstümlich-heimatliche Ideologie” (“The Unappreciated Eminescu and His Native Folk Ideology”). The following year, Poradeci returned to Albania and taught art at a secondary school in **Tirana**, where he remained during the war. From 1944 until 1947, the first turbulent years of **communist** rule, he was unemployed and lived with his wife in Tirana on the latter’s meager salary as a teacher. After brief employment at the Institute of Sciences, forerunner of the University of Tirana, he got a job translating **literature** for the state-owned Naim Frashëri publishing company, where he worked, keeping a low profile, until his retirement in 1974.

Lasgush Poradeci is the author of two much-enjoyed collections of poetry. *Vallja e yjve* (*The Dance of the Stars*) and *Ylli i zemrës* (*The Star of the Heart*), published in Romania in 1933 and 1937, respectively, are just as revolutionary for Albanian verse as was **Migjeni’s** *Vargjet e lira* (*Free Verse*). Poradeci also published some verse in literary journals in the late 1930s and 1940s, in particular in **Branko Merxhani’s** cultural monthly *Përpyjekja shqiptare* (*The Albanian Endeavor*). With the rise of **Stalinism**, however, the venerable quill of Lasgushi, as he was to be affectionately known to posterity, began to run dry. A few works did appear, from time to time, in the Tirana literary periodicals *Drita* (*The Light*) and *Nëntori* (*November*), carefully perused beforehand by party censors, but Poradeci’s main field of activity in the socialist period was, *nolens volens*, translation, a safer haven for literary heretics.

Primordial in the poetic work of Lasgush Poradeci are the waters of Lake **Ohrid** on the Albanian–Macedonian border. It was in his native town of Pogradec that he spent his last summers, in a run-down little house, tending his garden and strolling along the lake with his dog. Lake Ohrid never ceased to fascinate and enchant him. He died in absolute poverty in Tirana.

PORTS. Albania has four ports for maritime transportation: **Durrës**, **Vlora**, **Saranda**, and Shëngjin. The largest and by far most important port is Durrës, which in 2006 accounted for 90 percent of the country's international maritime trade tonnage and 65 percent of total export and import trade. It now has an annual cargo volume of over three million tons. In early 2009, the governments of Albania and Kosovo were working out details for the use of the port of Shëngjin, specifically for Kosovo.

International maritime passenger transportation has grown in recent years. In 2005, the port of Durrës was used by 74,000 passengers. There are daily ferry services from Durrës to Bari in southern **Italy**, as well as regular services to Ancona and Trieste. From Vlora, there are ferry connections to nearby Otranto and Brindisi, and from Saranda, there is a regular daily connection to Corfu.

POSTOLI, FOQION (1889–2 October 1927). Sentimental novelist and playwright. Postoli was born in **Korça** of a merchant family. He studied commerce for two years in Istanbul, where he had relatives, and subsequently, like many people from Korça at the time, immigrated with his family to the **United States**, settling in Massachusetts. There he worked as a secretary for the Brockton chapter of the **Vatra Federation** and collaborated in the latter's main publication, the Boston newspaper *Dielli* (*The Sun*), where much of his writing was first published. In 1921, after a 14-year absence, he returned to Albania to help found the Albanian Autocephalic **Orthodox** Church. The two novels and one play for which Postoli are remembered were all written in America between 1910 and 1919 and were first published in the pages of *Dielli*. His first novel, *Për mprojtjen e atdheut* (*In Defense of the Homeland* (1921), is a typical product of the romantic nationalism of the late **Rilindja** period, a sentimental love story full of patriotic ideals and virtue. The novel *Lulja e kujtimit* (*The Flower of Remembrance*; Korça, 1924), though suffering from the same artificiality and triteness of plot, is, artistically speaking, a slight improvement. This two-part tale of romance and patriotism proved more popular and became one of the best-known Albanian novels of the 1920s and 1930s. *See also* LITERATURE, ALBANIAN.

POUQUEVILLE, FRANÇOIS (4 November 1770–20 December 1838). French scholar, diplomat, and historian. François Charles Hugues Laurent Pouqueville, born in Merlerault (Orne) in Normandy, was educated in Caen and Lisieux and studied medicine at the Sorbonne in Paris under Antoine Dubois. He took part in the French expedition to Egypt as a physician. On 25 November 1798, on his way back to France, he was captured by pirates and sent to Navarino in the Peloponnese, where he was imprisoned and held for ransom by the Turks. He spent two years in prison in Istanbul, returning to France in 1801. While in prison, he began writing his travel memoirs, which were dedicated to Napoleon and published in the three-volume edition *Voyage en Morée, à Constantinople, en Albanie et dans plusieurs autres parties de l'Empire ottoman pendant les années 1798, 1799, 1800 et 1801* (Paris, 1805) (*Travels through the Morea, Albania and Several Other Parts of the Ottoman Empire to Constantinople during the Years 1798, 1799, 1800 and 1801*; London, 1806).

The book was exceptionally successful and attracted the attention of the French government, which appointed him consul general in Janina, to the court of **Ali Pasha Tepelena**. He remained there until 1815, had a close personal relationship with the “Lion of Janina,” and was able to travel widely in southern Albania. Pouqueville’s works, including detailed descriptions of southern Albania, have also been published in English as *Travels in Greece and Turkey, Comprehending a Particular Account of the Morea, Albania, Etc.* (London, 1820) and *Travels in Epirus, Albania, Macedonia and Thessaly* (London, 1998).

PREFECTURES. The Republic of Albania is divided into large units of local administration called prefectures. The prefecture (Alb. *prefektura*, also known as a *qark*) groups together an average of two to four of the districts (Alb. *rreth*), which continue to exist and were the only units of local administration during the **communist** period. There are now 12 prefectures in Albania: **Berat**, population 172,478, composed of the Districts of Berat, **Kuçova**, and **Skrapar**; **Dibra**, population 144,203, composed of the Districts of Dibra, **Bulqiza**, and **Mat**; **Durrës**, population 303,742, composed of the Districts of Durrës and **Kruja**; **Elbasan**, population 343,959, composed of the Districts of Elbasan, **Gramsh**, **Librazhd**, and **Peqin**; **Fier**, population

373,913, composed of the Districts of Fier, **Lushnja**, and **Mallakastër**; **Gjirokastra**, population 103,406, composed of the Districts of Gjirokastra, **Përmet**, and **Tepelena**; **Korça**, population 257,387, composed of the Districts of Korça, **Pogradec**, **Devoll**, and **Kolonja**; **Kukës**, population 78,031, composed of the Districts of Kukës, Has, and **Tropoja**; **Lezha**, population 157,940, composed of the Districts of Lezha, **Kurbin**, and **Mirdita**; **Shkodra**, population 246,712, composed of the Districts of Shkodra, **Malësia e Madhe**, and **Puka**; **Tirana**, population 778,903, composed of the Districts of Tirana and **Kavaja**; and **Vlora**, population 181,565, composed of the Districts of **Vlora**, **Delvina**, and **Saranda** (population figures from 2006).

PRENNUSHI, VINÇENC (4 September 1885–19 March 1949).

Catholic religious figure, poet, folklorist, and translator. Prennushi was born in **Shkodra** and studied at a **Catholic** college in Austria. He was ordained as a **Franciscan** priest on 25 March 1908. Fascinated by the oral culture of northern Albania, Prennushi began collecting folk songs from the mountain tribes. His compilation of folklore material, published by the Austrian **archeologist** and historian **Carl Patsch** in *Kângë popullore gegnishte* (*Gheg Folk Songs*; Sarajevo, 1911), made a major contribution to the study of Albanian oral **literature**. In 1924, he published a volume of elegant lyric verse in the **Gheg** dialect, *Gjeth e lule* (*Leaves and Flowers*; Shkodra, 1924), which was reprinted in 1931. This collection of 65 poems contains verse of both nationalist and religious inspiration. In his ecclesiastical career, Vinçenc Prennushi served as a provincial from 1929 to 1936. On 19 March 1936, he was made bishop of Sapa, and in 1940, he was appointed archbishop of **Durrës**, thus becoming one of the two highest dignitaries of the Catholic Church in Albania. According to his contemporaries, he was a man of virtue and humility and enjoyed great respect among the Catholic population. Although he was apparently not politically active despite his lofty position in the Church hierarchy, Prennushi was arrested by the **communist** authorities after the war, tortured, and sentenced by a military court in Durrës to 20 years' imprisonment and hard labor as an enemy of the people. Weakened by prison conditions and suffering from asthma and heart disease, the 63-year-old archbishop died in the prison hospital.

PRESIDENT. **Ismail Qemal bey Vlora**, who declared Albanian independence in 1912, was the first acting head of state and therefore might be regarded as the country's first president. More suitable for that distinction, however, is **Ahmet Zogu**, who was president of Albania from January 1925 to August 1928, before having himself crowned king. During the **communist** period, the role of state president was played by the chairman of the Presidium of the People's Assembly: **Omer Nishani** (r. 1946–1953), **Haxhi Lleshi** (r. 1953–1982), and **Ramiz Alia** (r. 1982–1991). Ramiz Alia retained the presidency during the transition to democracy during which, on 30 April 1991, the office of President of the Republic was created. Alia was replaced in 1992 by **Sali Berisha** of the **Democratic Party**. In 1997, Berisha was overthrown by the **Socialist Party**, which appointed **Rexhep Meidani** president until July 2002. He was succeeded by **Alfred Moisiu** (July 2002–July 2007), who was followed in July 2007 by **Bamir Topi** of the Democratic Party.

Presidential power was at its height in the postcommunist period during 1994–1997, under the administration of Sali Berisha, when it verged on the absolute. Under the Socialist Party, the office of the president was demoted to a more ceremonial role, with the prime minister holding political power. Nonetheless, the president signs laws and international agreements, can return a law for review in **parliament**, and can set the date for elections, etc. According to the present **constitution**, the president is elected by parliament in secret vote for a term of five years, with the right of reelection once. On assuming office, he must not be a member of any political party.

PRESPA, LAKE. Lake Prespa is situated in southeastern Albania and forms the border of three countries (Albania, Macedonia, and Greece). There are actually two lakes, Greater Prespa (285 square kilometers) and Lesser Prespa (44 square kilometers). They are at an altitude of 853 meters and are comparatively deep, up to 54 meters. The water from Lake Prespa flows underground into Lake **Ohrid**. The Macedonian **Slavic minority** in Albania lives in the villages on the western banks of Greater Prespa.

PRESS. Albanian-language periodicals and publications were banned in Ottoman Albania. The earliest periodicals from the 1880s and

1890s were published, ironically, in other parts of the empire—Sofia, Bucharest, Thessalonika, Athens, and Istanbul—and were smuggled into Albania by caravan. Most were short-lived. Newspaper publishing in Albania itself began around the time of independence in 1912, with several papers after **World War I** lasting for several years: *Koha* (*The Time*, 1920–1926), *Demokratia* (*Democracy*, 1925–1939), and *Drita* (*The Light*, 1936–1939).

During the **communist** period, the main Albanian newspaper was *Zëri i Popullit* (*The People's Voice*), which was founded in 1944 and served until 1991 as the propaganda voice of the Albanian **Party of Labor**. It thereafter continued publication as the organ of the **Socialist Party**. The first anticommunist opposition newspaper was *Rilindja Demokratike* (*Democratic Rebirth*), the organ of the **Democratic Party**, which began publishing on 5 January 1991. With the exception of the years 1994–1997, when the power of President **Sali Berisha** verged on the absolute, the printed media in Albania have been subjected to few restrictions, though there have been numerous cases of harassment of journalists investigating **corruption**, etc. Quality journalism is still rare, and most newspapers are prone to sensationalism. Among the leading newspapers of **Tirana** are *Albania*, *Ballkan*, *Gazeta Shqiptare*, *Gazeta 55*, *Koha Jonë*, *Korrieri*, *Metropol*, *Panorama*, *Rilindja Demokratike*, *Shekulli*, *Shqip*, *Tema*, and *Zëri i Popullit*. There are in addition numerous smaller national daily and weekly newspapers, as well as local newspapers. The majority of the papers are linked to political parties or interest groups. This is evident from the artificially high number of daily newspapers and the low number of copies sold. Most major newspapers also now have online editions. *See also* RADIO; TELEVISION.

PRIFTI, PETER (24 November 1924–). Albanian American scholar.

Peter Rafael Prifti was born of an **Orthodox** family in Rehova in the southeastern district of **Kolonja**. On 28 March 1940, at the age of 15, he immigrated to the **United States** to join his father and older brother, settling initially in Philadelphia. He graduated from Penn State College in 1949 with a bachelor of arts degree and got his master's in philosophy from the University of Pennsylvania in 1955. In 1958, at the invitation of the **Vatra Federation**, he moved to Boston to work for the Albanian newspaper *Dielli* (*The Sun*) for two years. From 1961

to 1976, with the exception of a year of studies in Paris, Prifti worked at the Center for International Studies of the Massachusetts Institute of Technology, where his interests were focused on his Albanian homeland. In 1976, he moved to San Diego to teach Albanian at the Department of Linguistics of the University of California.

Prifti is the author of *Albania's Cultural Revolution* (Cambridge, 1968); *Albania and Sino-Soviet Relations* (Cambridge, 1971); *Socialist Albania since 1944* (Cambridge, 1978); *Confrontation in Kosovo: The Albanian-Serb Struggle, 1969–1998* (Boulder, 1999); *Remote Albania: The Politics of Isolationism* (Tirana, 1999); and *Unfinished Portrait of a Country* (New York, 2005), as well as of literary translations and numerous articles on Albanian politics and history. He is coauthor of *Readings in Albanian* (San Diego, 1979); *Spoken Albanian* (Ithaca, 1980); and *Standard Albanian: A Reference Grammar for Students* (Stanford, CA, 1982).

PRIME MINISTER. The office of prime minister of Albania can be said to stem from the time of **Ismail Qemal bey Vlora**, who, after the declaration of independence in 1912, served both as acting head of state and as chairman of the provisional government (1912–1914). Among other prime ministers of the early years were Turhan Pasha Përmeti (1914, 1918–1920), **Sulejman bey Delvina** (1920), **Iljaz bey Vriani** (1920–1921, 1924–1925), **Pandeli Evangjeli** (1921), **Hasan bey Prishtina** (1921), **Xhafer bey Ypi** (1921–1922), **Ahmet Zogu** (1922–1924), **Shefqet bey Vërlaci** (1924, 1939–1941), and **Fan Noli** (1924). With the advent of the rule of Zogu in 1924, the office of the prime minister became insignificant until he declared himself king in September 1928. From that time until 1944, Albania had 12 prime ministers, whose power was limited, either by the king (until 1939) or by the **Italian** and **German** occupying powers (until 1944).

With the advent of the **communists** in November 1944, the office of the prime minister was abolished and replaced by that of the chairman of the council of ministers. **Enver Hoxha** carried out this function himself for a decade from 1944 to 1954, followed by his cohort, **Mehmet Shehu**, from 1954 to 1981. Power lay, however, within the structures of the Albanian **Party of Labor**.

The position of prime minister was restored with the arrival of democracy in the early 1990s. **Aleksandër Meksi** served as prime

minister under President **Sali Berisha** from 1992 to 1997. Real political power, however, was in the hands of the **president**. When the **Socialist Party** came to power in 1997, the presidential system aspired to by Berisha was replaced by a **parliamentary** system of government. The office of the president was thus restricted to more formal functions, whereas that of the prime minister, as head of the elected government, was accorded full political power. The return of the **Democratic Party** to office in July 2005 did not reverse this system. Berisha served his second period in power as prime minister, and was reelected in the parliamentary elections of 28 June 2009.

PRISHTINA, HASAN BEY (1873–14 August 1933). Political figure.

Born in Vushtrria (Vuçitern) in **Kosovo**, Hasan bey Prishtina attended a French secondary school in Salonica and a college of administration in Istanbul. He initially supported the Young Turks and was elected to the Turkish **parliament** in 1908, but lost his position in 1912, as did all the other Albanian deputies. Prishtina took an active part in the 1912 uprising in Kosovo and formulated the demands for autonomy that were submitted to the Turkish government in August 1912, the so-called 14 points of Hasan Prishtina. In December 1913, after independence, he served as minister of **agriculture**, and later as minister of postal services. He spent **World War I** organizing divisions of volunteers to fight for Austria–Hungary. In 1918, after the Serb occupation of his native Kosovo, he fled abroad with **Bajram Curri** to Vienna and then to Rome, where he was in contact with Macedonian, Croatian, and Montenegrin opponents of the new kingdom of **Yugoslavia** and became head of a committee for the national defense of Kosovo.

In 1919, having participated in the Paris Peace Conference on behalf of the committee, Hasan bey Prishtina returned to Albania and in 1921 became a member of parliament for **Dibra**. He took part in a coup d'état that year and served as **prime minister** for a brief five days, from 7 to 12 December. Thereafter, he headed uprisings in Kosovo and led several antigovernment insurrections in Albania, the latter being suppressed easily by the administrations of **Xhafer bey Ypi** and **Ahmet Zogu**. He returned to **Tirana** during the so-called **Democratic Revolution** under **Fan Noli**, whom he accompanied to the League of Nations. Like most Kosovo politicians, Hasan bey

Prishtina was a sworn enemy of Ahmet Zogu, the two having attempted to assassinate one another. King Zog eventually won out when Hasan bey was murdered by Zog's agents in Salonica.

PRISHTINA, KADRI (1878–1925). Political figure. Kadri Prishtina, often known as Hoxha Kadriu, was born in Prishtina. He studied education and law in Istanbul, returning home in 1914. At the **Congress of Lushnja**, he was appointed minister of justice and, in 1921, was deputy secretary of the Albanian **parliament**. In December of that year, he was made minister of justice once again in the government of **Hasan bey Prishtina**. In **Shkodra** in 1921, he published the periodical *Udha e së vertetës* (*Road of the Truth*) and worked as a lawyer.

PRIZREN, LEAGUE OF. *See* LEAGUE OF PRIZREN.

PROGON (late 12th century). Medieval ruler. Progon reigned over the early Albanian principality of Arbanon, centered around **Kruja**, which lasted from 1190 to 1216. Arbanon itself seems to have attained full political independence in 1204, when the Crusaders defeated the Byzantine Empire in the wake of the Fourth Crusade. Progon's son, Demetrios (r. 1208–1216), married the daughter of the King of Serbia and maintained relations with Dubrovnik and the pope.

PROSI, SANDËR (6 January 1920–25 March 1985). Stage and film actor. Sander Prosi was born in **Tirana** and studied dentistry in Austria. In 1948, he made his debut as a stage actor at the **National Theater** in Tirana and, in the course of his career, which comprised 80 stage and 30 film roles, was to become one of the best-known actors of his time. He is remembered in particular for *Në fillim të verës* (*At the Beginning of Summer*, 1975); *Gjenerali i ushtrisë së vdekur* (*The General of the Dead Army*, 1975); *Udha e shkronjave* (*The Road of Writing*, 1978); and *Nëntori i dytë* (*The Second November*, 1982).

PROTESTANTISM. The British and Foreign Bible Society began its activities in the Ottoman Empire and the Balkans in the 19th century when the Sublime Porte grudgingly permitted it to translate and sell Bibles and Christian literature. During the 1860s, it hired **Kostandin Kristoforidhi**, a noted figure of Albanian scholarship from **Elbasan**.

Kristoforidhi translated the New Testament into a **Gheg** version (1872 in the Latin alphabet) and a **Tosk** version (1879 in the Greek alphabet) as well as several books of the Old Testament. These translations enabled the gospel to be read widely and to be understood in Albania for the first time, and indeed served as a basis for the creation of a modern literary **language**. Also active in the 1860s was the Protestant missionary Padget, whose home in the center of **Shkodra**, complete with tower, was built in 1868.

The early history of Albanian Protestantism is closely linked to the **Qiriazi** or Kyrias family of Monastir (Bitola), now in the Republic of Macedonia. Gjerasim Qiriazi and his brother Gjergj Qiriazi studied at an American bible college in Samokov, Bulgaria, and worked for the British and Foreign Bible Society.

From 1890 to 1912, the American board of missions carried out missionary activities in several towns in the southern Balkans that were still under Ottoman control and trained additional preachers for missionary work at the Samokov Bible seminary. Beginning with the Bulgarians, their activities spread to the Albanians, with the help of the above-mentioned Qiriazis and of the Luarasi and Treska families. There was also preaching in **Kosovo**, though mainly among the Serbs at the time. A Protestant church existed in Prishtina until the Italian occupation during **World War II**.

In the 1980s, young foreign missionaries of various denominations gathered in Prishtina to learn Albanian at the university there. Many moved to Albania in 1991 when the dictatorship collapsed to begin missionary activities in **Tirana** and elsewhere. Numerous denominations are now active in Albania. The first modern Protestant church building in Albania was opened in July 1998 and, according to its estimates, there are now some 8,000 Protestants in Albania.

PUKA, DISTRICT OF. Region of local government administration.

The District of Puka (*Rrethi i Pukës*), with its administrative headquarters in the town of Puka, borders on the districts of **Shkodra** to the west, **Tropoja** to the north, Has and **Kukës** to the east, and **Mirdita** to the south. It is 1,034 square kilometers in size and has a **population** of ca. 34,000 (2004). Puka is the poorest district of Albania.

PUTO, ARBEN (1924–). Scholar and historian. Puto was born in **Gjirokastra** and, after attending the French lycée in **Korça** in the 1930s, studied in Italy from 1940 to 1942. In 1952, he finished his doctorate in international law at the University of Moscow and was appointed professor of international law at the newly created University of **Tirana** in 1957. After the fall of the dictatorship in December 1990, he helped to foster democratic values as chairman of the Albanian Helsinki Committee for the Defense of **Human Rights**.

Arben Puto is the author of numerous publications on the history of diplomacy and Albanian politics, including *Pavarësia shqiptare dhe diplomacia e fuqive të mëdha, 1912–1914* (*Albanian Independence and Great Power Diplomacy, 1912–1914*; Tirana, 1978; French-language version, Tirana, 1982); *From the Annals of British Diplomacy*; Tirana, 1981); *Çështja shqiptare në aktet ndërkombëtare të periudhës së imperializmit* (*The Albanian Question in International Documents of the Imperialist Period*; Tirana, 1984, 1987; French-language version, Tirana, 1985, 1988); *Demokracia e rrethuar: qeveria e Fan Nolit në marrëdhëniet e jashtme, qershor–dhjetor 1924* (*Democracy under Siege: The Government of Fan Noli in Foreign Relations, June–December 1924*; Tirana, 1990); and *Historia diplomatike e çështjes shqiptare, 1878–1926* (*Diplomatic History of the Albanian Question, 1878–1926*; Tirana, 2003). He was also coauthor, with **Stefanaq Pollo**, of the **communist** government's standard *History of Albania from Its Origins to the Present Day* (London, 1981).

PYRAMID INVESTMENT SCANDAL AND THE 1997 UPRISING. Despite the years of economic freedom after the fall of the isolationist **communist** dictatorship in 1990–1991, the Albanians were still inexperienced in the ways of a free market economy and were thus easy prey for pyramid investment schemes, which had caused chaos in Bulgaria, Romania, and Russia. In the 1990s, such “get rich quick” ventures spread like wildfire through the Albanian economy. The principal investment company was VEFA Holding, established in 1991. It was followed by Kamberi, Cenaj, and Gjallica in **Vlora** in 1992; Sudja in 1994; and Xhaferri, Populli, Leka, and Silva in 1996. The companies promised from 8 to 25 percent interest on three-month investments. Some of them, such as Populli and Xhaferri,

claimed to be charitable organizations to assist the poor, thus making themselves more sympathetic to the public. In October 1996, Vehbi Alimuçaj, head of VEFA Holding, stated that 800,000 Albanians had invested their savings in his company.

By the autumn and winter of 1996, such investments had created a “mass psychosis” in the population. Almost everyone wanted to get rich quick, and no one was willing to listen to the warnings of the international financial community that the bubble would soon burst, least of all the Albanian government.

The investment companies grew rapidly. Populli, for instance, founded on 20 April 1996, had 17 offices in **Tirana** within the first few months, and Silva, which was founded in the autumn of that year, had 200 employees within the first 18 days of its existence. Huge lines of small investors formed outside the offices day after day, and more and more money was poured in. In view of the lucrative interest that was promised, tens of thousands of families invested all their savings, many having sold their homes and property to invest even more. Bank loans for other investment projects were swiftly diverted to the investment companies, until there was no more real investment capital in the country.

The Albanian government under the **Democratic Party** and President **Sali Berisha** did nothing to stop the scandal, stating that it was a free market. It is evident that the Democratic Party itself was receiving massive financial support from the investment companies.

On 20 November 1996, the small Grunjasi investment company of **Shkodra** collapsed when its owner disappeared with an estimated US\$13 million, and a week later, on 26 November, there was panic in front of the offices of Sudja in Tirana. It was, however, able to pay investors for a couple of weeks, and the market calmed down. On 17 December 1996, Sudja ceased payments, and there were violent demonstrations in Tirana over the following days. An estimated 100,000 small investors had lost a total of US\$60 million.

In January 1997, the situation got worse and panic spread. Sudja declared bankruptcy on 15 January, and there were further demonstrations on **Scanderbeg Square**. At the general assembly of the Democratic Party, President Berisha assured the population that all investments would be returned, down to the last qindarka. The government, now realizing the seriousness of the situation, closed the

offices of Xhaferri and Populli to freeze their assets, and Xhaferri announced bankruptcy on 21 January. The huge VEFA Holding also showed its first signs of weakness.

The general panic, coupled by widespread anger and opposition to the now intolerably corrupt and authoritarian Berisha regime, quickly transformed itself into a political protest movement and became a general uprising in the country.

The police in the south of the country lost control of the situation on 25 January after mass demonstrations. There was plundering in **Berat**, **Lushnja**, and **Gramsh**. On 26 January, 50,000 people gathered at the Dynamo Stadium in Tirana to protest.

Gjallica declared bankruptcy on 5 February, resulting in a demonstration of 30,000 people in Vlora. By 11 February, the police had lost control of Vlora and withdrew. Soon thereafter, government representatives and forces evacuated from most of southern Albania. The fury of the masses transformed itself into a rebellion and, soon thereafter, into a military movement that advanced on Tirana determined to throw Berisha and the Democratic Party out of office. The north of the country, which had been less affected by the financial scams, continued to support Berisha. Albania was on the brink of civil war.

On 1 March 1997, protesters in Vlora burned down the headquarters of the **National Information Service**, Berisha's much feared secret service, and the government of **Aleksandër Meksi** spoke of "armed communist insurgency in the south." Arms depots were plundered. A state of siege was declared on the next day throughout Albania.

On 3 March 1997, **parliament** dutifully reelected Sali Berisha for a second term of office as president, and on 4 March, **press** censorship was introduced, except for the Democratic Party newspaper *Rilindja Demokratike*. **Berat** and **Fier** fell to rebel forces on 10 March, and by the next day the rebels had reached the **Shkumbin** River dividing the north from the south.

Bashkim Fino of the **Socialist Party** was suddenly appointed **prime minister** on 11 March, but it was too late to restore order. On 12 March, representatives of the rebel forces met in **Gjirokastra** and formed a National Committee of Public Salvation, and in Tirana the Military Academy was plundered by supporters of the Democratic

Party, looking for weapons to defend themselves against an inevitable invasion from the south. Police stations and army barracks in and around the capital were vacated and looted the next day, and the minister of defense, Safet Zhulali, fled the country, as did Sali Berisha's children. Foreign countries also started evacuating their citizens from the country. Public order had collapsed, and Albania had descended into an unprecedented chaos, which lasted for several weeks.

Order in Albania was gradually restored with the arrival of 6,000 foreign troops under Italian command on 15 April 1997, as part of **Operation Alba**. After much negotiation and political confrontation between the parties, Sali Berisha was forced to resign on 23 July, and power was turned over to his archrival, **Fatos Nano**.

In all, the 1997 uprising caused 1,200 deaths and 6,000 injuries and set the Albanian **economy** back five years. *See also* CORRUPTION.

PYRRHUS (319–272 BC). King of the Molossi in Epirus. Pyrrhus was driven from his kingdom at the instigation of Cassander but returned to power in 297 BC with the help of Ptolemy I. He aspired to win the throne of Macedon and to emulate Alexander the Great. Though he gained much territory in Macedonia, he lost out to his brother-in-law, Demetrius Poliorcetes, and was forced to flee. He is remembered in particular for having aided the Tarentines in their battle against Rome in 280. At Heraclea he defeated the Roman consul Laevinus, but with such heavy losses that the battle entered history as a Pyrrhic victory. He was finally defeated by the Romans at Beneventum in 275 and withdrew to his native Epirus, where he made himself master of Macedonia once again in 273. The following year he was killed in a riot in Argos, reportedly by a tile flung by a woman from a rooftop.

– Q –

QEMALI, ISMAIL. *See* VLORA, ISMAIL QEMAL BEY.

QENDRA KOMBËTARE E KINEMATOGRAFISË. *See* NEW ALBANIA FILM STUDIOS.

QIRIAQI, AGIM (27 January 1951–). Stage and **film** actor and director. Qiriaqi graduated from the Academy of Fine Arts (*Instituti i Lartë i Arteve*) in 1973 and began acting for the **National Theater** in **Tirana**. He also directed numerous plays. He played in 19 Albanian films and by the late 1980s was one of the country's best-known actors. He is remembered for his roles in *Lulëkuqet mbi mure* (*Red Poppies on Walls*, 1976); *Tela për violinë* (*Strings for a Violin*, 1987); and *Koloneli Bunker* (*Colonel Bunker*, 1996). In 1992, he was elected head of the national actors' association.

QIRIAZI FAMILY. Educators, publishers, and public figures of the nationalist movement. The four members of the **Protestant** Qiriazis or Kyrias family of Monastir (Bitola) in Macedonia are remembered for their activities in support of the consolidation of Albanian national awareness. Gjerasim Qiriazis (1858–1894) attended a Greek school in his native Monastir and, with the assistance of his English teacher, the American missionary Jenney, studied at an American Bible college in Samokov, Bulgaria. After four years of training there, he was offered a job by the British and Foreign Bible Society, for whom he began working in **Korça** in 1883. He also began writing an Albanian grammar and is known to have preached in Albanian. On 12 November 1884, while traveling in the mountains southwest of Lake **Ohrid**, he was attacked by bandits and held for ransom for half a year. The narrative of his six-month ordeal was translated into English by J. W. Baird of Monastir as *Captured by Brigands* (London, 1902).

The opening of the first officially recognized Albanian school in Korça in 1887 inspired him and his sisters Sevasti Qiriazis-Dako (1871–1949) and Parashqevi Qiriazis (1880–1970) to open a girls' school. With the assistance of **Naim bey Frashëri** and, in particular, of American and English missionaries, they received the appropriate authorizations in Istanbul and on 15 October 1891 opened the first Albanian girls' school in Korça. The following summer, they moved the premises to a larger building to make room for more pupils. The Greek **Orthodox** hierarchy was fanatically opposed to the school from the start and went so far as to refuse to bury the son of one of its patrons. On 4 January 1894, Gjerasim Qiriazis died, aged 36, of the

pleurisy he had contracted during his period of captivity. He was the author of poetry, songs, sketches, dialogues, and school textbooks. A selection of his writings was published by his younger brother Gjergj in the collection *Hristomathi më katër pjesë* (*Chrestomathy in Four Parts*; Sofia, 1902).

Like his brother Gjerasim, Gjergj Qiriazi (1868–1912), known in English as George Kyrias, attended a Greek school in his native Monastir and the American Bible college at Samokov, and was hired by the British and Foreign Bible Society. He took over the direction of the Albanian girls' school in Korça upon the death of his brother in 1894 and, in 1908, was a delegate at the **Congress of Monastir**. The politically active Gjergj Qiriazi was one of the founders of the Albanian-language newspaper *Bashkim' i Kombit* (*Unity of the Nation*) in 1909. In addition to his brother's chrestomathy, he published a collection of religious verse entitled *Kënkë të shenjtëruara* (*Sacred Songs*; Sofia, 1906).

Naim bey Frashëri enabled Sevasti Qiriazi-Dako (1871–1949) to study at the prestigious Robert College in Istanbul and to play an active role in **women's education**. She was the first Albanian woman to study at this American institution, from which she graduated in June 1891. Immediately upon her return to Albania, she was instrumental in the founding of the Korça girls' school. After **World War I**, this school was still known by the family name as the Kyrias School. Sevasti Qiriazi-Dako is said to have published a beginners' grammar for elementary schools (Monastir, 1912) and edited a series of history texts. With her husband, journalist and writer **Christo Anastas Dako**, and her sister Parashqevi, she left for Romania and from there immigrated with them to the **United States**, where she collaborated on the fortnightly periodical *Yll' i mëngjezit* (*The Morning Star*).

Parashqevi Qiriazi (1880–1970), also known as Paraskevi D. Kirias, also studied at Robert College in Istanbul, then returned to Albania to teach. In 1909, she published a speller for elementary schools. She later organized both children's **education** and night schools in southern Albania and helped set up the rudiments of a library system. In the United States, she helped found the *Yll' i mëngjezit* (*The Morning Star*) society and published the illustrated periodical of the same name, issued in Boston from 1917 to 1920. Parashqevi Qiriazi also took part in the Paris Peace Conference of 1919 as a representative of the Albanian American community.

– R –

RADIO. The first Albanian radio station, Radio **Tirana**, began broadcasting on 28 November 1938 with a transmitter in Lapraka. King Zog and Queen Geraldine attended the opening ceremony. It initially broadcast three hours of programs a day.

During the late **communist** period, Radio Tirana was well known for its foreign-language propaganda broadcasts. In 1987, it offered 66 hours of broadcasting a day in 20 foreign languages and was heard throughout Europe on 1385 kHz and on shortwave. Among its propaganda programs were *Marxist–Leninism: An Ever Young and Scientific Doctrine* and *Leafing through the Marxist–Leninist Press*.

Since the advent of democracy, Radio Tirana, now depoliticized, has had to compete with a wide variety of private radio stations, the first of which began in **Vlora** in 1995. Among the most popular national stations are Radio Koha, Plus 2 Radio (founded in 1998), Radio Kontakt, Radio Stinë, Top Albania Radio, Radio AlSat, and Radio Ime (founded in 1997), which play news, music, and call-in shows. There are currently more than 30 radio stations, some with online sites. In addition, the Albanian-language broadcasts of the Voice of America, the British Broadcasting Corporation, Deutsche Welle, and Radio France Internationale are all retransmitted on FM in Albania. *See also* PRESS; TELEVISION.

RAIL TRANSPORTATION. In 1947, Albania was the only country in Europe without a railway. Efforts had been made in 1927 to build a standard-gauge line from **Durrës** to **Tirana**, but the track was not completed until 1949. It was primarily in support of Albanian **industry**, in particular the mining and metallurgical industry, that the **communist** authorities embarked after **World War II** on the building of a railway network departing southward from Durrës. The first section of track, from Durrës to **Peqin**, was inaugurated with **Yugoslav** support on 7 November 1947. On 23 February 1949, the line from Durrës to Tirana was opened, thus connecting the country's main port to the capital city, and the Peqin-**Elbasan** section was inaugurated on 21 December 1950 (Stalin's birthday). This line was further extended to the mines of Përrenjas in March 1974 and now runs through a tunnel to Gur i Kuq near **Pogradec** on Lake **Ohrid**. Southward down the coastal plain, a line was extended to **Fier** in October 1968 and

from there to Ballsh, center of the **oil** industry, in March 1975. There is also a line from Fier to **Vlora**. Another rail connection extends northward from Durrës to **Lezha**, with a sideline inland to Rrëshen and Klos in the **Mat** district, built for the transportation of chrome ore. From Lezha, the railway line was extended to **Shkodra** in November 1981 and, on 26 November 1985, the track between Shkodra and Titograd (Podgorica) was opened for international freight traffic, thus linking the Albanian railway system to the rest of Europe. With the exception of Korça, all major Albanian cities are now linked by rail. The current rail network consists of 477 kilometers of standard-gauge main lines, not electrified.

In the late 1980s, trains were responsible for one-third of freight and passenger transportation in the country, but the network was primitive and decrepit from the start, and train speeds rarely surpassed 30 to 40 kilometers an hour. In the early 1990s the system, with its vastly outdated locomotives and carriages, suffered extensive damage and broke down several times. Engines and carriages were demolished and looted for anything that could be sold and, in many parts of the country, impoverished peasants even stole the rails to sell them as scrap iron. New rails were laid and new carriages were imported from Italy, but in 1997 the entire railway network was devastated once again by the general uprising and anarchy. It has now recovered once more, and freight is regularly transported from Durrës to Shkodra, Tirana, Pogradec, and Vlora. There are also passenger services, but most travelers prefer buses, which are much faster and more frequent. The line to **Montenegro** has never been used for passenger traffic. *See also* AIR TRANSPORTATION; PORTS.

RAMA, EDI (4 July 1964–). Artist, political figure, and high-ranking member of the **Socialist Party**. Edi Rama was born in **Tirana** and studied art at the Academy of Fine Arts (*Instituti i Lartë i Arteve*), where he graduated in 1986 and taught from 1987 to 1996. His paintings, sculptures, and installations have been acclaimed at home and abroad. A major intellectual figure of the transition to democracy, he was known in his country as a nonconformist and did much to liberalize thinking. On 21 January 1997, he was seriously injured in a politically motivated attack; he then fled abroad until the end of the **Sali Berisha** regime. Rama returned under the socialists to serve as

a nonparty minister of culture. On 1 October 2000, he was elected mayor of Tirana, where he pushed through many reforms and managed to transform the shoddy Albanian capital into a European city. For his achievements, he won a World Mayor award on 6 December 2004. His opponents, who call him “Mister 10 Percent,” accuse him of massive **corruption**, in particular kickbacks for construction permits. Nevertheless, he has retained his popularity with Tirana voters. On 9 October 2005, after Fatos Nano’s electoral defeat in parliamentary **elections**, Rama took over the reins of the Socialist Party and is currently opposition leader, while retaining his position as mayor of Tirana. His party was, however, defeated in the parliamentary elections of 28 June 2009.

RAMA, LUAN (5 January 1952–). Publicist, writer, and diplomat. Luan Rama was born in **Tirana**, where he studied journalism. He worked for many years as a **film** scriptwriter for the **New Albania Film Studios**, of which he later became director. In 1989, he joined the ministry of foreign affairs, and in 1997 was appointed Albanian ambassador in Paris, where he still lives. Rama is the author of *Metamorfoza e fjalës* (*Metamorphosis of the Word*; Tirana, 1997); *Shkëlqimi i meteoreve* (*The Glare of Meteors*; Tirana, 1997); *Le long chemin sous le tunnel de Platon: le destin de l’artiste sous la censure en Albanie, 1945–1990* (*The Long Path under Plato’s Tunnel: The Fate of Artists under Censorship in Albania, 1945–1990*; Nantes, 1999); and *Pont entre deux rives: Albanie–France* (*Bridge between Two Banks: Albania–France*; Paris, 2005).

RAPPAPORT, ALFRED (16 June 1868–11 October 1946). Austrian scholar and diplomat. Born of a **Jewish** family in Vienna, Rappaport attended the Orientalische Akademie (Oriental Academy) and, having converted to **Catholicism**, entered the service of the Austro–Hungarian foreign ministry in 1891. In March 1893, he was seconded to **Shkodra**, where he was made vice-consul in October 1895 under **Theodor Ippen**. Here he began to learn Albanian and, together with Ippen, **Franz Nopcsa**, and **Ludwig von Thallóczy**, became a leading expert on Albanian affairs. From April 1897 until November 1899, Rappaport headed the Austro–Hungarian vice-consulate in Prizren, from where he reported to Vienna that he had good, friendly relations

with all sections of the Albanian population. After three years as consul in Baghdad (1900–1903), he returned to the Balkans to head the consulate in Skopje (1904–1909), where he played a major role in the Mürzsteg Agreement of 1903 to reform European **Turkey**. After his return to Vienna, Rappaport became the foreign ministry's leading expert in Albanian and Balkan affairs, in particular in the period 1912–1915. On 15 March 1916, Emperor Franz Josef knighted him for his services to the nation. On this occasion he was allowed to select a title for himself and chose the made-up title "Von Arbengau," meaning "from the province of Albania."

Ritter Rappaport von Arbengau remained in the foreign service after the fall of the Austro–Hungarian monarchy and by 1920 had become one of the ministry's highest functionaries. That year, however, during a wave of anti-Semitism, he was suddenly sent into retirement because of his Jewish name. His later years were devoted to publishing his memoirs and articles on the Balkans. Rappaport survived the Nazi period unscathed and died in Vienna in 1946. Among his major publications are *Au pays des martyrs: notes et souvenirs d'un ancien Consul Général d'Autriche-Hongrie en Macédoine, 1904–1909* (*In the Land of the Martyrs: Notes and Memoirs of a Former Austro–Hungarian Consul General in Macedonia, 1904–1909*; Paris, 1927) and *Albaniens Werdegang* (*Albania's Development*; Berlin, 1927).

REINHOLD, KARL HEINRICH THEODOR (1834–1880). German scholar, physician, and collector of Albanian folklore. Reinhold was born in Göttingen and worked as a doctor for the Greek navy at a time when the newly independent Kingdom of Greece was under Bavarian tutelage. It was in Greece, in particular, on the traditionally Albanian-speaking islands of Poros, Hydra, and Spetsai, that he came into contact with Albanian sailors, who made up a substantial part of the Greek navy. He collected their folktales, songs, and sayings, which he published in a collection entitled *Noctes pelasgicae vel symbolae ad cognoscendas dialectos Graeciae Pelasgicas* (*Pelasgian Nights or Contributions to a Knowledge of the Pelasgian Dialects of Greece*; Athens, 1855), which constitutes a major source for the now extinct Albanian dialect of Poros and Hydra. Additional, as yet unpublished, material of his can be found in the manuscript collection of the Biblioteca Marciana in Venice.

RELIGION. There are four significant traditional religious communities in Albania: Sunni **Islam**, **Orthodoxy**, **Catholicism**, and **Bektashism**. According to Italian statistics from the year 1942, of the total **population** of Albania of 1,128,143 at the time, there were 779,417 (69 percent) Muslims including the Bektashi, 232,320 (21 percent) Orthodox, and 116,259 (10 percent) Catholics. Today, although reliable statistics are still lacking, it is generally assumed that approximately 70 percent of Albanians in the Republic of Albania are of Muslim background, 20 percent (predominantly in the south) are of Orthodox background, and the remaining 10 percent (predominantly in and around **Shkodra** in the north) are of Catholic background.

The Albanians are not a particularly religious people, especially after having gone through three decades of **Stalinist** dictatorship, during which organized religion was banned and virtually every sign of religious activity was suppressed. Religious fervor and religious extremism are rare.

Since the fall of the dictatorship in 1991, there has been a modest revival of interest in religion and religions. It seems to have been promoted more by the zeal of foreign missionaries (Muslim, Catholic, Orthodox, and **Protestant**) than by a need in the population for traditional religious values. In addition to the traditional religious communities that have been reestablished, various Protestant denominations and the **Baha'i** have also entered the country and formed communities. Freedom of religion is guaranteed by the state, and there do not seem to be any political problems in this field. *See also:* CHRISTIANITY; JUDAISM.

REPISHTI, SAMI (5 July 1925–). Albanian–American scholar and **human rights** activist. Sami Repishti was born in **Shkodra**, where he attended school until 1944. He studied modern history at the University of Florence in Italy from 1942 to 1943, then returned to his native Shkodra. Together with most other Albanian intellectuals who had studied abroad before or during **World War II**, he was arrested in the witch hunts of late 1946 and, accused of having “Western ideas,” was sentenced on 28 November 1946 to 15 years in prison. From 1946 to July 1956, he worked in various labor camps (in **Kavaja**, **Berat**, and **Fier** and at Rinas airport) until he was released.

After three years as an assistant carpenter, he managed to escape to **Yugoslavia** on 22 August 1959, where he was imprisoned for 11 months by the Yugoslav authorities. On 1 September 1961, he escaped to Italy, from where he immigrated to the **United States** on 9 April 1962. From 1962 to 1964, he studied French language and literature at the City University of New York and, after a year of studies in Paris in 1970–1971, he finished his doctorate at CUNY in 1977. Starting in 1966, he taught French and Italian at Malverne High School in New York, and from 1978 until his retirement in 1991, he taught French at Adelphi University in Garden City, New York. He currently lives in Baldwin, New York.

Sami Repishti has been active in the field of human rights, in particular for **Kosovo**. He was a founding member of the **Albanian–American Civic League**, serving as its executive director until 1992 and, from 1996 to 1998 was the first president of the **National Albanian American Council**. He is coauthor with **Arshi Pipa** of *Studies on Kosovo* (New York, 1984) and has written numerous articles on Albanian history and the human rights situation. His memoirs were published as *Pika loti: tregim burgu* (*Teardrops: Prison Memoirs*; Shkodra, 1997) and *Nën hijen e Rozafës: narrativë e jetueme* (*In the Shadow of Rozafa: A Lived Narrative*; Tirana, 2004).

REPUBLICAN PARTY (PARTIA REPUBLIKANE SHQIPTARE, PRSH) (1991–). The Albanian Republican Party, the second opposition formation to arise in the country after the **Democratic Party**, was established on 10 January 1991 by a group of intellectuals, the most prominent of whom was **Sabri Godo**. It was inspired in good part by the **Democratic Revolution of Fan Noli** in 1924 and has been noted for its support for the radical return of property and land to former owners. The Republican Party has taken part in government coalitions, mostly allied with the Democratic Party, but has remained a small political force. In the **elections** of 1991, it won a mere 1.5 percent of the popular vote. In 1992 it won 3.1 percent; in 1996, 5.7 percent; in 1997, 2.4 percent; and in 2002, 2.7 percent. In 2005, the party had 11 seats in **parliament**. In the parliamentary elections of June 2009, it won only one seat and 2.1 percent of the popular vote. The Republican Party was headed by Sabri Godo from its foundation in 1991 until 5 November 1997, by Fatmir Mediu from November

1997 to March 2008, and subsequently by Gazmend Oketa. *See also* POLITICAL PARTIES.

RESSULI, NAMIK (1908?–12 September 1985). Scholar, linguist, and literary historian. Ressuli was born in **Berat** of a prominent Muslim family (his date of birth is given variously as 1908, 1910, or 1912) and went to secondary school in Bari in southern Italy. In 1935, he graduated in linguistics from the University of Turin. After his return to Albania, he taught Albanian **language** and **literature** in **Elbasan**, **Shkodra**, and **Tirana**. From 1939 to 1950, he taught at the University of Rome, and from 1955 to 1975, he served as professor of Albanian at the Oriental Institute of the University (Istituto Universitario Orientale) in Naples. In 1975, upon the death of **Ernest Koliqi**, he returned to Rome to head the Institute of Albanian Studies, until 1981, when he retired. He died in Turin.

Among Ressuli's major publications are *Il "Messale" di Giovanni Buzuku: riproduzione e trascrizione* (*The Missal of Gjon Buzuku: Reproduction and Transcription*; Vatican City, 1958); *I più antichi testi albanesi* (*The Oldest Albanian Texts*; Turin, 1978); *Le strutture del nome nell'odierna lingua letteraria albanese* (*The Structure of Nouns in the Modern Albanian Literary Language*; Turin, 1978); *Grammatica albanese* (*Albanian Grammar*; Bologna, 1985); and *Albanian Literature* (Boston, 1987). He also edited volume 1 of the anthology *Shkrimtarët shqiptarë* (*Albanian Writers*; Tirana, 1941).

REXHEBI, BABA (1901–14 August 1995). **Bektashi** religious figure. Baba Rexhebi, born in **Gjirokastra**, was the nephew of Baba Selim Ruhi (1907–1945). At the age of 16, he entered the nearby Bektashi *Teqe e Zallit*, where he completed his studies in **Islamic** theology, law, and literature with private tutors, notably Ragip Effendi of Delvina. Taking a vow of celibacy, he became a **dervish** at the age of 21 and served the Bektashi community in southern Albania until **World War II**. Forced to flee Albania in 1944 because of his public stance against **communism**, he found refuge in a camp for displaced persons in Italy, then continued from there to the Magauri *tekke* near Cairo in Egypt, and finally immigrated to the **United States**. Baba Rexhebi arrived in New York as a dervish in 1952 and soon moved on to Detroit where, in 1953, he assembled a group of 15 Albanians,

who agreed to collect funds to buy land for an Albanian *tekke*. The following year, the First Albanian *Teqe Bektashiane* in America was duly founded in Taylor, Michigan, and was presided over by Baba Rexhebi until his death in August 1995. Respected by Albanians of all faiths as a spiritual master and community leader, Baba Rexhebi was also the author of two books on Bektashism: *Misticizma Islame dhe Bektashizma* (New York, 1970), translated into English by **Bardhyl Pogoni** as *The Mysticism of Islam and Bektashism* (Naples, 1984), and *Kopshti i të përsosërvet* (Gjakova, 1997), a translation of the *Hadîqatû's-su'adâ* (*The Garden of the Blessed*) by the great Azeri poet Fuzûlî (1494–1556). Baba Rexhebi's biography has been published by **Frances Trix** as the *Sufi Journey of Baba Rexhebi* (Philadelphia, 2009).

RIFA'I ORDER OF DERVISHES. **Islamic** Sufi sect or *tariqa*. The Rifa'i, or Rufa'i (Alb. *Rufai*) sect first evolved in Iraq toward the end of the 12th century, following the teachings of the jurist Sheikh Ahmad ibn 'Ali al-Rifâ'i (1106–1182). The movement then spread to Syria, Egypt, and Turkey and gave rise to a number of suborders, including the Badavi, the Desuki, and the Shahzeli. The Rifa'i, often referred to as the “howling dervishes,” are known in the Balkans for their rather violent practices of ritual mortification, including the piercing of lips and cheeks with needles, the eating of glass, and the burning of skin. Such ceremonies are still performed in Prizren.

Little is known of how and when the Rifa'i spread to the Balkans and of their early history in Albania. Many of their centers—among which were Peqin, with a *tekke* founded by a Baba Hasan in 171 [1113 AH]; **Tirana**; **Shkodra**; and **Gjirokastra**—were abandoned or taken over by the **Bektashi** by the early years of the 20th century. Despite stagnation of the sect elsewhere, a Rifa'i center was founded, and flourished, in Gjakova in **Kosovo** at the end of the 19th century, giving rise to a second wave of Rifa'i *tekkes* throughout Kosovo, Macedonia, and Albania. The presence of second-wave Rifa'i centers is recorded in Shkodra, where the holy Mehmet Efendi was venerated in a *tekke* at the foot of the citadel and where a Rifa'i community was formed in the 1930s; **Tropoja**, Tirana, and Petrela, with a *tekke* dating from before 1907; Gjirokastra; and **Berat**, where the *tekke* of Sheikh Riza, also known simply as the Rifa'i *Tekke* (Alb. *Teqeja e*

Rufaive), founded after 1785, was situated to the west of the Murad Çelepia quarter. In the early 1980s, there were still Rifa'i *tekkes* in Skopje, Gjakova, Prizren, Rahovec, Peja, and Mitrovica. The Rifa'i community was reestablished in Albania in the late 1990s under Sheh Xhemal Reka of Tirana, where a *tekke* was opened in 1998. The Rifa'i in Tirana hold a *zîkr* every Thursday evening and have issued a modest publication entitled *Dashuria e Ehli-Bejtit* (*The Love of the Prophet's Family*). See also RELIGION.

RILINDJA. National movement. The struggle for political autonomy within the languishing Ottoman Empire, and the will for cultural identity and survival among a backward and religiously divided people, crystallized in the second half of the 19th century into the so-called Rilindja (“rebirth”) movement of national awakening. This Rilindja period, which in its classical phase spans the years from the formation of the **League of Prizren** in 1878 to the declaration of Albanian independence in 1912, woke the Albanian people and united them into one linguistic identity, one culture, and one nation. Rilindja also refers to the corresponding period of Albanian **literature**, characterized primarily by works of romantic nationalism.

RIZA, SELMAN (21 December 1909–16 December 1988). Scholar and linguist. Selman Riza was born in Gjakova and went to school in **Tirana** (1922–1924). He attended secondary school in **Korça** (1925–1931). He continued his studies in Toulouse in southern France (1932–1935), where he graduated with a degree in German and law, and briefly in Vienna (1936). From 1936 to 1939, he taught French, Latin, and German at the secondary school in Korça. Because of his antifascist activities, he was interned from February to October 1941 by the Italians on the island of Ventotene in the Tyrrhenian Sea, but he was able to return to Albania the following year. He settled in Prizren, where he worked as a lawyer, but he returned to Tirana in December 1944. In early January 1945 he was arrested by the Albanian authorities for being “anti-Yugoslav.” In January 1948, he was handed over to the Yugoslav authorities and was kept in prison in Prishtina until August 1951. In 1952–1953, he was interned in Sarajevo but was able to teach French at the university there. In 1954–1955, he worked in research at the Albanological Institute in

Prishtina, which had been founded on 29 July 1953, but the institute was soon closed by the Yugoslav authorities, and in December 1955, he was deported back to Albania.

In 1956, Selman Riza got a job at the Institute of Linguistics and Literature in Tirana and taught Albanian morphology and early Albanian **literature** at the newly founded university. In 1960, he was finally appointed professor, and in 1964, he was honored with the Prize of the Republic for his monograph *Emrat në shqipen: sistemi i rasave dhe tipet e lakimit* (*Nouns in Albanian: Case System and Declension Types*; Tirana, 1965). In 1967, however, in a period of political turbulence influenced by the Cultural Revolution in **China**, with which Albania was allied, he was denounced by revolutionary extremists and was “exiled” to **Berat**, where he was put to work as a local museum guide. He was also forbidden to publish anything further. He retired in 1970 and returned to Tirana, where he later died.

Selman Riza was one of the leading intellectuals of his period, but because of the vicissitudes of political life, he was not able to publish as much as he might have. Among his major monographs are *Tri monografina albanologjike* (*Three Albanological Monographs*; Tirana, 1944); *Fillimet e gjuhësisë shqiptare* (*The Beginnings of Albanian Linguistics*; Prishtina, 1952); *Gramatikë e sërbo–kroatishtes* (*Grammar of Serbo–Croatian*; Prishtina, 1952); *Pesë autorët më të vjetër të gjuhës shqipe* (*The Five Earliest Authors of the Albanian Language*; Tirana, 1960); and (posthumous) *Sistemi foljor i letrarishtes shqiptare bashkëkohore* (*The Verb System of Contemporary Literary Albanian*; Tirana, 1995).

ROMA MINORITY IN ALBANIA. There are no reliable statistics about the size of the Roma (Gypsy) community in Albania. Their numbers have been estimated at between 60,000 and 100,000. The Roma (*rromët*) are divided into two distinct groups: the *jevgj*, who are more assimilated and speak only Albanian, and the *gabel*, who also speak Romani and who lead a more traditional Roma existence. Most Roma in Albania work in the informal economy, where they specialize in metal handicrafts and urban hauling services. They are well known throughout the country as musicians, and in this connection are especially sought after for wedding celebrations. The largest

concentrations of Roma are in and around Fier, Tirana, Berat, Durrës, and Elbasan.

Although there has never been any strong racial persecution of the Roma in Albania and there is relatively peaceful cohabitation between Roma and non-Roma, the Roma community is socially disadvantaged. Since the 1990s, several Roma nongovernmental organizations have arisen, such as *Amaro Dives* (Our Day), *Rromani Baxt* (Romani Chance), and *Amaro Drom* (Our Way), that are struggling to empower their community.

ROMANIA, ALBANIANS IN. The first reference to Albanians in Romania dates from 1595, when Michael the Brave (Mihai Viteazul), prince of Walachia, invited a large group of Albanians to settle on the northern banks of the Danube. Of significance to Romanian history was the noble dynasty of Ghika (Alb. Gjika), of Albanian origin from **Përmet**, which ruled over Moldavia and Walachia for three centuries. A scion of this family was the Romanian publicist **Elena Gjika** (1828–1888), also known as Dora d’Istria, who did much to make the Albanian nation known in 19th-century Europe.

In the mid-19th century, Albanians, in particular **Orthodox** Albanians from the **Korça** region, began to immigrate in large numbers to Romania, which had a much higher standard of living and development than impoverished Albania. In 1888, there were said to be 40,000 Albanians in the country. Substantial Albanian colonies arose in Bucharest, Constanza, and Brăila, and many figures of the Albanian community there played an important part in the nationalist awakening in the final decades of the 19th century. Among them was Nikolla Naço (1843–1913), who founded an Albanian–Romanian cultural institute to train Albanian teachers. In 1884, the *Drita* (The Light) cultural society was formed in Bucharest, which with Naço’s support gave much impetus to the national movement. In the 20th century, many Albanian writers and intellectuals, especially from the Korça region, lived in Romania, among them **Asdreni**, **Lasgush Poradeci**, and **Mitrush Kuteli**. Even today, there is a small Albanian community in Bucharest.

ROQUES, MARIO (1875–8 March 1961). French scholar and philologist. Mario Roques was a member of the French Academy of

Sciences and Arts. He is remembered for his edition of the dictionary of **Frang Bardhi**, *Le dictionnaire albanais de 1635* (*The Albanian Dictionary of 1635*; Paris, 1932), and *Recherches sur les anciens textes albanais* (*Research on Ancient Albanian Texts*; Paris, 1932), as well as for a number of articles on early Albanian texts.

ROSHI, KADRI (4 January 1924–5 February 2007). Stage and film actor. Kadri Roshi was born in Ballsh. From 1947 to 1950, he studied acting at the Academy of Fine Arts in Prague, Czechoslovakia. With 80 stage and 30 film roles, he became a major actor of the 1970s and 1980s. Among his best-known films are *Fijet që priten* (*Broken Threads*, 1976); *Lulëkuqet mbi mure* (*Red Poppies on Walls*, 1976); *Njeriu me top* (*The Man with the Cannon*, 1977); *Gjeneral gramafoni* (*General Gramophone*, 1978); *Koloneli Bunker* (*Colonel Bunker*, 1996); and *Mirupafshim* (*Farewell*, 1997), the latter a Greek–Albanian coproduction.

RROTA, JUSTIN (17 February 1889–21 December 1964). Scholar and linguist. Justin Rrota was born and raised in **Shkodra**, where he attended a **Franciscan** school. From 1907 to 1911, he studied **Catholic** theology in Villach and elsewhere in Austria. In 1911, he was ordained as a Franciscan priest and returned to Albania. After a period as a parish priest, he taught Albanian and Latin at the Illyrian college in Shkodra for 25 years. Rrota is the author of philological studies, in particular on early Albanian **literature**. Indeed, it was he who first made early authors known to the Albanian public at large. He survived the transition to the **communist** period, unlike many Catholic priests trained abroad, who were shot, but he was only allowed to publish the occasional article after 1945. Among his major publications are *Letratyra shqype per shkolla të mjesme* (*Albanian Literature for Secondary Schools*; Shkodra, 1925); *Monumenti më i vjetri i gjëhës shqype: D. Gjon Buzuku, 1555* (*The Oldest Monument of the Albanian Language: Dom Gjon Buzuku, 1555*; Shkodra, 1930); *Shkrimtari më i vjetri i Italo–Shqypetarvet: Lukë Matranga, 1592* (*The Oldest Italo–Albanian Writer, Lukë Matranga, 1592*; Shkodra, 1931); *Vjollca parrizit: liber uratësh per fëmë e të rritshem* (*The Violets of Paradise: Prayer Book for Children and Grown-ups*; Winterberg, 1932); *Letratyra shqype* (*Albanian Literature*; Shkodra,

1934); *Per historín e alfabetit shqyp* (*On the History of the Albanian Alphabet*; Shkodra, 1936); and *Rreth votrës* (*Around the Hearth*; Tirana, 1945).

RROTA, SIMON (23 October 1887–27 January 1961). Painter.

Simon Rrota was born in **Shkodra** and was educated by the **Franciscans**. He learned to draw and paint under **Kolë Idromeno**. He studied at the Brera Academy of Fine Arts in Milan until 1915 and later traveled in France. On his return to Albania, he worked as a photographer in **Lushnja** and then taught school in his native Shkodra until retirement. He is remembered for his paintings of town life in Shkodra, of which the best known are *Te pusi i fshatit* (*At the Village Fountain*, 1934) and *Portë në Shkodër* (*Gate in Shkodra*, 1936).

RUSSIA, RELATIONS WITH. As a Slavic nation, Russia has traditionally supported its Slavic brethren in the Balkans—nations such as **Serbia**, Montenegro, Bulgaria, and **Macedonia**—which at many times were in conflict with Albania, a non-Slavic nation. Relations with Russia in the 19th century were characterized primarily by mutual distrust.

Diplomatic relations with the Soviet Union were established in December 1924 during the short-lived **Democratic Revolution of Fan Noli**, the so-called red bishop. Though contacts continued under dictator **Ahmet Zogu**, it was Noli who was later accused of having “introduced Bolshevism” to Albania. Russia’s role in Albania up to **World War II** was limited to training **communist** cadres in Moscow and fostering the creation of communist groups in the country.

With the communist takeover, party relations and thus political relations between the two countries intensified dramatically. Diplomatic relations with the Soviet Union were reestablished on 10 November 1945 and, after a period of strong Titoist, that is, Yugoslav, influence in Albania until late June 1948, Albania and the Soviet Union became close political allies until 1961.

Enver Hoxha met Joseph Stalin on five occasions between July 1947 and April 1951. Several agreements were signed, and Soviet influence became all-pervasive in Albania for a decade. Over 3,000 Soviet military and economic advisors were sent to Albania to assist

the country and bind it to the Soviet bloc. On 4 August 1953, the two countries raised their respective legations to the status of embassies, and on 14 May 1955, Albania became a founding member of the Warsaw Pact. Enver Hoxha and Nikita Khrushchev met unofficially on 18 July 1955, though relations were not always smooth after the death of Stalin. Hoxha and the Albanian leadership were first criticized openly at the 20th congress of the Soviet Communist Party on 14–16 April 1956 for their unwillingness to reject the heritage of Stalin.

Despite friction between the parties, relations continued, in particular because Albania was in desperate need of Soviet economic assistance and the Soviet Union needed Albania because of its strategic geopolitical position on the Mediterranean. Nikita Khrushchev visited Albania on 25 May–4 June 1959, when an economic agreement for 300 million rubles was signed.

In a speech on 16 November 1960 at a conference of 81 communist and workers' parties in Moscow, however, Enver Hoxha denounced the Soviet leadership under Khrushchev, and relations with the Soviet Union deteriorated rapidly. Ideology was only one of several factors. On 3 December 1961, diplomatic relations between the two countries were ruptured, and all Soviet advisors left the country. Albania broke its formal ties with the Warsaw Pact on 13 September 1968 after the Soviet invasion of Czechoslovakia, fearing that the Warsaw Pact countries might invade Albania, too.

From 1961 to the end of the communist dictatorship in 1990, relations with the Soviet Union were virtually nonexistent. The Soviet Union and the **United States**, the two superpowers, were the only countries whose citizens were not allowed to visit Albania as a matter of principle. The Soviets made overtures to Albania from time to time for the restoration of ties, notably Leonid Brezhnev's declaration on 25 October 1976 that the Soviet Union was ready to normalize relations, but the Albanian leadership remained obdurate.

Diplomatic ties between the two countries were finally restored on 31 July 1990 after a visit by Russian Deputy Foreign Minister Juli Kvizinsky, and a trade agreement was signed in Moscow on 28 August of that year. On 26 December 1991, Albania recognized Russia and the other successor states of the Soviet Union. Despite the normalization of diplomatic and commercial ties, relations with Russia remained cool, in particular because of Moscow's open support

for **Serbia** and the regime of Slobodan Milošević during the **Kosovo War** and its opposition to **Kosovo's** independence in 2008.

RUSTEMI, AVNI (26 September 1895–22 April 1924). Political figure and revolutionary. Rustemi was born in Libohova and attended secondary school in Janina and Istanbul. In 1912–1913, he studied at a teaching college in Geneva and in 1919 at the College of Saint Adrian in San Demetrio Corone (Alb. *Shën Mitri*) in Calabria, but he never graduated. He is remembered for assassinating **Essad Pasha Toptani** in Paris on 13 June 1920, a spectacular deed that caught the attention of the European **press**. Rustemi was nonetheless acquitted of the crime before a French court. On his return to Albania, he was lauded as a national hero and entered the political arena. In April 1921, he took part in the founding in **Vlora** of the *Atdheu* (Fatherland) society and, when it was banned, in the founding in September 1922 of the Bashkimi (The Union) society, which came to constitute the political opposition. Rustemi was involved in an attempt to assassinate **Ahmet Zogu** on 23 February 1924. On 20 April, he was himself shot in **Durrës** Road in **Tirana**, allegedly by Zogu's men, and died two days later of his wounds. His heavily attended funeral in Vlora on 30 April of that year gave rise to the antigovernment demonstrations that led to the **Democratic Revolution** and the rise to power of **Fan Noli**.

RYAN, ANDREW Sir (1876–1949). British diplomat and writer. Sir Andrew Ryan was the last British minister in precommunist Albania, serving there from 1936 to 1939. He remained in **Tirana** as consul general after the **Italian** invasion of April 1939 and retired a year later. In the later war years, Ryan served as an unofficial liaison between the British Foreign Office and King Zog, who had sought asylum in **Britain** during **World War II**. His memoirs, *The Last of the Dragomans* (London, 1951), deal with Albania in the late 1930s, in particular with politics and diplomacy at the court of King Zog.

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SA'DI ORDER OF DERVISHES. Islamic Sufi sect or *tariqa*. The Albanian publicist **Eqrem bey Vlora** called the Sa'di order the

fourth most important **dervish** order in Albania, after the **Bektashi**, the **Halveti**, and the **Rifa'i**. This sect was founded in the 14th century by Sadeddin Djibawi of Djiba near Damascus, originally as a branch of the Rifa'i order. From there it spread to Lebanon, Egypt, Libya, Iraq, Turkey, and the Balkans (**Macedonia**, **Kosovo**, and Albania). Although there is little knowledge of its history and development in Albania, it is apparent that the Sa'di reached southern Albania in the early 17th century and northern Albania in the early 18th century. It is known that there was a Sa'di *tekke* in Gjakova in 1600. They were both present in the country during the Ottoman period and thereafter.

The Albanian Sa'di were quite close to the **Bektashi**, both in their rites and customs and in their legendry. It was Sa'di dervishes who looked after the mausoleum of Demir Han in **Tepelena** and the tomb of Bektashi saint **Sari Salltëk** on the top of Mount Pashtrik near Gjakova. **Ali Pasha Tepelena**, who founded a Sa'di *tekke* near the Edirne Gate in Istanbul in 1777–1778, also appears to have been connected with this order. Ottoman archives mention a Sa'di *tekke* of Ali Pasha Tepelena as well as a Sa'di *tekke* of Ibrahim Pasha in Tepelena, the presence of two Sa'di *tekkes* being documented there in the 19th century. Aside from Tepelena, there are also references to the presence of the Sa'di order in Leskovik, **Gjirokastra**, **Elbasan**, **Tropoja**, and Peza. In the 1980s, there were still about 10 Sa'di *tekkes* in Kosovo. *See also* RELIGION.

SAKO, ZIHNI (27 March 1912–16 February 1981). Scholar, ethnologist, and folklore editor. Zihni Sako was born in **Gjirokastra** and studied in Athens. He taught secondary school in Gjirokastra in 1938 and later in **Korça** and **Berat**. In 1943, he became a member of the **communist** party, to which he remained faithful for the rest of his life. After **World War II**, he was **press** director for the ministry of culture and a member of the people's assembly. In 1949, he was appointed director of the folklore department of the Institute of Sciences, forerunner of the University of **Tirana**, and from 1970 until his retirement in 1979, he served as director of the Institute of Folk Culture. A leading figure in folklore research, Zihni Sako edited and published many volumes of oral **literature**, including the series *Mbledhës të hershëm të folklorit shqiptar, 1635–1912 (Early Collec-*

tions of *Albanian Folklore, 1635–1912*; Tirana, 1961–1962) and the four-volume collection *Proza popullore (Folk Prose)*; Tirana, 1963–1966). He also collaborated on French-language editions of oral verse such as *Trésor du chansonnier populaire albanais (Treasury of Albanian Folk Songs)*; Tirana, 1975) and *Chansonnier des preux albanais (The Songs of Albanian Frontier Warriors)*; Paris, 1967).

SALLTËK, SARI. *See* SARI SALLTËK.

SARACHI, CHATIN (1903–27 November 1974). Public figure, diplomat, and painter. Chatin Pascal Sarachi (Alb. Qatin Paskal Saraçi) was born in **Shkodra** of an influential family. He attended the Theresianum secondary school in Vienna on an Austrian scholarship. In Vienna in 1917, he met and befriended **Ahmet Zogu**, whom he later helped to power. Sarachi subsequently embarked upon a diplomatic career as King Zog's consul general in Vienna and, after the Anschluss, as Albanian chargé d'affaires in London.

On a trip to the United States in October 1933, where he was sent to negotiate oil concessions on behalf of King Zog, he met and became a close friend of oil baron John Paul Getty (1892–1976), who later visited him in London. Sarachi remained in England after **World War II**.

Chatin Sarachi was also a painter of note, and exhibited his works in London in 1948. He was a personal friend of Austrian painter Oskar Kokoschka (1886–1980), whom he assisted during the latter's years in English emigration. Sarachi traveled widely in Europe and was appreciated not only as an artist but also as a master of *savoir vivre*. In his unpublished memoirs, entitled *King Zog of the Albanians: The Inside Story* (ca. 1940), he attacks Zog and exposes his **corruption**. Sarachi died in a London hospital after a short illness.

SARANDA. Town in the District of Saranda, of which it is the administrative center. Its **population** in 2008 was ca. 32,000. Located across from the Greek island of Corfu, Saranda is the most southerly town in Albania and, for many people, the most beautiful.

In ancient times, it was called *Onchesmos* and served as the port for the inland settlement of **Phoinike**. In the fifth century AD, it was the seat of a bishop. Under **Ali Pasha Tepelena**, Saranda was used as

a trading port for Janina. In 1878, it was razed by Greek nationalists from Corfu. It also suffered badly in the uprising of 1997. With its mild Mediterranean **climate** (bananas can grow there), Saranda has revived as an important center of domestic **tourism** and for foreign tourists who come over by boat from Corfu to visit the nearby ruins of **Butrint**.

The word “Saranda” is derived from the root **sara*, common in place-names in the region. It is commonly identified with the Greek word *saranda* (“forty”), as it was the site of a sixth-century church of the 40 martyrs, thus the Greek designation for the town *Hagioi Saranda* and the Italian *Santi Quaranta*. The town was renamed *Zogaj* in the 1930s and, after the Italian invasion of 1939, *Porto Edda*, after Edda Mussolini, the wife of Count Ciano and daughter of Benito Mussolini.

SARANDA, DISTRICT OF. Region of local government administration. The District of Saranda (*Rrethi i Sarandës*), with its administrative headquarters in the town of **Saranda**, borders on the Ionian Sea to the west, on the districts of **Vlora** to the north and **Gjirokastra** and **Delvina** to the east, and on the Republic of **Greece** to the south. It is 749 square kilometers in size and has a **population** of ca. 40,200 (2004).

SARDA. **Archeological** site and medieval settlement at present-day Shurdhah on the **Drin**, eight kilometers southeast of **Shkodra**. The earliest remains of Sarda date to the sixth to eighth centuries AD. The town grew substantially in the 11th and 12th centuries and became a major settlement in northern Albania, in particular from the 12th century onward, when, as the seat of the bishop of Sapa and Sarda (Lat. *Episcopus Sapatensis et Sardensis*), it pledged its ecclesiastical allegiance to the metropolitan See of Bar (Antivari), set up in 1089. The settlement was ravaged by the Turks in 1491. Excavations carried out in 1967–1970 revealed not only an outer, 690-meter-long perimeter wall and 11 towers, but medieval dwellings, church remains, coins, and jewelry. Sarda is now partially submerged as a result of flooding from the hydroelectric dam at Koman.

SARI SALLTËK. **Bektashi** holy man and legendary figure. Sari Salltëk (Turk. *Sari Saltuk*, from *Sair Saltiq*) is said to have been

either a **dervish** at the court of Sultan Orhan (1326–1360) or a direct disciple of Haji Bektash Veli, founder of the Bektashi order. It is more likely, however, that he was a figure of early Balkan—not originally of Bektashi or Muslim—legendary. The Bektashi simply took advantage of his popularity as a symbol of Islamic–Christian syncretism and religious tolerance to promote their own doctrines. The first legends associated with Sari Salltëk were recorded by the Moroccan voyager and geographer Ibn Battuta (1304–1377). From documents dating from 1538, it is known that such legends were very popular in the Balkans. According to one tale, the sultan sent Sari Salltëk, together with 70 disciples, to Europe, where he traveled through Rumelia and the Crimea to Moscow and Poland. In Gdańsk (Danzig), he slew a **Catholic** holy man called Saint Nicholas and converted many people to **Islam** after putting on the saint’s clothes. Sari Salltëk is, in fact, often confused with Saint Nicholas, as well as with Saint George and Saint Simeon.

In Albania, Sari Salltëk is particularly associated with the town of **Kruja**, where he is said to have appeared as a Bektashi dervish. Dutch scholar Machiel Kiel has discovered an imperial Ottoman register from ca. 1567–1568, which contains a note about repairs to the road leading up to the grave of Sari Salltëk in Kruja and demonstrates that Sari Salltëk was an object of widespread veneration in Albania much earlier than had been previously thought.

Sari Salltëk, to whom many miracles are attributed, died on the Greek island of Corfu and is identified in the **Orthodox** tradition with Saint Spyridon. In the 19th century, many Albanian Bektashi went on pilgrimage to the Church of Saint Spyridon on Corfu to worship the patron saint of the island under his Islamic name. According to other legends, Sari Salltëk lies buried in the Church of Saint Naum on the south bank of Lake **Ohrid**, or on the top of Mount Pashtrik, which forms the border between the northern Albanian district of Has and the Gjakova region of neighboring **Kosovo**. Before **World War II**, thousands of Albanians from Kosovo and northern Albania used to make the pilgrimage up Mount Pashtrik to the grave of Sari Salltëk on 22 August. Another important site of pilgrimage is the *tekke* in a cave at the top of Mount Kruja (Alb. *Mali i Krujës*), which had an inscription in it dating it from 1692–1693 [114 AH]. The site had previously been used for a church dedicated to Saint Alexander. This

tekke was closed and all but destroyed in 1967 during the campaign against **religion**, but it was rebuilt in 1991. The people of Kruja still go there despite the difficult climb, in particular on Sari Salltëk's feast day of 22 August, and drink holy water from the bottom of the cave. All in all, Sari Salltëk is said to have seven graves, the number seven often occurring in his legends, and each grave contains a part of his body.

SAZAN. Island off the Albanian coast near **Vlora**. Sazan is the only sizeable island on the Albanian coast. It is 5.5 square kilometers in size and is located at the entrance to the Bay of Vlora, 4.8 kilometers from the peninsula of Karaburun and 16 kilometers from the town of Vlora itself. Sazan was used by the Venetian and Ottoman fleets in the 17th and 18th centuries as a place of moorage in the winter, although it has no satisfactory harbor. It was occupied by English forces, with the Ionian islands, in the 19th century and given to **Greece** in 1864. Italian troops under General Leon Ghilardi della Ghianda occupied the island in June 1914, and it remained in Italian possession until **Italy's** capitulation in September 1943. During the **communist** period, Sazan was the site of a military base, and numerous military families lived there under primitive conditions. Since that time, it has been virtually uninhabited. The toponym Sazan was recorded in 1303 as *Sasinum*, *Sasnum* and, in 1497, as *Saseno* (**Arnold von Harff**). It is known in Italian as *Saseno*.

SAZE. Musical instrument. The *saze* is a mandolinlike instrument of traditional Albanian folk **music**. It has a long neck and, as opposed to the two-stringed *çifteli*, has 10 strings, which are divided into three courses.

SCANDERBEG (1405–17 January 1468). Albanian prince and national hero. The real name of Scanderbeg (Alb. *Skënderbej*, def. *Skënderbeu*) was George Castriotta (Alb. *Gjergj Kastrioti*). George Castriotta came from a family of landowners from the **Dibra** region in northeastern Albania, who were no doubt of mixed Albanian-Slavic ancestry. His father, John Castriotta (?–1440), had initially submitted to Ottoman rule but, after the Battle of Ankara in 1402, he declared his independence from the Turks, extending his

influence from Dibra through the **Mat** valley to the Adriatic. In 1410, despite his attempts to form an alliance with the Republic of Venice, he was forced once more to give way to the supremacy of the sultan. According to legend, as a pledge of his submission, John Castriotta sent his sons, Stanisha, George, and Constantine, and perhaps one other, in ransom to the sultan's court at Adrianople (Edirne) in 1423. It was here that George received military training, was converted to **Islam**, and took the name Alexander (Iskander). The young Iskander also participated in military campaigns against the Christians, for which his father was obliged to beg the pardon of the Venetian senate in 1428. For his military valor, Iskander was awarded the title of bey (*beg*), and thus the name Scanderbeg, by which he was to become universally known.

In 1438, having gained the confidence of Sultan Murad II (r. 1421–1451), he was appointed military commander of the fortress of **Kruja** (Croia), where he established contacts with Venice and Ragusa (Dubrovnik). In 1440, he was made Sandjak-bey of Dibra. Scanderbeg's strength and popularity in his native region, and the military success of the Hungarians under John Hunyadi (ca. 1385–1456) in their battles against the Turks, convinced him that the time was ripe to abandon Ottoman forces. An opportunity arose during the Battle of Nish in November 1443, when Turkish troops were in disarray after a Hungarian offensive. Scanderbeg, his nephew Hamza, and 300 horsemen abandoned the Turkish forces and returned to Dibra, whence they went on to the fortress of Kruja. Within a matter of days, Scanderbeg had assembled his own Albanian forces for a general uprising, motivated, it would seem, by a desire to avenge his father's death. The fortresses of Petrela, south of **Tirana**, and Svetigrad in Dibra were soon taken by the Albanians. To consolidate his power, Scanderbeg formed alliances through marriage with the main ruling families of Albania. He married Andronica, daughter of **George Arianiti**, and his sister Mamica was given in marriage to Charles Musachi Thopia.

On 2 March 1444, Scanderbeg convened an assembly of all-important Albanian nobles at **Lezha** (Alessio), during which it was decided to set up a standing army to counter an impending Turkish invasion. Scanderbeg was selected to head this force of about 15,000 men. A huge Turkish army soon flooded into Albania but was beaten back in

Dibra at the end of June 1444. In view of the superior strength of the Turkish forces, Scanderbeg's troops made optimal use of the terrain for guerrilla warfare. Two further Ottoman invasions were repelled, one in October 1445 on the Mokra Plateau near **Pogradec**, and a second in September 1446 in Dibra. The following year, Scanderbeg's relations with the Republic of Venice deteriorated when the latter endeavored to extend its influence into the region of Deja (Dagno). The conflict led to two years of warfare with the Serenissima, forcing Scanderbeg to fight on two fronts. Although his troops managed to defeat the Turks at Oranik on 14 August 1448, he realized that he had to reach an agreement with Venice if he wished to carry on resistance. A peace treaty was concluded on 4 October 1448 under which Dagno and Drivast were abandoned to the Republic of Venice in exchange for the payment of 1,400 ducats of gold annually.

In May 1450, Sultan Murad II arrived at Kruja and besieged the fortress for four and a half months. Although overwhelmingly outnumbered, the Albanians managed to resist Turkish forces and conferred a humiliating defeat upon the sultan, who was obliged on 26 October to return to Adrianople empty-handed. Scanderbeg's victory over the Muslim hordes was widely acclaimed in the Christian world. Pope Nicholas V (r. 1447–1455), King Ladislaus V of Hungary (r. 1444–1457), and King Alfonso of Aragon-Naples (r. 1435–1458) sent messages of congratulations and offered Scanderbeg their support. On 26 March 1451, Scanderbeg concluded an alliance with King Alfonso at Gaeta under which the former pledged allegiance to the latter. Catalan troops were subsequently stationed at Kruja under the command of the Aragonese viceroy Ramon de Ortafa.

Scanderbeg's position became somewhat more tenuous after the final Turkish conquest of Constantinople on 29 May 1453. Mehmed the Conqueror was determined to vanquish Albania in order to prepare an attack on Catholic **Italy**. Naples, the Church, and Venice now came up with military and financial assistance. With Neapolitan help, Scanderbeg attempted to reconquer **Berat** in central Albania in 1455, but was forced back. The alliance of Albanian nobles cemented in Alessio in March 1444 also began to break up. The Dukagjini, **Arianiti**, and Balsha dynasties withdrew their support, and even Scanderbeg's commander, Moisi Golemi, and the former's nephew, Hamza, abandoned him. Scanderbeg nonetheless carried on and repulsed two

Turkish invasions in 1456 and 1457. For his defense of Christendom against the Muslim hordes, Pope Calixtus II (r. 1455–1458) awarded the Albanian warrior the title *Athleta Christi*.

In 1458, Scanderbeg was summoned to Italy to fulfil his obligations as vassal under the treaty of Gaeta. Ferdinand I (r. 1458–1494), successor of Alfonso, who had died on 27 June 1458, required assistance to defeat the rival house of Anjou, which was endeavoring to take power in Naples. Scanderbeg arranged a three-year peace treaty with the Turks and proceeded to Italy with about 2,500 troops. In Barletta and Trani, he managed to defeat Ferdinand's main rival, Giovanni Antonio Orsini, Prince of Taranto. After the campaign, some Albanian forces remained in Italy and established colonies in Calabria under one Demetrio Reres, which constituted the first **Arbëresh** settlements. In 1462, Scanderbeg returned to Albania to discover that the Turks had once more invaded the country despite the treaty. He defeated no fewer than three Turkish military expeditions in 1462 before a new six-month peace treaty could be arranged in April 1463. In November of that year, during the cease-fire, Pope Pius II (r. 1458–1464) declared a holy crusade on the infidels, absolving Scanderbeg of his obligations under the peace treaty with the Turks. However, the pope died on 15 August 1464, bringing the crusade to a sudden and inglorious conclusion.

Scanderbeg now found himself faced with five successive Turkish invasions under the command of Balaban Pasha. All were successfully repulsed. In 1466, Sultan Mehmed II himself arrived in Albania with a large army and laid siege to Kruja. After two months of siege, the sultan was forced to return to Turkey and left his troops under the command of Balaban Pasha. He also had a new fortress built at **Elbasan** in central Albania on the **Shkumbin** River. Scanderbeg hastened to Rome and Naples to request assistance in his struggle against Turkish forces. In April 1467, he returned to Albania just in time to repel a renewed Turkish attack, during which Balaban Pasha perished at the foot of the fortress walls. In July 1467, Mehmet II returned to Albania, this time with all of his forces, determined to bring Scanderbeg to his knees. The Albanian prince once more requested assistance from Venice and called for a new assembly of nobles in Alessio in January 1468. On 17 January 1468, however, before the assembly could convene, the heroic Scanderbeg died, and resistance

to the Turks soon collapsed. Albania was to return to Ottoman rule for another four and a half centuries.

Scanderbeg had quite a posthumous reputation in Western Europe in the 16th and 17th centuries. With virtually all of the Balkans under Ottoman rule and the Turks at the very gates of Vienna in 1683, nothing could have captivated readers in the West more than an action-packed tale of heroic Christian resistance to the Muslim hordes. Books on the Albanian prince began to appear in Western Europe in the early 16th century. One of the earliest of these histories to circulate in Western Europe about the heroic deeds of Scanderbeg was the *Historia de vita et gestis Scanderbegi, Epirotarum Princeps* (*History of the Life and Deeds of Scanderbeg: Prince of Epirus*; Rome, ca. 1508–1510), published by **Marinus Barletius** a mere four decades after Scanderbeg's death. The work was widely read in the 16th and 17th centuries and was translated and/or adapted into a number of foreign-language versions. The English version, translated from the French of Jacques De Lavardin by Zachary Jones, was published under the title *Historie of George Castriot, surnamed Scanderbeg, King of Albinie; containing his Famous Actes, his Noble Deedes of Armes and Memorable Victories against the Turkes for the Faith of Christ* (London, 1596).

The traditional history of Scanderbeg is currently being rewritten in the first reliable biography of the Albanian prince, by Professor Oliver Schmitt of Vienna. The Albanian version of this biography, *Skënderbeu* (*Scanderbeg*), published in Tirana in late 2008, caused a furor in nationalist circles in Albania and **Kosovo**.

SCHIRÒ, GIUSEPPE (10 August 1865–17 February 1927). Arbëresh poet, prose writer, and scholar. Giuseppe Schirò (senior), who is known in Albanian as Zef Skiroi, was a writer whose literary works can be said to mark the transition to modern Albanian **literature in Italy**. He was born in the Albanian-speaking village of Piana degli Albanesi near Palermo in Sicily. During his initial studies at the Italo–Albanian seminary in Palermo, he showed great interest in his native culture. In 1887, together with Francesco Petta, he founded the periodical *Arbri i ri* (*Young Albania*) in Palermo and published his first verse collection. He graduated with a law degree in 1890, but the focus of his interest remained folklore and literature, in particu-

lar classical and Italian, which he taught at the Garibaldi secondary school in Palermo from 1888 to 1894. It was a period of great literary productivity for Giuseppe Schirò, the years in which his major literary works began to appear. He was a friend of Italian novelist and playwright Luigi Pirandello (1867–1936), whom he had gotten to know at school and university in Palermo, though their literary activities show few similarities.

In 1901, Schirò was appointed to the newly founded chair of Albanian studies at the Royal Oriental Institute in Naples, a post he held for the rest of his life. In 1904, he published the short-lived fortnightly periodical *Flamuri i Shqiperis/La Bandiera albanese* (*The Albanian Flag*). Also published during this period was his work on early Arbëresh literature and folklore: *Canti popolari dell'Albania* (*Folk Songs from Albania*; Palermo, 1901); *Canti sacri delle colonie albanesi di Sicilia* (*Sacred Songs of the Albanian Colonies of Sicily*; Naples, 1907); and *Canti tradizionali ed altri saggi delle colonie albanesi di Sicilia* (*Traditional Songs and Other Essays of the Albanian Colonies of Sicily*; Naples, 1923). Schirò worked in Albania as an inspector for Italian schools from 1912 to 1914. He later pursued his Albanological activities at home in Naples, publishing, lecturing, and attending congresses. The murder of his son Mino, a victim of political intrigue in 1920, cast a heavy shadow over his final years. Giuseppe Schirò died in Naples, honored and respected as the greatest figure of contemporary Sicilian Arbëresh literature.

Among Giuseppe Schirò's major literary publications are *Rapsodie albanesi* (*Albanian Rhapsodies*; Palermo, 1887); *Mili e Haidhia* (*Mili and Haidhia*; Palermo, 1891), a masterpiece of early 20th-century Albanian verse in 18 cantos; *Kënkat e luftës* (*The Battle Songs*; Palermo, 1897); *Te dheu i huaj* (*To the Foreign Land*; Palermo, 1900), a long historical idyll, which tells of the epic flight of the 15th-century Albanians from their homeland and of the colonization of Sicily; the eight-part elegy *Mino*, a literary digestion of the tragic death of the poet's son Milo; *Kënkat e litorit* (*The Songs of the Littoral*; Palermo, 1926); and *Këthimi* (*The Return*; Florence, 1965), a heroic poem of Albanian independence in 41 cantos and 4,077 lines.

Despite his accomplishments, Schirò was less appreciated by literary historians in Stalinist Albania than earlier Arbëresh writers like **Girolamo De Rada** or **Giuseppe Serembe**. Schirò's unerring faith

in Italy as a potential protector and custodian of the culture of the small Balkan state ran against the grain of subsequent aspirations of Albanian nationalism based on absolute independence from all other nations, including Italy. It was nonetheless Giuseppe Schirò who first succeeded in blending the romantic elements of Arbëresh folk verse with the artistic precision of Italian classical and neoclassical poetry to form a harmonious and balanced poetic corpus. *See also* LITERATURE, ALBANIAN.

SCHIRÒ, GIUSEPPE (1905–1984). Arbëresh scholar and literary historian. Giuseppe Schirò (junior) was born in Contessa Entellina (Alb. *Kundisa*) in Sicily and pursued his education at the Corsini college in San Demetrio Corone in Calabria. He later taught in Padua and Rome. Schirò's first writings on Albanian culture appeared in the 1940s. He is remembered in particular for his *Storia della letteratura albanese* (*History of Albanian Literature*; Florence, 1959), one of the most reliable literary histories of the period.

SCHMITT, OLIVER (15 February 1973–). Swiss scholar and historian. Oliver Jens Schmitt was born in Basle and studied in Basle, Vienna, Berlin, and Munich, specializing in Byzantine and Islamic studies and the history of southeast Europe. He finished his doctorate at the University of Munich in 2000 and, after lecturing there for several years, in 2005 was appointed professor of Eastern European history at the University of Vienna. Oliver Schmitt is the author of the most thoroughly documented study of early Albania since the works of **Alain Ducellier**, the 700-page *Das Venezianische Albanien, 1392–1479* (*Venetian Albania, 1392–1479*; Munich, 2001), as well as of *Levantiner: Lebenswelten und Identitäten einer ethnokonfessionellen Gruppe im osmanischen Reich im "langen 19. Jahrhundert"* (*Levantines: Life and Identity of an Ethnic Religious Group in the Ottoman Empire in the "Long 19th Century"*; Munich, 2005); *Kosovo: kurze Geschichte einer zentralbalkanischen Landschaft* (*Kosovo: Short History of a Central European Landscape*; Vienna, 2008); and the controversial biography *Skënderbeg* (*Scanderbeg*; Tirana, 2008).

SCHWANDNER-SIEVERS, STEPHANIE (12 April 1964–). German scholar and anthropologist. Stephanie Schwandner-Sievers was

born in Munich. She finished her secondary schooling in Berlin in 1983, and from then until 1993, she studied at the Free University of Berlin, graduating with a master's degree in social anthropology with the thesis "Funktion und Bedeutung der Besa in Vergangenheit und Gegenwart" ("Function and Significance of the 'Besa' in the Past and Present"; Berlin, 1993). From 1997 to 2003, she was the first Nash Fellow for Albanian Studies at the School of Slavonic and East European Studies in London, and has just finished her doctorate in Berlin with the dissertation "Evoking a Past: Albanian Identifications and Local Power" (2003). Stephanie Schwandner-Sievers has been conducting anthropological research on the Albanians since 1992, in particular on questions of identity and social cohesion. She has recently coedited the volumes *Die weite Welt und das Dorf: Migration in Albanien am Ende des 20. Jahrhunderts* (*The Wide World and the Village: Migration in Albania at the End of the Twentieth Century*; Vienna, 2001) and, with **Bernd Fischer**, *Albanian Identities: Myth and History* (London, 2002).

SCIAMBRA, MATTEO (30 January 1914–30 July 1967). Arbëresh scholar. Matteo Sciambra was an Italo-Albanian priest and scholar from Sicily. He is the author of *Indagini storiche sulla comunità greco-albanese di Palermo* (*Historical Research on the Greek-Albanian Community in Palermo*; Grottaferrata, 1963) and *Bogdanica: studi su Pietro Bogdano e l'opera sua* (*Bogdanica: Studies on Pjetër Bogdani and His Work*; Bologna, 1965).

SCUTARI. See SHKODRA.

SELCA. **Archeological** site located near the present-day village of Selca e Poshtme in the District of **Pogradec**, three kilometers south of Qukës. Selca was founded by **Illyrian** tribes in the early fourth century BC. The hilltop site, at an elevation of 1,040 meters, revealed spectacular Illyrian tombs carved in the sandstone cliffs. These burial chambers, with tunnels cut into the rock, were discovered in 1948 and excavated in 1969–1972, and date from the third or fourth centuries BC. They indicate the presence of a major **Illyrian** settlement in what is now a rather remote area.

SELENICA, DAVID (18th century). Painter. David Selenica was a noted fresco and icon fresco painter in the **Orthodox** tradition. He lived for some time on Mount Athos in northern Greece, but probably came from the Selenica region near **Vlora**. His works, based on the style of Paleologian frescoes on Athos, can be found in particular in the Church of Saint Nicholas (1722–1726) in **Voskopojë**, as well as in Athos and Kastoria in Greece.

SEMAN. River in southern central Albania. The Seman begins at the confluence of the **Osum** and Devoll Rivers in the District of **Kuçovë** northwest of **Berat** and flows past **Fier** into the Adriatic Sea, south of the Lagoon of Karavasta.

ŞEMSEDDIN SAMI. *See* FRASHËRI, SAMI BEY.

SERB MINORITY IN ALBANIA. *See* SLAVIC MINORITY IN ALBANIA.

SERBIA, ALBANIANS IN. There are about 100,000 Albanian speakers in the Presheva Valley of southern **Serbia**, near the borders of **Macedonia** and **Kosovo**. The town of Presheva (BCS. *Preševo*) itself has an overwhelming Albanian majority, while Bujanovac (BCS. *Bujanovac*) and Medvegja (BCS. *Medvedja*) have mixed populations. A large number of Albanians, some 600 villages, from the southern Serbian regions of Prokuplje, Vranje, and Nish were ethnically cleansed before the Serbian–Turkish war of 1876–1878, and many survivors resettled in Kosovo and **Turkey**. Before that time, there had also been isolated Albanian settlements as far east as Bela Palanka and Pirot. There are still some speakers to be found in the Sandjak region of Novi Pazar. Aside from these traditional areas of settlement, Kosovo Albanian migrants settled throughout Serbia and the rest of **Yugoslavia** in search of work in the 1970s and 1980s, in particular when economic conditions in Kosovo became untenable. There are said to have been some 70,000 Albanians in Belgrade alone until the 1999 **Kosovo War**.

SERBIA, RELATIONS WITH. Southern Slavic tribes invaded the Balkans in the sixth century AD and occupied most of Albania by

the year 600. There were Slavic settlements throughout the country, in particular in the southern half, and over the coming centuries the Slavs and the non-Slav indigenous population of Albania lived in a close symbiosis. These proximal relations can be seen in the strong stratum of Slavic vocabulary in the Albanian **language**.

Shkodra was taken over in 1180 by the Serb dynasty of Stephen Nemanja, and from 1343 to 1555 virtually all of Albania came under the reign of Stephan Dushan. The Serbs also ruled **Kosovo** for two centuries.

Ethnic relations with the neighboring Serbs have not always been smooth, in particular over Kosovo, which at least for the last 100 years has had an Albanian majority population. In 1912, the Serb army conquered and laid waste to Kosovo, conducting what Danish correspondent Fritz Magnussen called an unspeakable war of atrocities: "The Arnaut villages were surrounded and set on fire. The inhabitants were then chased from their homes and shot like rats. The Serbian soldiers delighted in telling me of the manhunts they had conducted." The Great Powers, nonetheless, allowed Serbia to keep Kosovo, which remained thereafter the main stumbling block in Serb–Albanian relations.

During **World War I**, Albania proper was also invaded and occupied by Serbian forces, which took over much of central Albanian (**Elbasan**, **Tirana**), until they were forced to withdraw by the advancing Austro–Hungarian troops in late 1916.

The years between World Wars I and II were characterized by rivalry between **Yugoslavia** and **Italy** over Albania, in which Italy gradually gained the upper hand. On 18 July 1926, the Albanian **parliament** under **Ahmet Zogu** authorized territorial concessions to Yugoslavia, giving to it the Orthodox holy site of Sveti Naum on Lake **Ohrid**.

The final years of **World War II** saw close ties between the Yugoslav and Albanian **communists**. Tito's emissaries, Miladin Popović (1910–1945) and Dušan Mugoša (1914–1973), gave strong support to the Albanian communists, and it is alleged that the Albanian Communist Party was actually founded by the Yugoslavs.

Political relations between the two countries were at their closest from 1945 to 1948. Diplomatic relations between the two countries had been restored on 1 May 1945, and **Enver Hoxha** visited Tito in

Belgrade on 23 June to 2 July 1946, at which time three agreements were signed, on economic cooperation, payments, and loans. On 9 July 1946, a treaty on friendship, cooperation, and mutual assistance was concluded, and on 27 November of that year, a customs and monetary union was created between the two countries. Serbo-Croatian was introduced as a compulsory subject in all Albanian schools and the two countries were on the verge of merging to form the cornerstone of a Balkan federation.

Policy differences between Tito and Joseph Stalin, however, led on 28 June 1948 to Yugoslavia's expulsion from the Cominform after a Warsaw conference of communist parties, and the Albanian party leadership, after some careful maneuvering by Enver Hoxha, declared its solidarity with the Soviet side. Thus, after two years of very close contacts, relations between the two neighboring countries were broken off. On 30 June 1948, Albania renounced all economic agreements with Yugoslavia, although the treaty on friendship and mutual assistance remained in force until 12 November 1949. On 28 May 1950, Yugoslavia shut down its embassy in Tirana, and on 11 October of that year ceased diplomatic relations with Albania.

Diplomatic ties were resumed on 22 December 1953, but relations remained cool in view of the continuing political schism between Tito and the Russians. In February 1971, relations improved somewhat, allowing for a modicum of cultural exchange with autonomous Kosovo. In the 1980s, relations deteriorated once again, however, because of Belgrade's policies of discrimination and oppression of the Kosovo Albanians in the wake of the 1981 uprising there. The party leadership in Albania kept its distance, however, and paid no more than occasional lip service to the national rights and freedoms of the Kosovo Albanians. A bomb was thrown at the Yugoslav embassy in Tirana on 23 May 1981, and political relations remained unstable for some time, though a long-term trade agreement was reached on 17 September 1985.

In the mid-1990s, relations with **Montenegro** improved substantially. The border crossing was opened to the public, and trade between the two countries flourished, despite the embargo on Yugoslavia. The 1998 uprising in Kosovo against Serb military forces stationed there, and the subsequent **Kosovo War**, resulted in the expulsion by the Serb authorities of half a million "Yugoslav citizens

of Albanian ethnicity” to Albania in 1999. During the Kosovo War, Yugoslav troops made several incursions into Albanian territory, notably on 13 April 1999, when they burned down houses in the village of Kamenica. Diplomatic relations between Albania and Yugoslavia were broken off on 18 April 1999 and resumed only after the Kosovo War and the overthrow of the regime of Slobodan Milošević on 17 January 2001. The two countries signed a trade agreement on 20 September 2002 and a travel and economic agreement on 26 November 2002. For the moment, Albanian citizens still need a written invitation to travel to Serbia. Relations will no doubt normalize in the process of the two countries’ integration into the **European Union**. In January 2009, President Bamir Topi urged Serbia to respect the rights of the beleaguered Albanian minority in southern Serbia. *See also* SERBIA, ALBANIANS IN.

SEREMBE, GIUSEPPE (6 March 1844–31 December 1901). **Arbëresh** poet. Giuseppe Serembe, known in Albanian as Zef Serembe, was born in San Cosmo Albanese (Alb. *Strigari*) in the Calabrian province of Cosenza and studied at the College of Saint Adrian. At an early age, he fell in love with a girl from his native village, who immigrated to Brazil with her family and subsequently died. Obsessed by this loss and by the thought of finding at least her grave, Serembe set sail for Brazil in 1874 in search of a new life. He was received at the court of Emperor Dom Pedro II with the help of a letter of recommendation from Dora d’Istria, but soon returned to Europe, disappointed and dejected. Upon his return to the Old World in September 1875, his fortunes took yet another turn for the worse. Robbed of all his money, apparently in the port of Marseille, he was forced to return to Italy on foot, and is said to have lost many of his manuscripts on the way. In Leghorn (Livorno), **Demetrio Camarda** provided him with train fare for the rest of his journey back to Cosenza.

Despair, arising no doubt from chronic depression or some other form of psychiatric disorder, accompanied him wherever he went and rendered him solitary and insecure. He took refuge in the dream of the land of his forefathers, a vision marred by the reality of Turkish occupation in Albania and by the indifference of the Western powers to its sufferings. In 1886, Serembe visited Arbëresh settlements in Sicily and in 1893 traveled to the **United States**, where he lived

for about two years. A volume of his Italian verse was published in New York in 1895. In 1897, he emigrated from his native Calabria to South America a second time and tried to start a new life in Buenos Aires. The following year, he fell ill and subsequently died in São Paulo.

Many of Serembe's works (poetry, drama, and a translation of the Psalms of David) were lost in the course of his unsettled existence. During his lifetime, he published only *Poesie italiane e canti originali tradotti dall'albanese* (*Italian Poetry and Original Songs Translated from the Albanian*; Cosenza, 1883), in Italian and Albanian; *Il reduce soldato, ballata lirica* (*The Returning Soldier, Lyric Ballad*; New York, 1895), verse in Italian only; and *Sonetti vari* (*Various Sonnets*; Naples, 189?), an extremely rare collection of 42 Italian sonnets with an introduction, all crammed onto four pages of tiny print. Thirty-nine of his Albanian poems were published posthumously in *Vjersha* (*Verse*; Milan, 1926). Serembe's verse, despondent and melancholic in character, and yet often patriotic and idealistic in inspiration, is considered by many to rank among the best lyric poetry ever produced in Albanian, at least before modern times. His themes range from melodious lyrics on love to eulogies on his native land (be it Italy, land of his birth, or Albania, land of his dreams), elegant poems on friendship and the beauties of nature, and verse of religious inspiration. *See also* LITERATURE, ALBANIAN.

SEVI, SABBETAI (1626–17 September 1676). Jewish holy man. The charismatic Jewish prophet Sabbetai Sevi or Zevi, the so-called Mystical Messiah, was born in Izmir. In 1648, he had a revelation that caused him to believe that he was the messiah. He was soon expelled from Izmir by the Jewish community there because of this claim. Sabbetai Sevi traveled throughout the Sephardic Jewish world and was joined by another Kabbalist, Nathan of Gaza (d. 1680), who supported him. With Nathan's help, the Jewish world was thrown into turmoil at the idea of a new messiah, and Sabbetai soon had thousands of followers in Jewish communities from as far as Yemen and London. Venice and Salonika became virtual centers of Sabbetaian kabbalistic fanaticism. In September 1666, however, the mass exaltation caused by his declamations came to an abrupt end when Sabbetai converted to **Islam** in Edirne, apparently under compulsion.

Most of his followers, refusing to abandon him, converted to Islam, too, creating a Muslim sect called the Dönme or Crypto-Jews.

Despite his conversion, Sabbetai continued proselytizing until 1673, when he was sent by the Ottoman authorities into Albanian exile to the port of Ulqin (Ulcinj). From there, he continued to communicate with Jews elsewhere in the Balkans. He is known to have written a letter to the small Jewish community of **Berat** in August 1676, requesting a Hebrew prayer book, but he died shortly afterward. His grave was long rumored to be at the *tekke* in the courtyard of the Sultan Mosque (Alb. *Xhamia e Mbretit*) in Berat, where a tomb stood until 1967. Most contemporary scholars now believe, however, that he was buried in Ulqin. Sevi's biographer Gershom Scholem states that his unmarked grave in Ulqin was visited by Dönme pilgrims from Salonika up to the beginning of the 20th century.

SHALA. Northern Albanian tribe and traditional tribal region. The Shala region is situated in the **Dukagjini** area north of the **Drin** River in the District of **Shkodra**, basically the valley of the Shala River south of Theth. It borders on the traditional tribal regions of **Boga**, **Shkreli**, and **Plani** to the west, **Shoshi** to the south, and **Nikaj** to the east. The name was recorded in Italian in 1634 as *Sciala* and derives from the Albanian *shalë*, *shalësinë* ("arid, infertile land"). The Shalas are closely related to the Shoshi tribe and traditionally had connections with **Mirdita**. The Shala tribe, primarily **Catholic**, had a **population** of over 3,000 in the late 19th century.

SHAS. Archeological site and medieval settlement near the mouth of the Buna River, on the Montenegrin side of the present border. At its zenith during the Middle Ages, Shas was a **port** for trade with the countries of the Adriatic. It was known in Latin as *Suacium*, in Italian as *Suazzo* or *Sfazzi*, in medieval Slavic as *Svač*, and in early French as *Soans*. Shas was first documented in 1067. It was plundered by the Tatars in 1242 and began to decay around the end of the 14th century. It was razed by Ottoman troops in 1406.

SHEHU, BASHKIM (1955–). Writer and intellectual figure. Born in **Tirana**, the son of **communist** political leader **Mehmet Shehu**, Bashkim Shehu enjoyed a privileged youth. He graduated from the

University of Tirana with a degree in Albanian **language** and **literature** in 1979. After the death of his father, however, he was incarcerated as a political prisoner in 1982. In 1989, he was given a second sentence, but he was released in 1991 after the fall of the dictatorship. He subsequently immigrated to Hungary and currently lives in Barcelona, Spain. His memoirs were published in French as *L'automne de la peur* (*Autumn of Fear*; Paris, 1993). Shehu's works, some of which are autobiographical in spirit, have been translated into French, English, German, Hungarian, Spanish, and Catalan. Among them are the novels *Rrugëtimi i mbramë i Ago Ymerit* (Prishtina, 1995) (*The Last Journey of Ago Ymeri*; Evanston, 2007) and *Gostia* (*The Banquet*; Tirana, 1996); and the short story collections *Idhulli prej tymi* (*The Idol Made of Smoke*; Prishtina, 1996); *Rrëfim ndanë një varri të zbrazët* (*Tale Beside an Empty Grave*; Tirana, 1998); *Roman labirint me shtate hyrje* (*Labyrinth Novel with Seven Introductions*; Prishtina, 2000); and *Mallkimi ose mbi mosqenien e autorit* (*The Curse, or on the Nonexistence of the Author*; Tirana, 2001). See also LITERATURE, ALBANIAN.

SHEHU, MEHMET (10 January 1913–18 December 1981). Political figure of the **communist** period. Mehmet Shehu was born in Çorruish in **Mallakstra** and graduated in 1932 from the **American Vocational School** of Harry Fultz in **Tirana**. After graduation, he received a scholarship to study at a military academy in Naples in 1935, but was allegedly forced to interrupt his studies there because of his pro-communist activities. He attended officers' school in Tirana in 1936, and from November 1938 to 1939, took part in the Spanish Civil War as a member of the 12th International Brigade. He also joined the Spanish Communist Party in 1938. In 1939, he was interned in France, where he became a member of the Italian Communist Party. He returned to Albania in 1942 and joined the partisan movement. It was in good part due to his military experience that the communists were able to take power and hold on to it for such a long time. In 1944, he was sent to **Shkodra** to put down an anticommunist revolt.

Following the communist takeover, Shehu trained at the Voroshilov military academy in Moscow (1945–1946), and after the fall of **Koçi Xoxe** and the break with Tito, he took over the ministry of the interior (1948–1954). He was known as one of the cruelest members of the communist leadership.

Mehmet Shehu was secretary of the Central Committee from 1948 to 1953 and was a member of the Politburo from 1948 to his death. He was thus the number two figure of the party and government leadership, after **Enver Hoxha**, until the end of his days. From 20 July 1954 to 1981, he served as **prime minister** and, after the purge of **Beqir Balluku** (August 1974), as minister of defense (1974–1980). At the end of 1981, Shehu was purged himself. After an apparent power struggle with Enver Hoxha, he was murdered, or committed suicide, in his villa in Tirana. Hoxha subsequently accused him of having been a “polyagent” for a number of foreign secret services. Shehu’s whole family clan was thereafter arrested and interned. His wife, Fiqrete Shehu, also a member of the Central Committee, died of a heart attack in 1988, and one of his sons committed suicide by throwing himself onto the electric wires surrounding the prison.

SHEMIMI BABA (1748–1803). **Bektashi** holy man and poet. Shem-seddin Shemimiu was born in 1748, apparently in **Kruja**, and lived in his early years in Veles (Köprülü) in central Macedonia, where he served the Bektashi order together with his companion, Hatemi Haydar Baba. In 1799, he moved back to Kruja, where the Bektashi *tekke* became one of the fundamental centers of the movement. **Ali Pasha Tepelena**, the Lion of Janina, is said to have “taken the hand” of Shemimi Baba, that is, to have been received by him as a Bektashi follower. It was no doubt with the support of Ali Pasha that Shemimi and others were able to spread the Bektashi movement throughout southern Albania. Shemimi Baba founded the *tekke* of Melçan near **Korça**, which was subsequently run by Abdullah Baba (d. 1852) from Greece. Then followed the founding of the *tekke* of Prishta in **Skrapar**, which was taken over by Baba Tahir of Crete. Shemimi also founded the *tekkes* of Xhefaj Baba in **Elbasan** and of Sadik Baba in Koshtan near **Tepelena**, all of which served as centers for further foundations in the south. Baba Shemimi was murdered in Kruja. He was laid to rest in a *tyrbe* constructed in his honor at the *tekke* of Fushë Kruja, built under Asim Baba.

SHIMA, ALUSH (21 October 1942–). Painter. Alush Shima is widely considered to be one of the most successful contemporary Albanian painters. He was born in **Tirana** of a family from Kuç near **Vlora**.

He finished school in 1955 and attended the Jordan Misja Academy under **Sadik Kaceli**, **Abdurrahim Buza**, and **Nexhmedin Zajmi**. From 1965, he also studied at the Academy of Fine Arts (*Instituti i Lartë i Arteve*). In 1967, he began working as a painter and costume designer for the **New Albania Film Studios**. In 1973, after the arrest of his friend, painter Ali Oseku, the police came and destroyed about 150 of Shima's works because it was felt that they contained decadent tendencies. Many other paintings only survived because they were hidden for years in the rafters of his and friends' houses.

After the fall of the dictatorship, Shima traveled abroad and was highly successful with exhibitions in England, France, Switzerland, and Greece. From 1994 to 1997, he served as director of the **National Gallery** and promoted exhibitions of formerly forbidden, persecuted, and imprisoned artists. He was active in political life during this period as one of the most vociferous and radically anticommunist members of the **Democratic Party**. He was a member of **parliament** from 26 May 1996 until the fall of the regime of **Sali Berisha**, when he withdrew from politics to return to his career as a painter. *See also* ART AND ARCHITECTURE.

SHKODRA. Town in the District of Shkodra, of which it is the administrative center. Its **population** is ca. 110,000 (2004). Situated on Lake **Shkodra** and the banks of the Buna River, Shkodra is the cultural capital of northern Albania. It is known for its impressive Rozafat fortress, where a settlement of the **Illyrian** Labeates tribe was located. In 180–168 BC, Shkodra (Latin *Scodra*) was the residence of the Illyrian king **Genthius**. Under Diocletian (r. AD 284–305), it became capital of the Roman province of Praevalitana and was the seat of a bishop by the fourth century. In 1403, it was conquered by the Slavic rulers of **Montenegrin** Zeta and served as their capital. In 1180, it was taken over by Stephen Nemanja and remained Serb until the collapse of the Nemanja dynasty. It then served as capital of the local Balsha dynasty, until it was conquered by the Venetians in 1396. Finally, in January 1479, it fell to the Ottoman Turks after a long siege.

Shkodra was the greatest city of Albania throughout the Ottoman period. In April 1913, it was taken over by Montenegrin forces but was returned to Albania in accordance with the provision of the Lon-

don **Conference of Ambassadors**. It remained the country's cultural capital until **World War II**. In 1939, it had a **population** of 30,000.

The original town of Shkodra, with the old bazaar situated at the foot of the citadel, was rebuilt at its present location to the northeast. It was severely damaged by the earthquake of 1979 and rebuilt in a rather rundown socialist style, which does not do it justice. Shkodra is known in Italian as *Scutari*, in Serb as *Skadar*, and in Turkish as *Iskenderiye*.

SHKODRA, DISTRICT OF. Region of local government administration. The District of Shkodra (*Rrethi i Shkodrës*), with its administrative headquarters in the town of **Shkodra**, borders on the Republic of **Montenegro** to the west, the districts of **Malësia e Madhe** to the north and **Tropoja** and **Puka** to the east, and the district of **Lezha** and the Adriatic Sea to the south. It is 1,973 square kilometers in size and has a **population** of about 185,000 (2004). It is the largest district in Albania.

SHKODRA, LAKE. Lake Shkodra, ancient *Lacus Labeatus*, is the largest lake in the Balkans, with a surface area of 368 square kilometers, of which 149 square kilometers are in Albania and the rest in **Montenegro**. It is fed primarily by the Morača River flowing in from the northern end, and is connected to the Adriatic by the Buna River flowing out of its southern end at the foot of the fortress of Shkodra. It is 44 meters above sea level and has an average depth of 7 to 10 meters.

SHKRELI. Northern Albanian tribe and traditional tribal region. The Shkreli region is located in the upper valley of the Përroi i Thatë River in the District of **Malësia e Madhe**. It borders on the traditional tribal regions of **Kastrati** to the northwest and **Boga** and **Plani** to the east. The name was recorded in 1416 as *Shkreli*, in 1614 as *Scarglieli*, and in 1703 as *Scrielli*. **Edith Durham** derives the term from *Shën Kerli* (St. Carlo), possibly the patron saint of a church there.

SHKUMBIN. River in central Albania. The Shkumbin has its source in the Mokra region of the District of **Pogradec**. Passing **Librazhd**, **Elbasan**, and **Peqin**, it flows into the Adriatic Sea north of the

Lagoon of Karavasta. It is traditionally regarded as the dividing line between northern and southern Albania. It is 181 kilometers long. The Shkumbin was known in antiquity as *Scampis* (Livy 31.39; Tab. Peut.) or *Skampeis* (Ptolemy III December 33). It was recorded in 1308 as *Scumpino* (Anonymi Descriptio Europae Orientalis) and, in 1515, as *Scombino* (by John Musachi). As a toponym, it would seem to be related to the Albanian *shkëmb* (“rock, cliff”). The Shkumbin was also known in ancient times as the *Genusus* or *Genessus* (Livy 44.30).

SHLLAKU. Northern Albanian tribe and traditional tribal region. The Shllaku region is situated in the District of **Shkodra** north of the **Drin** River and south of Mount Cukali, about halfway between Shkodra and Koman. It borders on the traditional tribal regions of **Drisht** and **Shoshi** to the north and **Dushmani** to the east. The name was recorded in 1641 as *Scelacu*. The staunchly **Catholic** Shllaku tribe, said to be an offshoot of the **Toplanas**, had a **population** of 1,500 in 1922.

SHOSHI. Northern Albanian tribe and traditional tribal region. The Shoshi region is situated in the **Dukagjini** area north of the **Drin** River in the District of **Shkodra**, in the valley of the Shala River. It borders on the traditional tribal regions of **Shala** to the north, **Toplana** and **Dushmani** to the east, and **Shllaku** to the south. The name was recorded in Italian in 1703 as *Sciosci*. The **Catholic** Shoshi tribe had a **population** of 1,600 in 1908.

SHPATARAKU, KOSTANDIN (18th century). Painter. Kostandin Shpataraku was a painter in the **Orthodox** tradition of icons and Byzantine church frescoes, active between 1736 and 1767. He no doubt stemmed from the Shpat region, south of **Elbasan**. His works, combining Byzantine tradition and Italian Renaissance influences, can be found in the churches of **Ardenica** and Vithkuq. Some of his icons are preserved at the **museum** of medieval **art** in **Korça**.

SHUPO, SOKOL (4 February 1954–). Composer and musicologist. Sokol Shupo was born in **Gjirokastra** and attended the Jordan Misja Academy from 1969 to 1972. He studied composition under **Tonin**

Harapi and at the Ciprian Porumbescu Conservatory in Bucharest in Romania from 1973 to 1976. In 1978, he graduated from the Academy of Fine Arts (*Instituti i Lartë i Arteve*) in **Tirana**, where he has taught from 1982 to the present. In recent years he has attended academies and workshops in various European countries. Sokol Shupo is the chief organizer of the Autumn in Tirana (*Vjeshtë në Tiranë*) festivals for modern **music**, and is considered to be the main promoter of modern music, especially modern chamber music, in Albania. Among his publications are *Folklori muzikor shqiptar* (*Albanian Musical Folklore*; Tirana, 1997); *Muzika bizantine: shkrimi muzikor dhe sistemi modal* (*Byzantine Music: Musical Writing and Modal System*; Tirana, 1997); *Enciklopedia e muzikës shqiptare* (*Encyclopedia of Albanian Music*; Tirana, 2002); and *Art Music in the Balkans* (Tirana, 2004).

SHURDHAH. See SARDA.

SHUTERIQI, DHIMITËR (26 July 1915–22 July 2003). Scholar, literary historian, and writer of the **communist** period. Dhimitër S. Shuteriqi was born in **Elbasan** and attended secondary school in **Korça**. He studied at the Universities of Grenoble and Lyon in France and taught school in Elbasan in 1942–1943. Shuteriqi began writing in the 1930s and was to become an influential literary historian during the communist dictatorship. He was a member of **parliament** for many years, president of the Albanian **Union of Writers and Artists** from 1950 to 1973, and a member of the Academy of Sciences from 1973.

Dhimitër Shuteriqi is remembered for his research in the fields of **literature**, history, and folklore, in particular for his standard histories and anthologies of Albanian literature. Among his many works are *Shkrimet shqipe në vitet 1332–1850* (*Albanian Writing in the Years 1332–1850*; Tirana, 1976); *Autorë dhe tekste* (*Authors and Texts*; Tirana, 1977); and *Historia e letërsisë shqiptare* (*History of Albanian Literature*; Tirana, 1983). Shuteriqi was also author of prose and poetry. His two-volume *Çlirimtarët* (*The Liberators*; Tirana, 1952, 1955), the first postwar Albanian novel, painted a picture not only of the squalor and sufferings of the peasants before the “liberation” but also of the rise of class consciousness among them. It helped set the rather sluggish pace of socialist realism in the 1950s.

SIGURIMI. The Sigurimi (from Alb. *sigurim*, “security”), also known as the *Sigurimi i Shtetit* (“State Security”), was the notorious, ubiquitous, and much-feared secret police during the **communist** dictatorship. It was set up on 19 March 1943 and was later put under the control of the ministry of the interior. Its primary purpose was to expose would-be opponents of the communist regime, but it also dealt with the investigation of normal crimes such as murder or robbery. It was so omnipresent and well-orchestrated that no organized dissent arose at all during the regime of Enver Hoxha. The Sigurimi was officially disbanded in July 1991 at the end of the communist dictatorship and was replaced under **Sali Berisha** by the **National Information Service** (*Shërbimi Informativ Kombëtar*—SHIK). In accordance with the law of 30 November 1995, the extensive Sigurimi files will remain closed until the year 2025.

SIMAKU, THOMA (18 April 1958–). Composer. Thoma Simaku was born in **Kavaja** and studied composition at the Academy of Fine Arts (*Instituti i Lartë i Arteve*) in **Tirana**. From 1991 to 1996, he studied at the University of York in England, where he finished his doctorate. He currently lives in York. Simaku has composed orchestral and chamber **music** as well as vocal pieces and the music for several Albanian **films**. His works have been performed throughout Europe and in the United States.

SKANDERBEG. *See* SCANDERBEG.

SKENDI, STAVRO (21 August 1905–18 October 1989). Scholar and cultural historian. Stavro Skendi was born in **Korça** and studied at the prestigious Robert College in Istanbul, where he obtained a B.S. in mathematics. He continued his education at the Geneva School of International Studies in Germany and returned to Korça in 1930 to teach mathematics at the national secondary school. There he became a leading figure of the nationalist movement in the 1930s. Because of his antifascist inclinations, he was interned by the **Italians**, together with many other Albanian intellectuals, for 18 months on the island of Ventotene in the Tyrrhenian Sea. In 1941, he returned to Korça and opened a bookstore. Soon forced into hiding, he escaped to Istanbul in the summer of 1943 and remained there until 1946,

when he immigrated to the **United States**. With the assistance of the American Council of Learned Societies, Skendi was able to resume his studies and, in 1951, finished his doctorate at the department of Slavic languages at Columbia University in New York. He taught for a year at the University of Toronto and then returned to Columbia, where he was active until his retirement in 1970. He was a lecturer in the program on East-Central Europe and a research supervisor of the Mid-European Studies Center. In 1972–1973, he also worked for the Institute for Advanced Studies at Princeton.

Stavro Skendi, author of numerous books and articles on Albanian and Balkan history, politics, and culture, was one of the leading figures of Albanian scholarship in the United States. Among his major monographs are *Albanian and South Slavic Oral Epic Poetry* (Philadelphia, 1954); *The Political Revolution of Albania 1912–1944* (New York, 1954); *Albania* (New York, 1956); *The Albanian National Awakening, 1878–1912* (Princeton, 1967); and *Balkan Cultural Studies* (New York, 1980).

SKENDO, LUMO. *See* FRASHËRI, MID’HAT BEY.

SKRAPAR, DISTRICT OF. Region of local government administration. The District of Skrapar (*Rrethi i Skraparit*), with its administrative headquarters in the town of Çorovoda, borders on the districts of **Berat** to the west, **Gramsh** to the north, **Korça** to the east, and **Përmet** to the south. It is 775 square kilometers in size and has a **population** of ca. 30,000 (2004). The word “Skrapar” was recorded in **Ottoman** Turkish in 1431 as *Iskarapar*.

SLAVIC MINORITY IN ALBANIA. There are traditionally three distinct Slavic communities in Albania: Serbian-speaking Montenegrin Slavs in the **Shkodra** region, Macedonian speakers on Lake **Prespa**, and Goran-speaking settlements in northeastern Albania.

The Montenegrin Slavs lived in and around the village of Vraça, seven kilometers north of Shkodra. Many of them settled there after 1926 and from 1938 to 1948. A prominent member of the Montenegrin community was the Albanian poet **Migjeni**, who taught school in Vraça in 1933. Between March and December 1991, after the opening of the border, most of the Slavs of this region, about 2,000

of them, immigrated to **Montenegro** in search of jobs and a better standard of living. They found difficulties adapting in Montenegro, which was by no means prosperous itself, and some returned to Vraca in 1992 after the outbreak of the war in Bosnia. A Slav cultural association was formed in Shkodra in May 1995. Most of the Slav emigrants who stayed in Montenegro were later resettled by the Yugoslav authorities in the Deçan region of western **Kosovo**, where they soon found themselves caught up in a war, fighting Albanians, with whom they had lived in peace and harmony in Albania itself.

The Macedonian minority—4,697 individuals according to the census of 1989, and 678 according to a 2001 census estimate—is found in the villages located along the western bank of Lake Prespa. They had Macedonian-language elementary schools and a few basic publications during the dictatorship. Many have since immigrated to **Macedonia**, or work there for extended periods of time. The Albanian writer **Sterjo Spasse** and early **communist** political leader **Koçi Xoxe** were members of the Macedonian Slav community. There are also some speakers of a peripheral Macedonian dialect around Steblleva in the southern part of the District of **Bulqiza**. They are Muslims and are known in Albanian as *gollobordcët*. Altogether, there may be about 15,000 Macedonian speakers in Albania.

The third group of Slavs in Albania, the so-called Gorans, speak a south Slavic dialect between Serbian and Macedonian, though more related to Macedonian. They live in 10 villages in the districts of **Kukës** and **Dibra** in northeastern Albania, in particular in the **Luma** region along the border with Kosovo. Their numbers have been estimated as high as 15,000, but there are no reliable statistics. The lofty mountain village of Shishtavec, famous for its potatoes, is Goran-speaking. Before the **Kosovo War** in 1999, the Gorans had certain economic advantages because they, as opposed to ethnic Albanians, were allowed across the border into Kosovo to conduct business and trade in Prizren. There are also many Gorans in the neighboring Opoja region of Kosovo.

SMILEY, DAVID (11 April 1916–8 January 2009). British military officer and writer. Colonel David de Crespigny Smiley was an army officer in **World War II**, who was recruited by the **Special Operations Executive** in 1943. He was sent into Albania from Greece in April

1943 together with **Billy McLean**, one of the first British officers to organize anti-Axis resistance. There he developed close contacts both with **Abaz Kupi** and the **Legality** movement, as well as with **Enver Hoxha**, **Mehmet Shehu**, and the **communist** partisan movement.

Smiley withdrew from Albania in September 1944 and returned to England the following year. From 1949 to 1953, he worked for M16 and was involved in the setting up of a secret camp in Malta to train anticommunist agents to overthrow the communist regime in Albania. His endeavors were, however, foiled by the British spy **Kim Philby**, as was revealed much later. Smiley was also active in Germany in 1952–1955, Sweden in 1955–1958, Oman in 1958–1962, and Yemen in 1962–1966. He published his war memoirs as *Albanian Assignment* (London, 1984) and *Irregular Regular* (Norwich, 1994).

SOCIAL DEMOCRATIC PARTY OF ALBANIA (*PARTIA SOCIALDEMOKRATE E SHQIPËRISË, PSDSH*) (1991–). The Social Democratic Party arose in mid-1991 as an alternative to the new **Socialist Party**, but was only officially registered on 23 April 1992. Among its founding members were **Teodor Laço**, **Skënder Gjinushi**, Lisien Bashkurti, and Haxhi Aliko, rector of the agricultural college in Kamza. It drew its inspiration from the admittedly not very strong social democratic traditions of the past (**Musine Kokalari** had cofounded a social democratic party in 1943, and a small group of intellectuals including **Pjetër Arbnori** had established a social democratic underground organization in 1960–1961), and from similar parties in Western Europe. It took part in the coalition government of **Ylli Bufi** in July 1991, but subsequently split into two formations: the Social Democratic Party under Skënder Gjinushi, often in coalition with the Socialist Party, and the Social Democratic Union (Bashkimi Socialdemokrat) under Teodor Laço, usually more allied with the **Democratic Party**. Both formations have remained small. In the parliamentary **elections** of 1992, the Social Democratic Party won 4.4 percent of the popular vote. In 1996, it won 1.5 percent; in 1997, 2.5 percent; and in 2001, 3.6 percent. In the elections of July 2005, it increased its representation, getting 12.7 percent of the vote and seven seats in parliament. In the elections of 28 June 2009, it lost parliamentary representation altogether. *See also* POLITICAL PARTIES.

SOCIALIST MOVEMENT FOR INTEGRATION (LËVIZJA SOCIALISTE PËR INTEGRIM (2004–). The Socialist Movement for Integration (LSI) was created by **Ilir Meta** in 2004, initially within the **Socialist Party**. On 6 September 2004, it became the third political force in Albania. The LSI was also briefly known as the Socialist Party for Integration (PSI). In the elections of 3 July 2005, the movement received 8.4 percent of the vote and five seats in parliament. On 21 February 2008, Meta announced the withdrawal of the LSI from the opposition coalition with the Socialist Party. The LSI was successful in the parliamentary **elections** of June 2009, in which it won four seats and 4.8 percent of the popular vote, becoming the essential element of a new government coalition with the **Democratic Party**. *See also* POLITICAL PARTIES.

SOCIALIST PARTY OF ALBANIA (PARTIA SOCIALISTE E SHQIPËRISË, PSSH) (1991–). The Socialist Party evolved out of the **communist Party of Labor** at the 10th party congress on 13 June 1991. Since that time, it has been the major political formation in Albania, together with its rival, the **Democratic Party**. In the **elections** of 1991 (still as the Party of Labor), it won 56.2 percent of the popular vote. In 1992, it won 25.7 percent; in 1996, 20.4 percent; in 1997, 52.7 percent; and in 2001, 41.5 percent. The leading political figure of the Socialist Party, **Fatos Nano**, formed a short-lived government administration in February 1991 and regained power in July 1997. The Socialist Party ruled the country until July 2005, though mostly in coalition with smaller parties. **Edi Rama**, mayor of Tirana, took over the reins of the party on 9 October 2005, after its electoral defeat on 3 July of that year, when the Socialist Party received only 8.9 percent of the vote and 42 seats in the 140-seat parliament. In the parliamentary elections of 28 June 2009, the Socialist Party won 65 seats (in the 140-seat house) and 40.83 percent of the popular vote, but was narrowly defeated by the Democratic Party in coalition with the **Socialist Movement for Integration**. *See also* DOKLE, NAMIK; ISLAMI, KASTRIOT; POLITICAL PARTIES.

SOCIETY FOR THE PUBLICATION OF ALBANIAN WRITING (SHOQËRI E TË SHTYPURI SHKRONJA SHQIP) (1879). Cultural association founded in Istanbul on 12 October 1879 on the

initiative of the **Central Committee for the Defense of the Rights of the Albanian People**. The society was headed by **Sami bey Frashëri**. Among its other members were **Abdyl bey Frashëri**, **Pashko Vasa**, **Jani Vreto**, **Hasan Tahsini**, Koto Hoxhi (1824–1895), and Zija Prishtina. After its activities were banned, the society transferred its headquarters to Bucharest, where in 1886 it set up a printing press for the publication and distribution of Albanian-language books. It was there, for instance, that a number of Albanian-language school texts written by Sami Frashëri were published, using the so-called Istanbul alphabet: *Abetare e gjuhësë shqip* (*ABCs of the Albanian Language*, 1886); *Dheshkronjë* (*Geography*, 1888); and *Shkronjëtorë e gjuhësë shqip* (*Grammar of the Albanian Language*, 1886), the latter being the first Albanian school grammar. It was also in the Romanian capital that the torchbearer of the nationalist movement, **Naim bey Frashëri**, first published the literary works that set the stage for late 19th-century Albanian literature.

SOKOLI, MIC (1839–1881). Nationalist figure and guerrilla fighter. Mic Sokoli was born in the village of Fang near Bujan in the **Tropoja** district of the north. He was a noted guerrilla leader during the years of the **League of Prizren** and took part in the fighting in Gjakova against Mehmet Ali Pasha. Mic Sokoli is remembered in particular for an act that has entered the annals of Albanian legendry as a deed of exemplary heroism. At the battle of Slivova against Ottoman forces in April 1881, he thrust himself against a Turkish cannon, his chest pressed against its mouth, and died in battle.

SOKOLI, RAMADAN (14 June 1920–10 March 2008). Composer and ethnomusicologist. Ramadan Isuf Sokoli was born in **Shkodra**, where he went to school. From 1940 to 1944, he studied at the conservatory of **music** in Florence, **Italy**. On his return to Albania he began to compose music but was soon arrested by the **communist** authorities and spent four years (1946–1950) in prison. After his release, he was appointed to teach music at the fine arts secondary school in **Tirana**. He is considered one of the founders of musicology and is his country's leading ethnologist of music. Among his publications are *Albanskie narodnye pesni* (*Albanian Folk Songs*; Tirana, 1965); *Folklori muzikor shqiptar: morfologjia* (*Albanian*

Musical Folklore: Morphology; Tirana, 1965); *Gjurmime folklorike* (*Folklore Research*); Tirana, 1981); *16 shekuj* (*Sixteen Centuries*; Tirana, 1995); *Antifonari i durrsakut Gjergj Danush Lapacaj, një përmendore muzikologjike e vitit 1532* (*The Antiphonist Gjergj Danush Lapacaj of Durrës, a Musicological Monument from the Year 1532*; Tirana, 2000); and *Gojëdhana e përrallëza të botës shqiptare* (*Legends and Short Tales of the Albanian World*; Tirana, 2000). He is also coauthor of *Veglat muzikore të artit shqiptar* (*Musical Instruments of Albanian Fine Arts*; Tirana, 1991).

SOLANO, FRANCESCO (14 November 1914–20 March 1999).

Arbëresh scholar, linguist, and writer. Francesco Solano was born in the Calabrian village of Frascineto (Alb. *Frasnita*) in southern Italy. He studied theology in Italy and Argentina and then served for many years as a parish priest in his native village. He was active in the founding in 1975 of the chair of Albanian at the University of Cosenza and headed the department of linguistics there for several years.

Solano is the author not only of literary prose, verse, and drama published in Albanian under the pseudonym Dushko Vetmo, but also of a *Manuale di lingua albanese* (*Handbook of the Albanian Language*; Corigliano Calabro, 1972) and of numerous studies on Arbëresh dialects. He also played an active role in the Arbëresh literary and cultural periodical *Zjarri* (*The Fire*), founded in 1973.

SONGS OF THE FRONTIER WARRIORS. Cycle of epic verse.

The *Songs of the Frontier Warriors* (*Këngë Kreshnikësh*) are the best-known cycle of northern Albanian epic verse, not dissimilar to the Bosnian and Serbo–Croatian *junačke pjesme*.

They were first recorded in the early decades of the 20th century by Franciscan priests and scholars serving in the northern Albanian mountains. Preeminent among these priests were Shtjefën Gjeçovi, Vinçenc Prennushi, and Donat Kurti.

The *Songs of the Frontier Warriors*, still sung by elderly men playing the one-stringed *lahuta*, are the literary reflections of legends portraying and glorifying the heroic feats of warriors of the past. The main cycle, “Mujo and Halil,” preserves much of the flavor of other heroic cultures such as those mirrored in Homer’s *Iliad* in Greek,

Beowulf in English, *El Cid* in Spanish, the *Chanson de Roland* in French, the *Nibelungenlied* in German, and *Byliny* in Russian. The leaders of this band of 30 *agas* or warriors are Gjeto Basho Mujo and his brother Halili, who inhabit a frontier region between the Ottoman Empire and Austria–Hungary. The Albanian songs of Mujo and Halili parallel the Bosnian versions of the cycle sung in Serbo–Croatian, or more properly, Bosnian. This heroic and epic verse occurs in both oral **literatures** and cultures because the singers in southern Bosnia, the Sandjak, and **Montenegro** at the time were to a good extent bilingual, reciting alternately in Bosnian and Albanian.

Much has been written about the antiquity and origins of Albanian epic verse and its relationship to the Bosnian epic. From the narrative and for other reasons, there is general consensus nowadays that the *Songs of the Frontier Warriors* crystallized in the 17th and 18th centuries in a border region of the Balkans that separated **Christianism** from the **Islamic** world, though many much older strata are present in the songs. They are primarily a literary reflection of the *Türkenkriege* between the Ottoman Empire and the Hapsburgs. The place-names referred to in the songs, for example, Jutbina and New Kotor, have been identified as being in the region of the Lika and Krbava valleys to the east of Zadar in Croatia, not far from the present Bosnian border. From this and from conspicuous Slavic terms in some of the songs, it would seem evident that this is a body of oral material that, probably after centuries of evolution, crystallized in a southern Slavic milieu and was then transmitted by bilingual singers to (some would say back to) an Albanian milieu. It is understandable, therefore, that there are many parallels between Albanian and Bosnian epic verse. They have a common origin and, in essence, reflect a common culture. After transmission, however, the Albanian epic evolved in a solely Albanian milieu and took on many purely Albanian characteristics, values, and extralinguistic forms of expression,

The Albanian epic is still very much alive as an oral tradition. Even as the 21st century marches on, one can still find a good number of *lahutars* in **Kosovo**, in particular in the Rugova highlands west of Peja, and in northern Albania, as well as some rare souls in Montenegro who are able to sing and recite the heroic deeds of Mujo and Halili and their 30 *agas*. One can safely assume that these elderly

men constitute the very last traditional native singers of epic verse in Europe!

Albanian epic verse is still little known internationally, having long lived in the shadow of the Serbo–Croatian or Bosnian epic. Among works on the subject in English are *Albanian and South Slavic Oral Epic Poetry* (Philadelphia, 1954), by **Stavro Skendi**; *Albanian Folk Verse, Structure and Genre* (Munich, 1978), by **Arshi Pipa**; *The Bilingual Singer, a Study of Albanian and Serbo–Croatian Oral Epic Traditions* (New York, 1990), by **John Kolsti**; and most recently *The Songs of the Frontier Warriors: Albanian Epic Verse in a Bilingual English–Albanian Edition* (Wauconda, 2003), by Robert Elsie and Janice Mathie-Heck. *See also* MUSIC.

SOVIET UNION, RELATIONS WITH. *See* RUSSIA, RELATIONS WITH.

SPAHIU, BEDRI (13 July 1908–12 January 1998). Political figure of the early **communist** period. Bedri Spahiu was born in **Gjirokastra**. He attended school there and in Istanbul, returning to Albania in 1927. He continued his studies in **Shkodra** (1928–1929) and trained at an artillery school in **Tirana** (1931). He served thereafter as an army officer, though he was arrested for subversion and imprisoned in 1937 and again in 1938. He played a leading role in the communist resistance movement as a major-general during **World War II**. After the communist takeover, he served as minister of reconstruction (1944–1946); minister of social assistance (1945); public prosecutor for the special court to try “war criminals and enemies of the people”; member of the **Bektashi** council general (1945); assistant chief of staff (1945–1947); member of the presidium of the People’s Assembly (1948–1954); public prosecutor (May 1948–March 1954), including duties as investigator and chief prosecutor at the trial of **Koçi Xoxe** in 1949; chairman of the Soviet–Albanian friendship association (1951–1955); deputy **prime minister** (1951–1953); and minister of **education** (1952, 1953, and 1954).

Bedri Spahiu was a member of the Central Committee and the Politburo from 1948 to 1955. On 17 June 1955, at the time of the de-Stalinization campaigns elsewhere in Eastern Europe, he was purged along with **Tuk Jakova** on charges of being pro-Yugoslav. He was

first interned with his whole family and then imprisoned in the fortress of Kanina. In 1958, he was transferred to **Tirana** and sentenced to 25 years in prison. He was released on 6 November 1974 and interned in Selenica near **Vlora**. He was finally released from internment on 10 May 1990 and died in 1998.

SPAHIU, XHEVAHIR (1 March 1945–). Poet. Xhevahir Spahiu was born in the village of Majlind in the Skrapar region. He is considered one of the most forceful, vociferous, and talented poets of modern Albania. Spahiu went to school in **Vlora** and finished university in **Tirana**, working thereafter, from 1961, as a journalist for *Zëri i popullit* (*The People's Voice*), and later for the cultural periodical *Nëntori* (*November*). During the 1973 Purge of the Liberals, dictator **Enver Hoxha** referred to Spahiu by name for having composed the poem “Jetë” (“Life”). This poem contained the lines *Jam ai se s’kam qenë, do të jem ai që nuk jam* (“I am who I have not been, I shall be who I am not”), which were reminiscent, though by pure coincidence, of a line by French philosopher Jean-Paul Sartre. Although the poet had never had the opportunity of enjoying the forbidden fruits of the late French philosopher (as had the Albanian dictator, obviously), he was condemned as an existentialist, which was tantamount to high treason. He survived only by the skin of his teeth, by channeling his passions into appropriate revolutionary fervor. After a few years he was allowed to publish once again. After years as secretary of the Albanian **Union of Writers and Artists**, Spahiu was elected as its head on 21 February 1998, replacing Bardhyl Londo, a post he retained until 2002. Among his recent volumes of verse are *Kohë e krisur* (*Mad Age*; Tirana, 1991); *Ferrparajsa* (*Hellparadise*; Tirana, 1994); *Pezull* (*Dangling*; Tirana, 1996); and *Udha* (*The Road*; Tirana, 2005). See also LITERATURE, ALBANIAN.

SPASSE, STERJO (14 August 1914–12 September 1989). Prose writer. Sterjo Spasse is a novelist and short story writer of Macedonian Slav origin from Lake **Prespa**. It was while teaching in the little village of Dervişan south of **Gjirokastra** that the 18-year-old Spasse began writing his first novel, and his masterpiece, *Nga jeta në jetë-Pse!?* (*From Life to Life-Why!?*; Korça, 1935), usually referred to in short as *Pse!?* (*Why!?*). The novel was written in the form of a diary

and focused on the tragic dilemma of a young intellectual in a backward rural society. Its pessimistic hero, Gjon Zaveri, suffers from all the *Weltschmerz* of Goethe's young Werther, a hero with whom he feels great affinity. In the end, resigned to his fate, Gjon commits suicide by throwing himself into the lake.

Postwar Marxist critics were unable to deal with *Pse!?*, though it may be considered one of the most popular Albanian novels of the early 20th century. The Schopenhauerian pessimism and the *Weltschmerz* conflicted too sharply with the positive hero demanded by socialist realism. Although *Pse?!* is the work of youthful inspiration by a writer as yet unskilled in his métier, this first novel contrasts favorably with all the "classics of socialist realism" that he produced later in life. *See also* LITERATURE, ALBANIAN.

SPECIAL OPERATIONS EXECUTIVE, SOE (1943–1944). Set up in 1940, the Special Operations Executive was the pet project of Winston Churchill, formed to gather intelligence, carry out acts of sabotage, and provide financial and material assistance to resistance groups fighting **Italian** and **German** occupation, in particular in the Balkans. In February 1942, Scottish anthropologist **Margaret Hasluck**, who had lived in **Elbasan** for 13 years, was recruited in Cairo to help set up an Albanian section, which she also managed for a year. Its headquarters for Albania was in Bari in southern Italy. After an initial four-man mission, which included Lieutenant Colonel **Billy McLean** and Major **David Smiley**, had infiltrated Albania in April 1943, the SOE maintained contacts with both **communist** and anticommunist forces. Between the end of 1943 and late 1944, more than 100 British officers and men were sent into the country. Increasingly, however, the SOE was caught between the various resistance factions, which were fighting more among themselves than against the Germans. It ceased operations in November 1944 when German forces withdrew from Albania.

SPIRU, NAKO (1918–20 November 1947). Political figure of the early **communist** period. Spiro Naku, born in **Durrës**, was an early member of the **Korça** communist group and joined the Albanian Communist Party upon its foundation in 1941. He was the first husband of **Liri Belishova**. Spiru was a member of the Central

Committee from 1942 to 1947 and a member of the Politburo from 1943 to 1947. In 1944, he was chairman of the Albanian Union of Antifascist Youth (*Bashkimi i Rinisë Antifashiste të Shqiperisë*) and, in 1946–1947, was chairman of the state planning commission and minister of economics, in charge of trade relations with **Yugoslavia**. He was purged by **Koçi Xoxe** in 1947 for being “anti-Yugoslav” and committed suicide.

STADTMÜLLER, GEORG (1901–1 November 1985). German scholar and historian. Georg Stadtmüller was born in the village of Bürstadt in Hesse. He studied classical philology and European history at the universities of Freiburg am Breisgau and Munich, where he finished his doctorate and worked for two years for the Bavarian State Library. In 1934, he moved to Breslau (now Wrocław), where he was active at the Historical Seminar and the Library of the Eastern Europe Institute. Around 1935, he toured Albania on foot on his way to Constantinople, and in the following year finished his seminal habilitation thesis “Forschungen zur albanischen Frühgeschichte” (“Research in Early Albanian History”; Budapest, 1942), for which he is best remembered. The thesis, republished in 1966, traces the origins of the Albanian people back to the **Mat** region and provides much thought-provoking material for the thorny issue of Albanian ethnogenesis. In December 1938, Stadtmüller was appointed professor of southeast European history at the University of Leipzig, and, in 1958, he took over the chair of southeast European history at the University of Munich, where he assisted in the establishment of the “Albania Institute” in 1963. Georg Stadtmüller is also remembered as the author of numerous articles on questions of Albanian history, religion, and **literature**, and of *Geschichte Südosteuropas* (*History of Southeastern Europe*; Munich, 1950). He died in Passau.

STALINISM. Communist political leaders in Albania first received their political training in the 1940s, during Joseph Stalin’s reign in the Soviet Union, and were deeply influenced by Stalinism and the Soviet communism of the age. After a period of strong Yugoslav influence in communist Albania from 1945 to late June 1948, Stalin prevailed over Tito, and Albania and the Soviet Union became close political allies, with Stalin providing Albania with much-needed

economic assistance. **Enver Hoxha** met Stalin on five occasions: on 14–26 July 1947 in Moscow to negotiate a loan agreement, on 21 March–11 April 1949 in Moscow, on 26 November 1949 in Sukhumi, on 4 January 1950 in Moscow, and on 2 April 1951 in Moscow. Stalin's death was publicly commemorated on 5 March 1953 as a day of national mourning, and was genuinely felt as such by the population.

Enver Hoxha and the Albanian party leadership were first criticized openly under Nikita Khrushchev at the 20th congress of the Soviet Communist Party on 14–16 April 1956 for their unwillingness to reject the heritage of Stalin and de-Stalinize Albania. The unwillingness to follow Khrushchev's reforms in 1956 was, however, more linked to domestic power struggles among the Albanian party leaders than to any ideological whims. In his memoirs, Hoxha repeatedly stressed the gratitude of the Albanian people and the Albanian **Party of Labor** to Stalin, in particular for having saved Albania from being swallowed by **Yugoslavia**.

Stalin thus remained the fourth in the line of great Marxist–Leninist figures, after Karl Marx, Friedrich Engels, and Vladimir Ilich Lenin in Albania, even when his portraits had long disappeared in the rest of Eastern Europe. In Albania, he remained a cult figure at least until the death of Enver Hoxha in 1985, and the Albanian Party of Labor pursued Stalinist policies, more or less, until the end of the communist dictatorship. Numerous monuments were raised to Stalin throughout the country, including one imposing statue in the center of **Tirana**. The town of Kuçova had been renamed *Qyteti Stalin* (Stalin City) on his 71st birthday on 19 December 1950. Stalin's works were also translated into Albanian and were made widely available. Stalin himself is said to have been quite indifferent to Albania.

STEFANI, SIMON (3 January 1929–?). Political figure of the **communist** period. Simon Stefani was born in **Përmet**. He joined the communist party in 1952 and rose to power swiftly after the purges of the 1970s. He served as first secretary of the party in Përmet and **Tirana** (1972–1979) and as chairman of the People's Assembly from 25 December 1978 to 22 November 1982. He was also head of the directorate general for petroleum research and minister of the interior from 1989 to 1990. Stefani was a member of the Central Committee

from 1976 to 1991 and a full member of the Politburo from 1981 to 1990. On 2 July 1994, after the fall of the dictatorship, he was sentenced to eight years in prison for abuse of power.

STËRMILLI, HAKI (1895–17 January 1953). Prose writer and playwright. Haki Stërmilli from **Dibra** in western Macedonia is the author of three novels, more than 30 short stories, five plays, two diaries, and several dozen newspaper articles. He went to elementary school in Salonika and attended a Turkish-language secondary school in Monastir (Bitola), the principal of which was the Albanian patriot **Bajo Topulli**. During the **Balkan War** of 1913, Stërmilli and his family were obliged to flee their native Dibra, which was occupied by the Serbian army, and take refuge in Albania. They settled initially in **Elbasan** and later in **Durrës**. Stërmilli wished to study in western Europe but was pressured by family members instead into marrying the widow of his elder brother, who had been killed in 1912. In the **Mat** district, he got a job as secretary in the vice-prefecture and by 1918 was deputy vice-prefect himself. The Mat district was the homeland of feudal landowner **Ahmet Zogu**. Stërmilli was initially on good terms with him, having tutored his numerous sisters, the future royal princesses.

In 1920, he was appointed secretary at the ministry of the interior in **Tirana**, but soon became a sworn enemy of the power-hungry Zogu. Together with **Avni Rustemi**, lionized by the youth of Albania for assassinating landowner **Essad Pasha Toptani** in Paris on 13 June 1920, Stërmilli founded the democratic Bashkimi (Unity) society in 1922, which gained wide support amid the political turmoil of the age. When Zogu, having arranged for the assassination of Avni Rustemi, finally took power after the defeat of the **Fan Noli** government in 1924, Stërmilli was obliged to flee the country, as were many other intellectuals and democrats. After a year in Italy and France, he traveled to the Soviet Union where, during a 14-month stay, he met up with **Ali Kelmendi** and the first generation of Albanian **communist** revolutionaries training there. From the Soviet Union, he proceeded to Austria and collaborated in Vienna as a journalist and political activist against the Zogist regime.

On 19 March 1929, Stërmilli was arrested by the Yugoslav police and handed over to the Albanian authorities, a deed that caused an

outcry in left-wing circles in Europe. The second congress of the Anti-Imperialist League, meeting in Frankfurt in the spring of 1929, sent letters and telegrams of protest to **Yugoslavia** and Albania, signed, among others, by French writer Henri Barbusse (1873–1935), physicist Albert Einstein (1879–1955), Bulgarian communist leader Georgi Dimitrov (1882–1949), Japanese Social-Democrat Tetsu Katajama (1887–1945), German philosopher Theodor Lessing (1872–1933), and in particular Fan Noli (1882–1965). Stërmilli was nonetheless sentenced to an initial term of five years in prison and, in August 1935, to a second term. During **World War II**, he joined the resistance movement and headed the executive committee of the National Liberation Council in his native Dibra region. After the communist takeover, Stërmilli was elected as a member of **parliament**. In October 1946, he was also appointed director of the **National Library** and, in October 1949, director of the **museum** of the National Liberation War.

Foremost among Stërmilli's literary works is the novel *Sikur t'isha djalë* (*If I Were a Boy*; Tirana, 1936), which recounts in diary form the struggles of a young girl named Dija Kërthiza for emancipation in an oppressive society. As one of the most popular Albanian novels of the 1930s, *Sikur t'isha djalë* was the first substantial work of Albanian **literature** to deal with the theme of **women's** emancipation. Many Albanian girls at the time are said to have learned to read and write for the sole purpose of being able to read this book. *See also* THEATER.

ŠUFFLAY, MILAN VON (9 November 1879–18 February 1931).

Croatian historian. Milan von Šufflay was born in Lepoglava, southwest of Varaždin, and studied history and classical philology at the University of Zagreb. From 1904 to 1908, he worked for the national museum in Budapest and, from 1912 to 1918, was professor of medieval history in Zagreb. Šufflay was forced into early retirement for political reasons in 1918 and lived thereafter as a publisher in Zagreb. He was often in open political conflict with the new Kingdom of the Serbs, Croats, and Slovenes, and, in 1921, was sentenced to three and a half years in prison. In 1928, he was offered the chair of southeast European history at the University of Budapest, but the government in Belgrade refused to let him accept the position. He was murdered by two police agents in 1931.

Among Šufflay's publications of Albanian interest are *Povijest severnih Arbanasa* (*History of the Northern Albanians*; Belgrade, 1924); *Städte und Burgen Albaniens hauptsächlich während des Mittelalters* (*The Towns and Fortresses of Albania, Primarily during the Middle Ages*; Vienna, 1924); and *Srbi i Arbanasi: njihova simbioza u srednjem vijeku* (*Serbs and Albanians: Their Symbiosis during the Middle Ages*; Belgrade, 1925); as well as numerous articles. Together with **Ludwig von Thallóczy** and **Konstantin Jireček**, he published the important two-volume collection of Albanian historical documents entitled *Acta et diplomata res Albaniae mediae aetatis illustrantia* (*Acts and Diplomatic Affairs illustrating the Middle Ages in Albania*; Vienna, 1913, 1918), covering the years AD 344 to 1406. In 1929, the Austrian Academy of Sciences, in cooperation with the Albanian government, proposed that Šufflay continue the collection with a further four volumes to cover the years 1406–1536, and he was invited to Albania to continue his research. He had just completed the third volume when he was murdered. The manuscript in question was confiscated by the Yugoslav police and was long reputed lost. Rumors circulated in 2001, however, that the manuscript had been recovered and would be published.

SUPREME COURT AND JUDICIAL SYSTEM. According to the Albanian **constitution**, the Supreme Court, also known as the High Court (*Gjykata e Lartë*), is the highest judicial body in the country. Its members are appointed by the state **president** with the consent of **parliament** for a seven-year period.

The first attempts at organizing an Albanian court system derive from the chaotic 1913–1920 period, but it was not until the mid-1920s that a more-or-less functioning justice system emerged. On 2 May 1925, the court system was organized into first-instance courts, appeals courts, and the Dictation Court (*Gjyqi i Diktimit*) or Supreme Court. In 1951, the Supreme Court was divided into four juridical colleges—penal, civil, military, and disciplinary—all functioning under the ideology of the **communist** regime in power.

The judicial system of Albania presently includes first-instance or district courts of trial-court level, six appeal courts, and the Supreme Court, formerly known as the Court of Cassation (*Gjykata e Kasacionit*). Each of these levels has civil, penal, and military chambers.

Although the country's legal and constitutional framework is now in place, the system for an accountable and independent judiciary has not functioned smoothly. The prosecution is at times ineffective, the court infrastructure is plagued by a lack of resources, and legal proceedings are often extremely slow. In 2008, the government blamed the judiciary as the chief obstacle in the fight against **corruption** and **organized crime**, and there was a bitter struggle involving court appointments. The judiciary is viewed as being subject to political pressure, intimidation, and corruption.

SWITZERLAND, ALBANIANS IN. As a percentage of the general population, the Albanian community in Switzerland is one of the largest in Europe. In 1996, the Swiss Federal Office for Statistics estimated that there were about 150,000 Albanians in the country, the vast majority of whom are from **Kosovo**. The Albanians thus make up the largest group of foreigners in Switzerland, after the Italians.

Albanian immigration to Switzerland began in the 1960s, almost exclusively from Kosovo. It increased throughout the 1970s as more and more Kosovo Albanians sought employment in the country, at least on a temporary or seasonal basis. From 1981 on, there was a large increase in the percentage of political refugees escaping persecution from the Serbs. In the 1990s, when Albanian immigration in Switzerland reached its zenith, most refugees had gotten their families to safety in the country, too. According to a study carried out by Hy-sen Çobani in 1997, 90 percent of the Albanian community are workers with little formal education. Their only contacts with the Swiss population are at their place of work. They are all highly nationalist-oriented, and the **women**, who are substantially less educated than the men, are mostly unemployed and work at home as housewives.

SWORN VIRGIN. Popular custom. Cross-gender behavior in **women** in northern Albania was first reported by missionaries, travelers, and scholars who visited the mountains in the 19th and early 20th centuries. According to customary law, a woman wishing to avoid a prearranged marriage, or for some other reason, could swear an irrevocable oath before 12 village or tribal elders to remain celibate and could then take on a male gender role. Sworn virgins (Alb. *virgjinesha*, "virgin"), as these individuals are known in English, assumed virtually every

aspect of the male role in tribal society. They dressed as men, took on male names in most cases, carried guns, smoked, became heads of households, and carried out male work. They were also accepted as men by the other males in the community and could sit and take counsel with them. The Albanian and southern Slavic sworn virgin is said to be the only institutionalized female-to-male, cross-gender, and cross-dressing role known in a European society. Similar institutions occur in some Indian tribes of North America. The institution of the sworn virgin used to be known in Dalmatia and Bosnia as well, as attested in epic folk songs, but it is presently restricted to the northern Albanian mountains and neighboring Kosovo and Montenegro.

The phenomenon has a number of possible explanations. First, the categorical refusal of a girl to enter into a prearranged marriage, for which she had already been bought, in some cases as a child, would have besmirched the honor of the prospective bridegroom and thus have led to **blood feuding**. By becoming a sworn virgin, the girl would no longer be abrogating the marriage contract and infringing upon the honor of the bridegroom's family. Second, the system of patrilineal inheritance meant that a family with no male heirs would need a surrogate son. Because many of the men in northern Albanian society were (and are again) deeply involved in blood feuding, there was a constant shortage of males. The sworn virgin solved the problem, though for inheritance purposes, only for one generation. One can also imagine that some women simply wished to avoid the vastly inferior status and subordinate role allotted to them in traditional Albanian society, which is characterized by a high degree of sex segregation, obligatory premarital virginity and marital fidelity, heavy physical labor, abuse by men, and a denial of basic **human rights**.

It was thought two decades ago that the sworn virgins had all but died out after 50 years of **communism** in Albania. Recent research, in particular by René Grémaux and **Antonia Young**, has shown, however, that there are still quite a number around today.

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TAGLIAVINI, CARLO (18 June 1903–31 May 1982). Italian scholar and linguist. Carlo Tagliavini was born in Bologna and held

the chair of linguistics at the University of Padua. His scholarly interests were focused on Balkan linguistics, and he early made a name for himself with his research in Romanian, Hungarian, Croatian, and Albanian. In the latter field, with which he is primarily associated, he is remembered for his dialect study *L'Albanese di Dalmazia: contributi alla conoscenza del dialetto ghego di Borgo Erizzo presso Zara* (*The Albanian of Dalmatia: Contributions to a Knowledge of the Gheg Dialect of Borgo Erizzo near Zadar*; Florence, 1937); *Le parlate albanesi di tipo Ghego orientale: Dardania e Macedonia nord-occidentale* (*The Eastern Gheg Dialects of Albanian: Dardania and Northwestern Macedonia*; Rome, 1942); and *La stratificazione del lessico albanese: elementi indoeuropei* (*The Stratification of the Albanian Lexicon: Indo-European Elements*; Bologna 1943), as well as numerous articles on the Albanian **language**.

TAHSINI, HASAN (ca. 1812–4 July 1881). Turkish scholar of Albanian origin. Hasan Tahsini was born in Ninat near Konispol in the district of **Saranda**. He immigrated to Istanbul, where he studied **Islamic** religion and natural sciences. At some time between 1839 and 1856, he got a government scholarship to continue his studies in Paris, where he stayed for two years. He earned his living there by working as an imam for the Ottoman Embassy. Tahsini was particularly interested in physics, chemistry, geology, and astronomy. On his return to Istanbul around 1869, he was appointed rector of the first university in the Ottoman Empire, the Dar ül-Fünun in Istanbul, where he stressed the importance of the natural sciences in his lectures. He was also in contact with the growing Albanian community in Istanbul and was passionately interested in the alphabet question, that is, finding an appropriate alphabet for the Albanian **language**.

In December 1870, he was forced to resign from his position as rector after a scandal caused by a public lecture given by the pan-Islamic writer, Jemal ed-Din al-Afghani (1839–1897), founder of Islamic modernism, whom he had invited to speak. Tahsini thereafter made his living as an imam and a science teacher. His modest home in Istanbul became a center for Albanian patriots. In 1872, he created a new alphabet for Albanian, which he endeavored to propagate after his return to Albania in the summer of that year. This resulted in his

arrest in May 1874 and his expulsion to Istanbul. There, he published numerous scholarly articles and became a member of the Albanian alphabet commission in the spring of 1879. His own alphabet was, however, rejected by the commission. It appears that at this time Hasan Tahsini fell ill with tuberculosis. He died in the house of Munif Pasha in Erenköy in Istanbul. The Russian Turkologist Vasily Smirnov called him the “Turkish Lomonosov.”

TASHKO-KOÇO, TEFTA (2 November 1910–22 December 1947).

Singer. Daughter of the nationalist figure Athanas Tashko (1863–1915), Tefta Tashko-Koço was born in Faiyum in Egypt. She studied singing in Montpellier (1927–1931) and in Paris at the National Conservatory of **Music** (1931–1933), where she appeared on stage at the Comic Opera. In 1936, she returned to Albania to become a leading concert soprano. She is remembered in particular for her folk songs, many of which are now available on recordings.

TELEVISION. The first television program in Albania was broadcast on 29 April 1960. Regular programming began in 1971, and color television was introduced in 1981. During the dictatorship, **Italian** television was watched avidly in **Tirana**, though secretly, but its frequencies were often jammed by the **communist** authorities, as were those of **Montenegrin** television. Such was the impact of Italian television in communist Albania that, when the dictatorship fell in 1991, virtually all the Albanian population living along the coastline understood Italian fluently without ever having been abroad. The population not living directly on the coast or near the borders had no choice but to watch the stifling propaganda of Albanian Radio and Television (*Radio Televizioni Shqiptar*—**RTSH**), which served throughout the years as the mouthpiece of the communist **Party of Labor**. RTSH enjoyed a privileged position in the early 1990s before the advent of private television. Since 1993, it has also had an international television service via satellite, which was watched in particular by Albanian speakers in **Kosovo** during the final years of Serb rule, in particular when the Belgrade authorities banned Kosovar television. RTSH maintains its position as the “national channel” although, technologically, it lags behind the private stations and is often forced to be the mouthpiece of the party in power.

Private television began in Albania in the mid-1990s and is flourishing. Among the leading private television stations (many with satellite service) are Top Channel (founded in 2001), Klan TV (founded in 1998), AlSat, Vizion+ (founded in 1999), News24 (founded in 2002), Koha TV, Shijak TV (founded in 1996), Ora News, Super-sonic TV, BBF TV, and TV Arberia (founded in 1996). In addition, there are about 70 local television stations broadcasting in Albanian. Although many stations are said to be related to business interests, with inevitable connections to politics, private television is largely free of censorship and has done much to promote more diverse thinking and plurality in civil society. *See also* PRESS; RADIO.

TEPELENA. Town in the **District of Tepelena**, of which it is the administrative center. Its **population** in December 1999 was 8,788. The little town of Tepelena, known in Turkish as *Tepedelen* and in Greek as *Tepelenion*, is situated in southern Albania at the junction of the **Vjosa** and **Drino** Rivers. The town boasts an impressive citadel, which dominates north–south traffic and the nearby gorge of Këlcyra. It is associated with **Ali Pasha Tepelena**, who was born in nearby Hormova and reconstructed the original Byzantine citadel in 1809–1812, making it his second place of residence, after Janina. **Lord Byron** visited him there in 1809. A legend has it that Tepelena must never have more than 100 dwellings or it will be destroyed.

TEPELENA, ALI PASHA. *See* ALI PASHA TEPELENA.

TEPELENA, DISTRICT OF. Region of local government administration. The District of Tepelena (*Rrethi i Tepelenës*), with its administrative headquarters in the town of **Tepelena**, borders on the districts of **Vlora** and **Mallakstra** to the west, **Berat** to the north, **Përmet** to the east, and **Gjirokastra** to the south. It is 817 square kilometers in size and has a **population** of ca. 32,000 (2004). The word “Tepelena” is of Turkish origin. It was recorded in 1506 as *Tepedelen*.

TERESA, MOTHER (27 August 1910–5 September 1997). Catholic religious figure. Mother Teresa, originally Agnes Gonxhe Bojaxhiu, was an ethnic Albanian from Skopje. She joined the order of the Irish Loretto Sisters when she was 18 and set off for India in December

1928 to teach at a missionary school for girls in Calcutta, where she lived from 1936 until her death. In 1948, she left the Loretto Sisters and took a course in nursing at an American missionary hospital in Patna. Upon her return to Calcutta in 1950, she founded a new order of her own, the **Missionaries of Charity**. This order is devoted in particular to orphans, leprosy patients, and the terminally ill, and has more than 3,370 sisters in 443 branches worldwide. On 10 December 1979, Mother Teresa was awarded the Nobel Peace Prize in Oslo. In 1990, she retired as head of the order and traveled abroad to lecture and gather funds. She visited Albania on 1–5 December 1990 and was received by **Nexhmije Hoxha**. In 1991, she established a branch of her order in Albania. She died in Calcutta. Two Albanian **presidents**, **Rexhep Meidani** and **Sali Berisha**, took part in her funeral on 13 September 1997.

TEUTA. **Illyrian** queen who reigned from **Lezha** (ancient Lissos). Teuta was the widow of Agron, and acted from 231 BC onward as regent for her stepson, Pinneus. Her ships and pirates plundered Roman merchant vessels and interfered with Roman trade routes in the Adriatic and Ionian Seas. Rome sent envoys to her in **Shkodra** to demand reparations, but to no avail. In 229 BC, Rome declared war on Illyria and sent armies to the Balkans for the first time as well as a fleet of 200 ships. Teuta surrendered in 227 BC and, having acknowledged Rome's superiority and paid tribute, was allowed to retain her throne in the **Shkodra**–Lezha region. Today, many Albanian **women** bear the name Teuta in her honor.

THALLÓCZY, LUDWIG VON (8 December 1854–1 December 1916). **Ethnic German** scholar and historian from Hungary. Ludwig von Thallóczy, born Strommer, was the founder of Balkan studies in Hungary. He was born and raised in Budapest and studied at the university there. He worked for the Hungarian State Archives and, from 1877 on, as a lecturer at the University of Budapest. He later served as director of the financial archives in Vienna and as a specialist in teaching and education in Bosnia Herzegovina, later holding the post of president of the Bosnia–Herzegovina administration. Thallóczy was also president of the Hungarian Historical Society and a member of the Hungarian Academy of Sciences. He spent the early years of

World War I in Belgrade, where he was civil governor of **Serbia** in 1915. He died in a train accident in December 1916 while returning from the funeral of Emperor Franz Josef I.

Ludwig von Thallóczy is remembered in particular as the author of two monumental collections of documents on Albania. The first is the two-volume *Acta et diplomata res Albaniae mediae aetatis illustrantia* (*Acts and Diplomatic Affairs illustrating the Middle Ages in Albania*; Vienna, 1913, 1918), published together with **Milan von Šufflay** and **Konstantin Jireček**, which encompasses previously largely unknown documents from AD 344 to 1406 discovered in archives in Venice, Dubrovnik, Naples, and Rome. The second two-volume collection, *Illyrisch-albanische Forschungen* (*Illyrian-Albanian Research*; Munich, 1916), contains numerous informative articles on Albanian history and ethnography by Thallóczy and others.

THEATER. Professional theater is the prerogative of an urban society. In Albania, which has always had a strong rural **population** and lacked large urban centers, theater never developed to the extent that literary poetry and prose did, nor did it ever capture the attention of the Albanian public to any major extent. There is little in the way of Albanian theater to report on before the second half of the 19th century, and little professional theater at all before the second half of the 20th century.

The earliest Albanian dramatist was Francesco Antonio Santori (1819–1894) of the Arbëresh village of Santa Caterina Albanese (Alb. *Picilia*) in the province of Cosenza in southern **Italy**. Among his tragedies are *Jeroboam* and the **Scanderbeg** melodrama *Alessio Dukagino*, written between 1855 and 1860. **Sami bey Frashëri** was author of a play written in Turkish entitled *Besa yahud ahde vefa* (“Besa” or *the Fulfilment of the Pledge*). It premiered in 1874 at the Ottoman Theater in Istanbul and was published there in the following year. It was translated into English as *Pledge of Honor, an Albanian Tragedy* (New York, 1945). The first Albanian-language drama to be written in Albania itself was a short nativity play entitled *Nata Këshnellavet* (*Christmas Eve*; Shkodra, 1880), by the **Franciscan** priest and poet **Leonardo De Martino**.

One shining star in the otherwise rather vacant heaven of Albanian theater was the Albanian actor **Alexander Moissi**, who became one of the great European stage actors of the early 20th century. In Albania itself, this period saw a strong increase in the number of plays being written but little actual staging. A number of amateur theater groups had formed in the country's two main cultural centers, **Shkodra** and **Korça**, and other groups arose sporadically in smaller communities: **Durrës**, **Vlora**, **Pogradec**, **Elbasan**, **Berat**, **Gjirokastra**, and Boboshtica, but performances were rare and lacked any particular talent or skill.

The postwar professional theater of socialist realism was said to have its origins in the amateur theater groups of the partisan movement in Albania from 1942 to 1944, but its roots obviously go back to the amateur ensembles of the 1920s and 1930s. The amateur groups of the partisan movement provided a mixture of polemics, heroism, nationalism, sentimentality, and satire.

The unprecedented wave of persecution against Albanian intellectuals in the postwar period was unnerving for all surviving and would-be writers. Albanian theater was therefore very slow to develop after the **communist** takeover, despite its obvious utility as a means of education, propaganda, and political persuasion. It was nonetheless in the postwar years that publicly subsidized state theaters and state ensembles were founded in most major cities. This institutionalization of Albanian theater went hand in hand with the conscious eradication of amateur groups, which might have eluded state and party control. By the 1960s, amateur theater in Albania had disappeared, one of the many cultural casualties of the period.

Among the playwrights of the socialist period are Kolë Jakova (1916–2002); Spiro Çomora (1918–1973); and Loni Papa (1932–), whose play *Cuca e maleve* (*The Mountain Lass*; Tirana, 1967) was perhaps the most obvious reflection of Chinese revolutionary theater and opera in Albania.

Some progress was made from 1982 on, though Albanian drama was and continues to be a definitely neglected genre. The quality of acting and staging improved, but the subject matter remained bland throughout the communist period. In the final years of the dictatorship, there were 10 well-attended professional theaters and, in addition,

about 15 variety theaters and a puppet theater. Among the best theaters in the country are the **National Theater** of **Tirana**, the **Migjeni** Theater of Shkodra, the **A. Z. Çajupi** Theater of Korça, the **Aleksandër Moisiu** Theater of **Durrës**, the Professional Theater of the City of Vlora, and the Skampa Theater of **Elbasan**.

Since the fall of the dictatorship, some attempts have been made to revive Albanian theater, but the situation remains difficult. National and municipal governments have been unable to provide the financial support necessary to keep theaters afloat, and interest in Albanian theater has declined substantially due to competition from **film** and **television**. *See also* LITERATURE, ALBANIAN; OPERA AND BALLET THEATER.

THEODHOSI, KOÇO (1913–May 1977). Political figure of the **communist** period. Koço Theodosi was born in **Korça**, where he attended secondary school. He graduated with a degree in mechanical engineering from the University of Lyon in France and returned to Albania to become a member of the communist party in 1941. He took part in the partisan movement during **World War II**. After the communist takeover, he was appointed state commissar for the **Kuçova** oil fields in 1944 and headed economic delegations to Bulgaria and Romania in 1945 and to the Soviet Union in 1949–1950. He later served as chairman of the state planning commission in 1950–1954 and 1962–1966, minister of industry in 1954–1955, deputy **prime minister** in 1954–1966, and minister of industry and mining in 1966–1975.

Koço Theodhosi was a member of the Central Committee from 1952 to 1975 and a full member of the Politburo from 1971 to 1975. Together with **Abdyl Këllezi**, chairman of the state planning commission, and **Kiço Ngjela**, trade minister, he fell victim to the purge at the seventh congress of the Central Committee on 26–29 May 1975, allegedly for grave “revisionist” mistakes and sabotage of the economy, and was executed in 1977.

THOPIA, CHARLES (d. 1388). Historical figure and ruler. Charles Thopia, of the noble Thopia family first mentioned in 1274, was the descendant of Tanush Thopia, who ruled the **Mat** region and was a vassal of the Angevin king of Naples. Although related to the

Angevins on his mother's side, Charles Thopia, who called himself *Princeps Albaniae* (Prince of Albania), seized **Durrës** from the Angevins in 1368 after a long siege. He was thereafter in conflict not only with the Angevin dynasty, but also with Venice. When he lost Durrës to his brother-in-law Balsha II in 1385, he appealed to the Turks for assistance and defeated him at the Battle of Savra on 18 September 1385. This battle marked the first direct involvement of Ottoman forces in Albania. His son, George Thopia, was obliged to return Durrës to the Venetians in 1392.

TIRANA. Capital of Albania and administrative center of the District of Tirana. Its **population** is 602,041. The centrally located city of Tirana at the foot of Mount Dajti has been the capital of Albania since 1920.

The toponym Tirana was first mentioned in 1418 by historian **Marinus Barletius** as *Plenum Tyrenae*, "the field of Tirana." As a settlement it is thought to have been established around 1614, when Suleyman Pasha Bargjini of Mullet near Petrela built a mosque, a Turkish bathhouse, and a soup kitchen for the poor there. Tirana grew in size at the end of the 18th century, when the Et'hem Bey Mosque, now the principal tourist attraction in the center of the town, was built in 1793–1822. The town was later associated with the landowning **Toptani** family. In 1916, it had a population of 1,200 and, in 1939, of 35,000.

The main thoroughfares and representative buildings of the town were built during the **Italian** occupation from 1939 to 1943. Much of the historical core of Tirana, including the old bazaar, was razed by the **communists** to provide room for the palace of culture, Hotel Tirana, and **museum** of history.

Tirana has almost doubled in population since the fall of the dictatorship, with huge shanty towns extending to the west toward Vora and **Durrës** and to the north through Kamza to Fushë Kruja. It suffers from all the characteristics of rapid Third World development: illegal construction, heavy air pollution, and a glaring lack of adequate infrastructure. This unplanned urban conglomeration will soon include Durrës and **Kruja**, to form a metropolis of over one million inhabitants. Some steps have been taken since 2001 to dismantle illegal construction, including the myriad of kiosks, and to restore parks and green areas.

TIRANA, DISTRICT OF. Region of local government administration. The District of Tirana (*Rrethi i Tiranës*), with its administrative headquarters in the city of **Tirana**, borders on the districts of **Durrës** to the west, **Kruja** to the north, **Mat**, **Bulqiza**, and **Librazhd** to the east, and **Elbasan**, **Peqin**, and **Kavaja** to the south. It is 1,238 square kilometers in size. It is by far the most populated district in Albania.

TIRTA, MARK (21 May 1935–). Scholar and ethnographer. Mark Tirta is an ethnographer at the Institute of Folk Culture in **Tirana** and a professor of ethnography at the University of Tirana. He has written extensively on Albanian folklore and, in particular, popular beliefs and superstitions. He is the author of many scholarly articles and monographs, including *Migrime të shqiptarëve* (*Albanian Migrations*; Tirana, 1998); *Etnologjia e shqiptarëve* (*Ethnology of the Albanians*; Tirana, 2003); and *Mitologjia ndër shqiptarë* (*Mythology among the Albanians*; Tirana, 2004).

TOCCI, TERENCE (9 March 1880–14 April 1945). Italo–Albanian public figure and publisher. Terenzio Tocci, known in Albanian as Terenc Toçi, was born in San Cosmo Albanese (Alb. *Strigari*) in the southern Italian province of Cosenza. He studied in San Demetrio Corone (Alb. *Shën Mitri*), specializing in law. Tocci was a journalist and a prolific and formidable orator. He was also something of an adventurer, a man longing for action. In 1908–1909, he toured the Western Hemisphere, from Buenos Aires, Montevideo, and Rio de Janeiro to New York, Chicago, and Philadelphia, where he gave speeches and visited Albanian and **Arbëresh** colonies to exhort support for the liberation of Albania from the Turkish yoke,

In 1910, with the support of General Ricciotti Garibaldi and the Albanian Council of **Italy** (*Consiglio Albanese d'Italia*), Tocci set off for Albania to take part in the uprising of that year. On 26 April 1911, he gathered the chieftains of **Mirdita** near Orosh and proclaimed the independence of Albania, hoisting the Albanian **flag** for the first time since the death of **Scanderbeg**, and formed a provisional government, which had the support of much of northern Albania. The Italian reinforcements promised by General Garibaldi never arrived, and the rebellion was thus put down by Turkish troops within a few days. Embittered, Tocci returned to Italy in July 1912, where he founded

the fortnightly journal, *La rivista dei Balcani* (*The Balkan Review*). In March 1913, he took part in the **Congress of Trieste** and, back in Albania, founded the daily newspaper *Taraboshi* in **Shkodra**. Tocci was deported to Italy during **World War I** and returned to Shkodra in 1920, where he had become a recognized figure of Albanian public life, working in legal affairs and as a journalist. He was appointed prefect of **Korça** in the summer of 1921, and consul general in Egypt for a short period, from February to May 1922. Tocci then directed the government **press** office (1922–1923) in **Tirana**, where in 1923 he taught international law at the legal school. He was a member of **parliament** (1924–1925), president of the supreme court (1925), and secretary-general to the office of President **Ahmet Zogu** (April 1927). In September 1928, he retired from public life, but not for long.

From December 1936 to June 1938, Terenzio Tocci served as minister of economics and supported Italian interests in Albania and, in particular, the customs union between the two countries. He also held high office during the Italian occupation in 1940, as president of the Corporative Fascist Supreme Council, but resigned in November 1942 when it became clear to him that the policies of Benito Mussolini, whose collected speeches he had translated into Albanian, were leading to disaster. During the **communist** takeover of Tirana on 17 November 1944, Tocci was warned by friends that his name was on a death list and was urged to flee the country. He nonetheless felt he had nothing to reproach himself for and could defend himself in court. He was arrested the same day and held through the winter in a windowless cell, sleeping on a bare cement floor. On the evening of 14 April 1945, he was executed with 16 other noted figures of Albanian public life, among whom were **Fejzi bey Alizoti**, Kostandin Kotte, Zef Kadare, and Bahri Omari.

Tocci is remembered as the author of *La questione albanese* (*The Albanian Question*; Cosenza, 1901); *Albania e gli albanesi* (*Albania and the Albanians*; Milan, 1911); *I delitti del 'Taraboshi' ovvero la civiltà europea a Scutari d'Albania* (*The Crimes of Taraboshi or European Civilization in Shkodra in Albania*; Shkodra, 1914); *E drejta ndeshkimore: parimet e përgjithëshme* (*Penal Law: General Principles*; Shkodra, 1926); the 400-page *Fashizmi: biseda e shkrime të B. Mussolini-t* (*Fascism: Conversations and Writings of B. Mussolini*;

Tirana, 1928); *Gramatika e italishtjes pa msues (Italian Grammar without a Teacher*; Tirana, 1931); a monograph on King Zog entitled *Il re degli albanesi (The King of the Albanians*; Milan, 1938); a 166-page treatise on the state of the nation called *Shqiponja arbërore (The Albanian Eagle*; Tirana, 1943); and numerous articles.

TOMORR, MOUNT. Mountain, holy site, and legend. Tomorr, or Tomor (Alb. *Tomorr*, ancient *Tomaros*), is a mountain range in the region of **Berat** and **Skrapar**, which includes the highest peak in central Albania, Mount Tomorr (2,417 meters). It is considered the home of the gods in central Albanian popular belief. The mountain is personified as a god itself, *Baba Tomorr* ("Father Tomorr"). The peasants of the region swear by Father Tomorr (Alb. *për Baba Tomorr*), an oath considered stronger than any sworn on the Bible or the Koran. Mount Tomorr is sacred both to the Christians, who used to climb it on August 15, Assumption Day, in honor of the Virgin Mary, and to the **Bektashi**, who honor Abbas Ali during an annual pilgrimage on 20–25 August.

The legendary figure of Baba Tomorr is envisaged as an old man with a long white beard flowing down to his belt. Around him hover four long-beaked female eagles, which perch on his snowy slopes. According to **Maximilian Lambertz**, he is the remnant of some ancient **Illyrian** god. The cult of Mount Tomorr is linked in particular to the romantic nationalism of the **Rilindja** age of national revival, especially in the **literature** of the period. Albanian writers such as **Konstantin Kristoforidhi**, **Naim bey Frashëri**, **Andon Zako Çajupi**, **Asdreni**, **Hilë Mosi**, and **Ndre Mjeda** have all devoted striking poetry and prose pieces to Father Tomorr.

TOPALLI, JOZEFINA (26 November 1963–). Political figure and high-ranking member of the **Democratic Party**. Jozefina Topalli was born and raised in **Shkodra**, the daughter of banker Filip Çoba. She studied mathematics and law at the university there and worked in 1990 for the local chamber of commerce. In 1995, she was professor and chancellor of the University of Shkodra. Topalli was elected to **parliament** in 1996 and served as head of the parliamentary committee on legislation. In 1997, she was deputy speaker of parliament, and on 3 September 2005 was made speaker of parliament, the highest

position ever held by a woman in Albanian politics. Since September 2005, she has also been deputy president of the Democratic Party.

TOPALLI, KOLEC (4 December 1938–). Scholar and linguist.

Kolec Topalli was born in **Shkodra** and was interned at the age of 10 with his family because his older brother had escaped abroad. He was persecuted for the next 50 years of his life for this reason, living and working in various isolated internment villages. Only after the fall of the dictatorship was he able to devote himself to scholarship and to publish a book. In the 1990s, Topalli served as secretary-general to the **president** of the republic during the regime of **Sali Berisha**. As Albania's most productive contemporary linguist, he is the author of at least 10 major monographs on the Albanian **language**, published since 1995.

TOPI, BAMIR (24 April 1957–). Political figure. Born in **Tirana**,

Bamir Topi studied in Italy and returned to Albania to become director of the Veterinary Institute. In 1996–1997, he was briefly minister of food and agriculture and was elected to **parliament** three times for the **Democratic Party**. He rose to the position of vice chairman of the Democratic Party and on 20 July 2007 was elected **president** of Albania, as a compromise candidate, replacing **Alfred Moisiu**.

TOPLANA. Northern Albanian tribe and traditional tribal region. The

Toplana region is situated on the right bank of the **Drin** River in the very eastern part of the District of **Shkodra**. It borders on the traditional tribal regions of **Shoshi** to the west, **Merturi** to the north, **Berisha** to the east, and **Dushmani** to the south. The name was recorded in 1691 as *Toplana*, *Toplaia*, and is a Slavic toponym, related to the BCS *topao* (“warm”). The small Toplana tribe had a **population** of about 400 in the late 19th century.

TOPTANI, ESSAD PASHA (1863–13 June 1920). Political figure.

Essad Pasha Toptani, also known as Esad or Esat Pasha, stemmed from a wealthy landowning family from the **Tirana** region. He early gained a reputation as an unscrupulous opportunist. In 1908, he joined the Young Turks and became a member of the Turkish **parliament**. He is accused of having assassinated Hasan Riza Pasha, commander of **Shkodra**, in April 1913, and of turning the fortress of

Shkodra over to **Montenegro**, in order to gain Montenegrin support for his rule in central Albania, his traditional power base. This was in contradiction to the decision of the **Conference of Ambassadors** in London, which had assigned Shkodra to Albania. On 16 October 1913, to frustrate **Ismail Qemal bey Vlora**, the power-hungry Toptani set up a rival government based in **Durrës**, called the Republic of Central Albania. He reluctantly stepped down when forced to by the Great Powers on 1 February 1914, being given as a consolation prize the right to lead the Albanian delegation, which traveled to Germany to offer the Albanian throne to **Prince Wilhelm zu Wied**. Relations between the prince and the scheming Toptani, now minister of war and minister of the interior, soon soured, and he was banned from the country in May 1914, when armed nationalists under a Dutch officer arrested him for conspiracy. From exile in Rome, he maintained close links with the Serb and Montenegrin governments. In October 1914, Toptani returned to Durrës via Serbia. When Austria–Hungary occupied much of central and northern Albania, Toptani fled to France and later to London, where he presented himself as the national representative of Albania. He was assassinated in Paris in 1920 by **Avni Rustemi** as he was leaving the Hotel Continental in the rue de Castiglione and is said to be buried at a Serbian military cemetery there.

TOPTANI, IHSAN BEY (25 August 1908–28 May 2001). Historical figure. **Tirana**-born Ihsan bey Toptani was the son of Abdi bey Toptani (1864–1942), a signatory of the proclamation of independence and finance minister in the provisional government of **Ismail Qemal bey Vlora** in 1912. He was educated in Graz in Austria, where he attended secondary school from 1920 to 1928 and finished a doctorate in political science in 1940. As the scion of a leading landowning family, he led a comfortable existence after his return to Albania in 1942. He played an important role in efforts to unite the various resistance movements during the **Italian** and **German** occupation, but to no avail. An important conference between resistance groups was held in August 1943 at his family estate in Mukaj. He was also in close contact with the British officers on a mission for the Special Operations Executive in Albania. In October 1944, he fled with **Abaz Kupa** to Italy and worked for *Newsweek* in Rome. In 1949, he joined British agent **David Smiley** in Malta and helped train anticommunist

agents to infiltrate Albania. The endeavors of these Albanian agents were later betrayed by British spy **Kim Philby**. Toptani worked in Paris before moving to England. In London, he worked for the BBC monitoring service and obtained British nationality in 1958, before retiring in 1967 to a country home in Surrey. For years, he was respected as the doyen of the Albanian community in Britain.

TOPULLI, BAJO (1868–1930). Nationalist figure and guerrilla fighter. Bajo Topulli was born in **Gjirokastra** and worked as the deputy principal of a Turkish secondary school in Monastir (Bitola). In November 1905, he founded a secret committee of Albanian nationalists called *Për lirinë e Shqipërisë* (For the Freedom of Albania), which led to the establishment of similar committees elsewhere in southern Albania (**Korça**, **Kolonja**, and Gjirokastra). The objective of these committees was to prepare for an armed uprising against **Ottoman** rule. In March 1906, he formed the first armed guerrilla band (Alb. *çeta*) in the Korça region, with its headquarters in the **Bektashi** monastery of Melčan. This, too, served as a model for similar bands created in Kolonja, **Devoll**, **Berat**, and Leskovik. These bands fought not only against Turkish forces, but also against Greek dominance in the region. On 22 September 1906, they killed Photios, the Greek bishop of Korça, who was said to be responsible for the death of Papa **Kristo Negovani**.

TOPULLI, ÇERÇIZ (1880–15 July 1915). Nationalist figure and guerrilla fighter. Çerçiz Topulli, brother of **Bajo Topulli**, was born in **Gjirokastra**. In the spring of 1907, he and **Mihal Grameno** formed a band of guerrillas in Sofia to fight for Albanian interests. In April of that year, the band landed in **Vlora**, having entered the country from Brindisi, and conducted a campaign of agitation to prepare for an armed uprising in 1908. On 25 February 1908, the band killed the commander of the Turkish gendarmerie on a street in Gjirokastra. Five of them, including Çerçiz Topulli, then fled to Mashkullora, where on 5 March they were surrounded by 150 **Ottoman** troops. Although they were vastly outnumbered, Topulli and his fighters managed to keep the Turks at bay from dawn until dusk and then fled into the mountains, an event which was later celebrated in folk ballads. In July 1908, Topulli attempted to take the town of **Korça**,

but his forces were pushed back by Turkish troops. When the Young Turks took power, he organized patriotic societies and assisted in the opening of Albanian-language schools. Çerçiz Topulli was also active in the defense of national interests after independence. He was killed by **Montenegrin** forces at Fusha e Shtoit near Shkodra.

TOSK. The term Tosk refers to the southern Albanians, that is, all Albanians living south of the **Shkumbin** River and speaking Tosk dialects. The territory of the Tosks is poetically referred to as Toskëria. The northern Albanians are called **Ghegs**.

TOURISM. Despite its tourist potential, with a beautiful Mediterranean coastline and a favorable **climate**, Albania is not yet a major tourist destination, though the tourism industry is gradually overcoming the major setbacks caused by the wars in **Yugoslavia** and the uprising of 1997. Though most tourists are still domestic, there is also an increasing number of visitors from **Kosovo** and **Macedonia**, and a modest number of Italians and Greeks spend their holidays in Albania, mostly on the coast. According to the Ministry of Tourism, in 2007 there were 686 registered hotels with 21,430 beds. Tourism is developing rapidly in Albania. Figures for 2008 showed an 80 percent increase over 2005.

TRANSPORTATION. *See* AIR TRANSPORTATION; PORTS; RAIL TRANSPORTATION.

TREBESHINA, KASËM (8 August 1926–). Writer. Kasëm Trebeshina was born in **Berat** and studied at the Normal School (*Shkolla Normale*) in **Elbasan** until joining the **communist** resistance movement in 1942. After the war he studied at the Ostrovsky Theater Institute in Leningrad. A committed communist, but by no means a conformist, Trebeshina left the party and later the **Union of Writers and Artists** in **Tirana**. Much of his work was written in the late 1940s and early 1950s but was never published. In an extremely rare act of open dissent in Albanian intellectual life, Trebeshina sent a “pro memoria” to **Enver Hoxha** on 5 October 1953, warning him that his cultural policies were leading the nation down the road to disaster. It goes without saying that the dictator was not amused. Kasëm Trebe-

shina, the unpublished author of 18 volumes of verse, 42 plays, 22 novels, and short stories, etc., vanished from the literary scene with scarcely a trace following this voluntary act of self-destruction. After 17 years in prison, with interruptions, a comparatively light sentence as he later noted, and 20 years of silence, Trebeshina resurfaced in the early 1990s with a handful of other writers, artists, and intellectuals to find that his prediction had come true. Of Trebeshina's voluminous writing, only one collection of poetry, *Artani dhe Min'ja ose hijet e fundit të maleve* (*Artani and Min'ja or the Last Mountain Shadows*; Tirana, 1961), and an anonymous translation of the plays of García Lorca were published at the time. Since the fall of the dictatorship, Trebeshina has published numerous volumes of prose, some of which has been translated into German and French. *See also* LITERATURE, ALBANIAN.

TRIX, FRANCES (1948–). American scholar and anthropologist. Frances Trix was born in Bellefonte, Pennsylvania. She studied Near Eastern languages and literatures at Middlebury College (1966–1968) and at the University of Michigan (1968–1972), where, after years of teaching at home and abroad, she finished her doctorate in linguistics in 1988. She was long associate professor of anthropology at Wayne State University in Detroit, Michigan, and is now associate professor of anthropology at Indiana University in Bloomington. Trix is the foremost English-language expert on the **Bektashi** order of **dervishes** and was closely associated with Baba Rexhepi during his final years in Detroit. She is the author of *Spiritual Discourse: Learning with an Islamic Master* (Philadelphia, 1993); *The Albanians in Michigan* (East Lansing, 2001); *Sufi Journey of Baba Rexhebi* (Philadelphia, 2009); and numerous articles on **Islam** and the Bektashi.

TROPOJA, DISTRICT OF. Region of local government administration. The District of Tropoja (*Rrethi i Tropojës*), also known as the District of Bajram Curri, with its administrative headquarters in the town of Bajram Curri, borders on the districts of **Shkodra** to the west and **Has** and **Puka** to the south, the Republic of **Montenegro** to the north, and **Kosovo** to the east. It is 1,043 square kilometers in size and had a **population** of 28,000 in 2004, down from 42,116 in 2000.

TURKEY, ALBANIANS IN. Albania was an integral part of the Ottoman Empire for five centuries, during which the majority of Albanians converted to **Islam**. It is no wonder, therefore, that there were and are close connections between the two countries. Although not widely known abroad, and despite the lack of reliable population statistics, the Albanian community in Turkey may, in fact, be one of the largest anywhere in the diaspora. Early Albanian immigration to Turkey resulted from forced conscription into the Ottoman army and the janissaries. Many Albanians in Istanbul subsequently attained positions of power. In the 16th and 17th centuries, no less than five grand viziers of the empire were Albanian, of the Köprülü dynasty. Also of Albanian origin were Mehmed Ali Pasha (1769–1849), governor of Egypt from 1805; theologian and scholar **Hasan Tahsini**, the first rector of the University of Istanbul; pan-Islamic poet Mehmet Akif (1873–1936), author of the Turkish national anthem of 1921; and Riza Tevfik, one of the greatest Turkish philosophers of the period. The mother of Mustafa Kemal Atatürk (1881–1938) is also said to have been of Albanian ethnicity.

In the late 19th century, Istanbul became a major center for the Albanian nationalist movement. Most southern Albanian intellectuals of the period lived there for some time, in particular the Frashëri brothers. **Sami bey Frashëri**, known in Turkish as Şemseddin Sâmî, made a name for himself primarily as a Turkish lexicographer and encyclopedist.

Aside from the intellectual community in Istanbul, there were many Albanian settlements in Thrace and on the banks of the Sea of Marmara. These **Orthodox** Albanian communities were expelled to Greece after **World War I** in the population exchange between the two countries.

Some 150,000 Albanians from **Yugoslavia** were expelled to Turkey between the two world wars, and a further 250,000 **Kosovo** Albanians were expelled after **World War II**. As a result, the number of ethnic Albanians in Turkey may reach one million, although many are now assimilated. A 2008 report by the National Security Council of Turkey estimated that there were about 1,200,000 Albanians living in Turkey. At any rate, there are still large and active Albanian communities in Istanbul and Bursa.

TURKEY, RELATIONS WITH. The Ottoman Empire conquered Albania in the early 15th century during its expansion north and west into Europe. Albania was to be a Turkish colony and an integral part of the Ottoman Empire for five centuries. Historical and cultural relations between the Turks and Albanians are thus very close.

The Battle of Savra, south of **Lushnja**, on 18 September 1385, marked the beginning of Turkish encroachments in Albania. On 28 June 1389, Ottoman forces overpowered a coalition of Balkan troops under Serbian leadership at the Battle of Kosovo Polje north of Prishtina to establish themselves as masters of the Balkans. The fortresses of **Vlora**, Kanina, and **Berat** were conquered in 1417 and **Gjirokastra** fell in 1419.

In 1431, the Turks set up an Ottoman sandjak of Albania (*Sancak-i Arnavid*) and, despite resistance under **Scanderbeg** and others, the conquest of the country was completed by the end of the 15th century. **Kruja** fell to the Turks in 1478, **Shkodra** capitulated in January 1479 after a long siege, and **Durrës** fell in 1501.

Albanian historians have traditionally viewed the Ottoman period in negative terms as the “long Ottoman night,” that is, as being responsible for Albania’s backward state today. Despite mismanagement, in particular in the 19th-century period of Ottoman decay, the Turkish occupation also brought to Albania elements of a refined oriental culture. The descriptions left by Turkish traveler **Evliya Çelebi** in 1670 of flourishing Albanian cities such as Berat and **Elbasan** would surprise any visitor to those towns today. The Ottoman period also had the positive consequence for the Albanians of saving them from ethnic assimilation by the Slavs. It was only during the Ottoman period that the Albanians took full ethnic possession of their country.

During the first decades of Ottoman rule, there were few Muslims among the Albanians themselves. In 1577, it is known that northern and central Albania were still staunchly **Catholic**, but by the early decades of the 17th century, an estimated 30 to 50 percent of the population of northern Albania had converted to **Islam**, and by the close of that century, Muslims began to outnumber Christians throughout most of the country. The Albanians adapted to their new masters and began to look to the east, rather than west to Europe.

The Tanzimat reform of the Ottoman Empire on 3 November 1839 caused serious unrest in Albania, in particular over the issue of military conscription, and the following decades saw the rise of the Albanian national movement for more autonomy, in particular during the **League of Prizren** (1878–1881). Albanian intellectuals, Muslims in their great majority, were not originally in favor of independence—which for them was still inconceivable—but rather wanted a united Albanian sandjak under the suzerainty of the sultan and a high degree of local autonomy. They were more worried about the designs of their Christian neighbors, the Serbs, Montenegrins, and Greeks, than they were about those of the distant Turks. Though they battled Turkish troops for decades, whenever they had to choose between the Turks and the neighboring countries, they always sided with the empire. Curiously enough, one center of the Albanian national movement was Istanbul itself, where many noted Albanian intellectuals resided.

The Albanians initially welcomed the Young Turk Revolution in July 1908. There can be no doubt that they also played a major role in the revolution, which brought an end to an age of total stagnation and gave the empire a **constitution** and a semblance of equality among citizens, regardless of faith. But the hopes the Albanians had placed in the Young Turks were soon dashed when it became apparent that the new administration was just as centralistic as the old one, or even more so. The Albanians would have no part in the wave of pan-Turkish nationalism that spread throughout the empire. Typical of this attitude were the remarks of publicist **Dervish Hima** at a ceremony in Shkodra in August 1909 to mark the new constitution, which was initially received with a good deal of naive enthusiasm by the northern Albanian tribes. Kazim bey, a Turkish officer speaking at the ceremony, proclaimed in the fresh spirit of Ottoman nationalism, “Now, there are no more Muslims and Christians, no different nationalities: there is only one Ottoman nation.” Interrupting the officer’s address, Dervish Hima countered, “The Albanians are nothing but Albanians and will not be satisfied until they are free in a free Albania as part of a confederation of independent Balkan states under the suzerainty of the sultan.”

Although hopes for autonomy had not grown any brighter, the Albanians did take advantage of the Young Turk reforms and rela-

tive liberality in cultural affairs to set up Albanian schools and found Albanian-language newspapers and patriotic clubs. But the tragic cycle of bloody uprisings and repression continued until the Ottoman Empire collapsed in the **Balkan Wars**. Turkish forces withdrew, and Albania declared its independence.

Though cultural relations between the Turks and Albanians remained close in the later decades of the 20th century, the two countries had few noticeable direct political contacts. Albania looked increasingly toward Europe.

After **World War II**, Albania and Turkey reestablished diplomatic relations on 13 June 1958, and trade resumed in the 1980s after a Turkish trade delegation visited **Tirana** on 16–19 December 1980 and an Albanian delegation under Nedin Hoxha reciprocated on 22–29 December 1981.

After the fall of the dictatorship, Turkey was among the first countries to send aid to the impoverished nation, initially with a fleet of ambulances and medical assistance. **Prime Minister** Süleyman Demirel visited Tirana on 31 May–1 June 1992 and signed a loan for US\$50 million, and President Turgut Özal visited Albania on 18–21 February 1993.

Trade flourished early between the two countries, and low-priced consumer goods from Turkey soon flooded the Albanian market, from clothes to terrible chocolate bars. In addition to furnishing the Albanian market with goods, Turkey also established a Turkish-language secondary school in **Tirana**, which in the 1990s provided select students with a better **education** than state schools could offer.

In recent years, within the framework of the **North Atlantic Treaty Organization** (NATO), Turkey has also supplied Albania with much military assistance. Its forces helped bring order to the country after the uprising of 1997 and have recently assisted in the restoration of the Pasha Liman naval base in the Bay of Vlora. President **Rexhep Meidani** visited Ankara on 12–13 February 1998 to promote further economic and military cooperation, and President Süleyman Demirel reciprocated on 14–15 July 1998. The two countries have described their mutual relations as excellent. *See also* TURKEY, ALBANIANS IN.

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UGOLINI, LUIGI MARIA (1895–4 October 1936). Italian **archeologist**. Luigi Ugolini was born in Bertinoro near Bologna, the son of a watchmaker. During **World War I**, he served in the Alpine mountain corps and was wounded in action. Ugolini studied classics and agronomy at the University of Bologna, graduating in 1921, and thereafter attended a school of classical archeology at the University of Rome. In November 1921, he met Prime Minister Benito Mussolini in Bertinoro, who was keen to extend Italian influence in Albania. The Italian ministry of foreign affairs intended to undertake an archeological survey of Albania, in particular to offset the influence of the French archeological mission in **Apollonia**, and asked Ugolini, who was to become a shining model of Italian pioneer spirit for the fascist regime, to head it.

In 1926–1927, Ugolini began his archeological survey in **Phoinike**, where he excavated the Hellenistic treasury, several Roman cisterns, and an early **Christian** basilica. In December 1927, he sent a letter to the Albanian ministry of education, informing them that the Italian archeological mission intended to explore **Butrint** in 1928. Excavation work began there in February 1928 and brought to light a late Roman baptistery and the famed Venus of Butrint, which was later identified simply as a bust of Apollo. Ugolini went on several lecture tours in Albania and Europe to promote his discoveries and was much in the limelight in promoting Italian archeology and Butrint as Albania's major archeological site. King Zog awarded him the Order of **Scanderbeg**. By February 1932, his team completed the excavation of the theater of Butrint. Taken ill in the summer of 1936, Ugolini died in Bertinoro of kidney failure aggravated by a war wound. He is the author of *Butrinto: il mito d'Enea—gli scavi* (*Butrint: The Myth of Aeneas—the Excavations*, 1937); the three-volume *Albania antica* (*Ancient Albania*, 1927–1942); and numerous scholarly articles.

UKRAINE, ALBANIANS IN THE. There are small and now largely assimilated Albanian communities in the regions west of Odessa and north of the Crimean peninsula on the banks of the Sea of Azov. Specifically, the Ukrainian Albanians live in the village of Zhovtnevoje

(Karakurt) in Bessarabia, 10 kilometers from Bolgrad, and in the villages of Gamovka (Djandran), Georgievka (Tjushki), and Devnenskoje (Taz) near Melitopol' on the Sea of Azov. The Albanian colonies in the Ukraine were established after 1774, probably in the 19th century, from settlements in and around Varna in Bulgaria. According to statistics from the year 1959, there were 5,258 Albanians in the Ukraine and, in 1970, 4,402.

UNIATE CHURCH OF BYZANTINE RITE. Christian Church.

The Uniates are sometimes known as Greek or Byzantine Catholics. Their church services follow the Byzantine rite but they recognize the supremacy of the pope and are accepted as part of the **Catholic Church**. Although Uniate Catholics are rare in Albania itself, they form a large part of the population of the Italo-Albanians or Arbëresh in Calabria and Sicily. In the 17th century, about 50 Albanian settlements were forced by the Catholic bishops of southern **Italy** to conform to the Latin rite, but soon thereafter, they received support from Rome for their traditional Byzantine rite.

A decisive impetus to the intellectual and cultural advancement of the Sicilian Arbëresh was provided by the establishment of the Greek college or seminary in Palermo, subsequently known as the Greco-Albanian Seminary and then as the Italo-Albanian Seminary, founded by Giorgio Guzzetta (1682–1756). In 1732, Pope Clement XII (r. 1730–1740) founded the Collegio Italo-Greco Corsini in San Benedetto Ullano (Alb. *Shën Benedhiti*) in Calabria, which was also to serve as a seminary for the training of Byzantine rite priests. Priests trained at the seminar could go on to study at the Greek College of Saint Athanasius in Rome or at the Basilian Abbey of Grottaferrata. The **Basilian order** of Grottaferrata, with its dependencies in Mezzojuso (Alb. *Munxifsi*) in Sicily and San Basile (Alb. *Shën Vasili*) in Calabria, was indeed instrumental in preserving the Byzantine rite among the Italo-Albanians. Today, there are two Italo-Albanian Uniate dioceses, one in Lungro (Alb. *Ungra*) in Calabria and the other in Piana degli Albanesi (Alb. *Hora e Arbëreshëvet*) in Sicily. In 1968, the Uniate Church, as one of the Eastern Catholic Churches, took the historic decision of replacing Greek with Albanian as the language of its liturgy. *See also* RELIGION.

UNION FOR HUMAN RIGHTS PARTY (*PARTIA BASHKIMI PËR TË DREJTAT E NJERIUT, PBDNJ*) (1992–). This small **political party** arose from the **Omonia** association, which was originally a political movement for the **Greek minority** in southern Albania and had five seats in **parliament** in 1991. Because the law on political parties banned parties that were formed on an ethnic basis, Omonia's supporters created the Union for Human Rights Party in February 1992, which was open to all Albanian citizens and extended its activities throughout the country. In the parliamentary **elections** of 1992, the Union for Human Rights won 2.9 percent of the popular vote; in 1996, 4 percent; in 1997, 2.7 percent; in 2001, 2.6 percent; and in 2005, 4.1 percent. In the parliamentary elections of 28 June 2009, the Union for Human Rights abandoned its alliance with the Democratic Party at the last moment in favor of the socialists and won one seat and 1.2 percent of the popular vote. The party was founded by Vasil Melo and is currently headed by Vangelj Dule.

UNION FOR VICTORY (*BASHKIMI PËR FITOREN*) (2001–). Political formation. The Union for Victory was a coalition of political forces established on 21 April 2001 for the June 2001 **elections**. It comprised the **Democratic Party** of Sali Berisha, the **Republican Party**, the monarchist **Movement for Legality Party** (*Lëvizja e Legalitetit*), the National Front (**Balli Kombëtar**), and the Liberal Union Party (Bashkimi Liberal).

UNION OF WRITERS AND ARTISTS (*LIDHJA E SHKRIMTARËVE DHE E ARTISTËVE TË SHQIPËRISË*) (1945–). The Albanian Writers' Union was set up under the direction of **Sejfulla Malëshova** on 7 October 1945. It was initially composed of 70 members, including journalists and scholars. An Artists' Union (*Lidhja e Artistëve*) was established for painters, sculptors, and composers in 1949. These two organizations were amalgamated in 1957 to form the present Union of Writers and Artists of Albania which, during the **communist** period, played a leading role in the country's literary and cultural affairs. After the fall of the dictatorship and with the privatization of the publishing industry and of cultural activities in general, it lost significance and has fallen into decay. *See also* LITERATURE, ALBANIAN.

UNITED KINGDOM, RELATIONS WITH. The first substantial ties between Britain and Albania date from **World War II**, when King Zog and the Albanian royal family sought refuge in London following the Italian invasion of April 1939. During the course of the war, in particular between the end of 1943 and late 1944, more than 100 British officers and men were sent to Albania by the headquarters of the **Special Operations Executive** in Bari to promote Albanian resistance to the German occupation, and ties with Albanian leaders were fostered. Despite the **communist** takeover in 1944, diplomatic relations between the two countries were resumed on 10 November 1945. A year later, however, on 22 October 1946, the **Corfu Channel incident** occurred, in which two British destroyers hit mines and sank, resulting in the deaths of 44 men. Britain protested sharply to Albania and took the country to the International Court of Justice in The Hague. On 15 December 1949, the court ruled that Albania must pay £843,947 in damages to Britain. At that time, the Bank of England was already in possession of the Albanian state treasury, an estimated 2.5 tons of gold. Albania's refusal to abide by the ruling of the International Court, and Britain's refusal to return the Albanian treasury until damages were paid, effectively blocked British–Albanian relations for almost half a century.

Diplomatic relations were only resumed on 29 May 1991, and the Corfu Channel incident was resolved on 8 May 1993. On 29 October 1996, the two sides agreed in London that Albania would pay Britain US\$2 million in reparations and would receive US\$18 million in return. President **Sali Berisha** visited Britain on 27–31 March 1994 and was received by Queen Elizabeth II, as was President **Alfred Moisiu** on 11 March 2003. President Moisiu was in London and Oxford again on 9–10 November 2005, as was **Prime Minister** Berisha on 15–17 October 2007.

UNITED NATIONS. On 1 December 1920, Albania proudly joined the League of Nations in Geneva. Its membership in that organization, until 1939, was important because it provided broad international recognition for Albania's independence. The **communist** regime that took power in Albania in November 1944 had initial relations with the United Nations Relief and Rehabilitation Administration (UNRRA), designed to provide relief for areas liberated from the

Axis powers after **World War II**. On 2 August 1945, an agreement was signed between **Enver Hoxha** and Colonel **Dayrell Oakley-Hill**, Chief of the UNRRA Albania Mission, under which UNRRA was to furnish Albania with food, textiles, engineering equipment, and medical and **agricultural** supplies. As the communist regime was deeply suspicious of Western interference, relations soon broke down, and the UNRRA Mission in Albania was closed. Isolationist though it was, the People's Republic of Albania joined the United Nations on 14 December 1955 and the United Nations Educational, Scientific and Cultural Organization (UNESCO) on 16 October 1958. **Prime Minister Mehmet Shehu** addressed the General Assembly in New York on 28 September 1960, stating that his country wished to normalize relations with the **United States** and the **United Kingdom**, and demanded that the People's Republic of **China** be admitted to the organization. Indeed, Albania is remembered in the UN General Assembly at that time primarily for leading the movement to give communist China a seat in the organization, which it received in 1971. In 1983, Albania belonged to only eight UN organizations, the fewest of any country in Europe.

In August 1991, with the advent of democracy, the United Nations Development Programme (UNPD) opened an office in Albania to support public administration reform, civil service training, and **economic** management in a chaotic period of Albania's history. Also active in Albania now are 15 other UN-affiliated organizations: the International Monetary Fund (IMF), the International Organization for Migration (IOM), the United Nations Volunteers (UNV), the United Nations **Population** Fund (UNFPA), the United Nations High Commissioner for Refugees (UNHCR), the United Nations Children's Fund (UNICEF), the United Nations Development Fund for **Women** (UNIFEM), the World Bank (WB), the World **Health** Organization (WHO), the International Labour Organization (ILO), the Food and **Agricultural** Organization (FAO), the International Atomic Energy Agency (IAEA), the Joint United Nations Programme for HIV/AIDS (UNAIDS), the United Nations Environment Programme (UNEP), and the United Nations Office on Drugs and **Crime** (UNODC).

Throughout the 1990s, Albania was a strong advocate at the United Nations of a solution to the **Kosovo** issue. On 24 October 1995, President **Sali Berisha** addressed the General Assembly in New York,

stressing that there could be no long-term peace in the former Yugoslavia or stability in the Balkans without a settlement of the Kosovo issue. It also worked actively after the **Kosovo War** to ensure a status settlement that would respect the will of the people of Kosovo.

UNITED STATES, ALBANIANS IN. Significant numbers of Albanians first migrated to the **United States** in the early years of the 20th century. Most were **Orthodox** Albanians from the southeastern **Korça** region, who settled in Boston and New York. Many did not intend to stay in the United States, but simply wanted to make their fortune and then return to their native country. Indeed, an estimated 10,000 immigrants did return to Albania after **World War I**. This explains why most traditional areas of Albanian settlement in the United States are on the east coast. For those hoping to return to Albania, there was no reason to go any farther. Aside from Boston and New York (especially the Bronx), there were notable Albanian settlements in South Boston, Worcester, Natick, Southbridge, and Framington in Massachusetts; Manchester in New Hampshire; Biddeford-Saco in Maine; Bridgeport and Waterbury in Connecticut; and Jamestown and Rochester in New York. Later there were also Albanian communities in Philadelphia, Pittsburgh, Cleveland, Detroit, Chicago, and St. Louis. New waves of Albanian immigrants reached the United States in the 1920s and 1930s, this time with the intention of staying. After **World War II**, emigration from Albania fell drastically, however, because of the great difficulties involved in getting out of the isolated Stalinist country, although there was some emigration from **Montenegro** and **Kosovo**. By 1980, there were an estimated 70,000 Albanians in the United States.

Since the opening of Albania in 1990–1991 and the “encouragement” given by the Belgrade authorities to Albanian emigration from Kosovo in the 1980s and 1990s, there has been a very large increase in the number of Albanians immigrating to the United States. According to the 2006 U.S. Census, there are about 500,000 Albanians (including Americans of Albanian descent) there. Of this total, more than 150,000 live in the tristate area of New York, New Jersey, and Connecticut; more than 100,000 in Chicago and the Midwest; more than 75,000 in the Detroit area; and more than 50,000 in Massachusetts and New England. *See also* UNITED STATES, RELATIONS WITH.

UNITED STATES, RELATIONS WITH. Albanian relations with the United States developed soon after Albanian independence. It was due in good part to the resolve and personal intervention of President Woodrow Wilson and the principle of self-determination, which he managed to uphold in Europe, in particular at the Paris Peace Conference of 1919, that Albania was not dismembered by **Greece** and **Italy** in accordance with the Tittoni–Venezelos Agreement. The large Albanian community that had settled in the United States by this time lobbied successfully on behalf of its homeland. The United States provided assistance to the Albanian government after 1920, in particular in promoting schools, such as the **American Vocational School in Tirana** under the direction of Harry T. Fultz and the American–Albanian School of Agriculture and Domestic Science in **Kavaja**.

In April 1937, King Zog married the Hungarian–American countess **Geraldine Apponyi**. The new queen of Albania was the daughter of an American, Gladys Stewart Girault, of an old family from Virginia.

After World War II, the **communist** regime resumed diplomatic relations with the United States, on 10 November 1945. Soon thereafter, however, on 15 November 1946, the United States withdrew its mission from Albania because the new government refused to recognize prewar agreements. The American embassy building in Tirana was left to the Italian government for the next 45 years.

On 10 July 1947, in the early years of the Cold War, Albania refused an invitation to take part in the Marshall Plan, and on 7 March 1955, it rejected President Dwight Eisenhower’s offer of US\$850,000 worth of food to ease the chronic food shortage in the country.

There were few contacts between the two countries until the end of the communist dictatorship. After 1961, the party leadership in Albania had branded the two superpowers, the United States and the Soviet Union, as the enemies of the working class around the world, and only the citizens of these two countries were not allowed to visit Albania as a matter of principle. Albanian Americans wanting to visit their homeland had to demonstrate that their families had arrived in the United States before World War II.

American politicians Tom Lantosh and Joseph Dioguardi, both of Albanian descent, visited Tirana on 28–31 May 1990 and were re-

ceived by President **Ramiz Alia**. Alia then paid a visit to the United States on 24 September to 4 October 1990 as part of an Albanian delegation to the **United Nations**.

Diplomatic relations between the two countries were resumed on 15 March 1991, and 22 June of that year, Secretary of State James Baker visited Tirana and was given an enthusiastic welcome by 400,000 people. On 21 December 1991, the first American ambassador, William E. Ryerson, presented his credentials. Ryerson was to become a close friend and promoter of **Sali Berisha**, who visited the United States as Albanian **president** on 15–20 June 1992. **Prime Minister Aleksandër Meksi** visited Washington on 21 April 1993 and held talks with President Bill Clinton. Former President George Bush visited Tirana on 12 November 1994. President Sali Berisha also visited Washington, on 12 September 1995, to promote economic assistance and military cooperation, and visited New York on 20–24 October of that year to attend the fiftieth anniversary celebrations of the United Nations and meet with representatives of the Albanian–American community. President George W. Bush visited Albania on 10 June 2007 and was received enthusiastically. *See also* UNITED STATES, ALBANIANS IN.

UPRISING OF 1997. *See* PYRAMID INVESTMENT SCANDAL AND THE 1997 UPRISING.

– V –

VALENTINI, GIUSEPPE (July 1900–16 November 1979). Italian scholar. Giuseppe Valentini, known in Albanian as Zef Valentini, was born in Padua. He studied theology, became a **Jesuit** priest, and moved to Albania in 1922 as a missionary. There he began learning Albanian and conducting research into Albanian culture and history, with the help of the Jesuit library in **Shkodra**. He was active in the publication of Jesuit cultural periodicals such as *Lajmtari i Zemers t' Jezu Krishtit* (*Messenger of the Sacred Heart*) and *Leka* (*Leka*), which he directed for several years starting in 1932. During **World War II**, he returned to **Italy** and held a post as professor of Albanian studies at the University of Palermo.

Valentini is the author of major publications on Albanian history, law, numismatics, and sacred art. Among them are *Contributi alla cronologia albanese: fonti per la storia d'Albania* (*Contributions to Albanian Chronology: Sources for the History of Albania*; Rome, 1942); *Appunti di storia culturale albanese* (*Notes on Albanian Cultural History*; Palermo, 1956); *Il diritto della comunità nella tradizione giuridica albanese* (*Community Law in Albanian Legal Tradition*; Florence, 1956); *Appunti sul regime degli stabilimenti veneti in Albania nel secolo XIV e XV* (*Notes on the Venetian Colonization of Albania in the Fourteenth and Fifteenth Centuries*; Florence, 1966); *Lo statuto personale in Albania all'epoca di Scanderbeg: appunti dagli Archivi della Repubblica Veneta* (*Personal Statutes in Albania at the Time of Scanderbeg: Notes from the Archives of the Republic of Venice*; Rome, 1967); *Legge delle montagne albanesi nella relazioni della Missione Volante, 1880–1932* (*Laws of the Albanian Highlands in Relation to the Visiting Missions, 1880–1932*; Florence, 1968); his two-volume *Acta Albaniae Juridica* (*Legal Documents of Albania*; Munich, 1968, 1973); and in particular his monumental *Acta Albaniae Veneta* (*Venetian Documents on Albania*; Munich, 1967–1979), a 35-volume collection of 14th- and 15th-century documents of Albanian history.

VALONA. *See* VLORA.

VANGJELI, PANDELI. *See* EVANGJELI, PANDELI.

VARIBOBA, GIULIO (1724–1788). **Arbëresh** poet. Giulio Variboba, known in Albanian as *Jul Variboba*, is the first Arbëresh poet of real talent and is regarded by many Albanians as the first genuine poet in all of Albanian **literature**. Variboba was born in San Giorgio Albanese (Alb. *Mbuzati*) in the province of Cosenza to a family originally from the **Mallakstra** region of southern Albania. He studied at the Corsini seminary in San Benedetto Ullano, a center of learning and training for the Byzantine Greek priesthood. Variboba, one of its first students, was ordained as a priest in 1749 and returned to his native San Giorgio to assist his elderly father, Giovanni, archpriest of the parish. Even during his studies at the Corsini seminary, Variboba had shown a definite preference for the Latin (**Catholic**) rite over

the traditional Byzantine Greek rite in the Arbëresh church. In later years, his polemical support for a transition to the Latin rite made him quite unpopular with both his parish and the local church hierarchy in Rossano, in particular after his direct appeal to the pope. He was eventually forced into exile, initially to Campania and Naples, and in 1761 he settled in Rome, where he spent the rest of his days.

Despite the turmoil of these years, Variboba must have known moments of tranquillity, too, for it was soon after his arrival in Rome that he published his long lyric poem *Ghiella e Shën Mëriis Virghiër* (*The Life of the Virgin Mary*; Rome, 1762), the only Arbëresh book printed in the 18th century. This loosely structured poem of 4,717 lines, written entirely in the dialect of San Giorgio Albanese and loaded with much Calabrian Italian vocabulary, is devoted to the life of the Virgin Mary from her birth to the Assumption. Although one might be led by the poet's own life history and his uncompromising and polemical attitude to church rites to expect verse of intense spiritual contemplation, the *Ghiella* evinces more of a lighthearted, earthy ballad tone, using Variboba's native Calabria as a background for the nativity and transforming the devout characters of the New Testament into hearty 18th-century Calabrian peasants.

VASA, PASHKO (17 September 1825–29 June 1892). Political figure, poet, novelist, and patriot. Pashko Vasa, also known as Wassa Effendi, Vaso Pasha, or Vaso Pasha Shkodrani, was from northern Albania. He played a key role in the **Rilindja** culture of the 19th century. Born in **Shkodra**, he spent the revolutionary year 1848–1849 in Italy and published an account of his experience there in his Italian-language *La mia prigionia, episodio storico dell'assedio di Venezia* (*My Imprisonment, Historical Episode from the Siege of Venice*; Istanbul, 1850). In Istanbul, after an initial period of poverty and hardship, he obtained a position at the ministry of foreign affairs, whence he was seconded to London for a time, to the Imperial Ottoman Embassy to the Court of St. James. He later served the Sublime Porte in various positions of authority. In 1863, thanks to his knowledge of Serbo-Croatian, he was appointed to serve as secretary and interpreter to Ahmed Jevdet Pasha, Ottoman statesman and historian, on a fact-finding mission to Bosnia and Herzegovina, which lasted for 20 months, from the spring of 1863 to October 1864. The events

of this mission were recorded in *La Bosnie et l'Herzégovine pendant la mission de Djevdet Efendi* (*Bosnia and Hercegovina during the Mission of Jevdet Efendi*; Istanbul, 1865). Around 1867 he was in Aleppo. A few years later, he published another work of historical interest, *Esquisse historique sur le Monténégro d'après les traditions de l'Albanie* (*Historical Sketch of Montenegro according to Albanian Traditions*; Istanbul, 1872).

Despite his functions on behalf of the Porte, Pashko Vasa never forgot his Albanian homeland. In the autumn of 1877, he became a founding member of the **Central Committee for the Defense of the Rights of the Albanian People** in Istanbul. Through his contacts there, he also participated in the organization of the **League of Prizren** in 1878. He was no doubt the author of the "Memorandum on Albanian Autonomy" submitted to the British Embassy in Istanbul. Together with other nationalist figures on the Bosphorus, such as hodja **Hasan Tahsini**, **Jani Vreto**, and **Sami bey Frashëri**, he played a part in the creation of an alphabet for Albanian and, in this connection, published a 16-page brochure entitled *L'alphabet latin appliqué à la langue albanaise* (*The Latin Alphabet Applied to the Albanian Language*; Istanbul, 1878), in support of an alphabet of purely Latin characters. He was also a member of the **Society for the Publication of Albanian Writing**. In 1879, Pashko Vasa worked in Varna on the Black Sea coast in the administration of the vilayet of Edirne with **Ismail Qemal bey Vlora**. He also acquired the title of pasha and, on 18 July 1883, became governor-general of Lebanon, a post reserved by international treaty for a **Catholic** of Ottoman nationality. He is said to have held this position in an atmosphere of Levantine **corruption** and family intrigue, true to the traditions of Lebanon then and now. There he spent the last years of his life and died in Beirut after a long illness. In 1978, the centenary of the League of Prizren, his remains were transferred from Lebanon back to a modest grave in Shkodra.

Though a loyal civil servant of the Ottoman Empire, Pashko Vasa devoted his energies as a polyglot writer to the Albanian national movement. Aware of the importance of Europe in Albania's struggle for recognition, he published *La vérité sur l'Albanie et les Albanais: étude historique et critique* (Paris, 1879), a historical and political monograph that appeared in an English translation as *The Truth on*

Albania and the Albanians: Historical and Critical Study (London, 1879), as well as in Albanian, German, Turkish, and Greek that year, and later in Arabic (1884) and Italian (1916). This treatise was designed primarily to inform the European reader about his people. To make the Albanian **language** better known and to give other Europeans an opportunity to learn it, he published *Grammaire albanaise à l'usage de ceux qui désirent apprendre cette langue sans l'aide d'un maître* (*Albanian Grammar for Those Wishing to Learn This Language without the Aid of a Teacher*; Ludgate Hill, 1887), one of the rare grammars of the period.

Pashko Vasa was also the author of a number of literary works. The first of these is a volume of Italian verse entitled *Rose e spine* (*Roses and Thorns*; Istanbul, 1873), 41 emotionally charged poems devoted to themes of love, suffering, solitude, and death. *Bardha de Témal, scènes de la vie albanaise* (*Bardha of Temal, Scenes from Albanian Life*; Paris, 1890) is a French-language novel that Pashko Vasa published in Paris under the pseudonym Albanus Albano. *Bardha of Temal*, though not written in Albanian, is—after **Sami bey Frashëri**'s much shorter prose work *Love of Tal'at and Fitnat*—the oldest novel written and published by an Albanian and is certainly the oldest such novel with an Albanian theme.

Though most of Pashko Vasa's publications were in French and Italian, there is one poem, the most influential and perhaps the most popular poem ever written in Albanian, that has ensured him his deserved place in Albanian literary history: the famous "O moj Shqypni" ("Oh Albania, Poor Albania"). In this stirring appeal for a national awakening, thought to have been written in the period between 1878 and 1880, he calls on his country: "Awaken, Albania, wake from your slumber,/Let us all, as brothers, swear a common oath/And not look to church or mosque,/The faith of the Albanian is Albanianism!"

VASO PASHA SHKODRANI. See VASA, PASHKO.

VATRA FEDERATION (*FEDERATA PAN-SHQIPTARE VATRA*) (1912–). Vatra, the Pan-Albanian Federation of America, was founded in Boston on 28 April 1912 by **Fan Noli** and **Faik bey Konitza** to promote Albanian interests in the **United States** and, in

particular, in the Balkans. It was an amalgamation of the *Besa-Besën* (Pledge for a Pledge) society and 13 other Albanian organizations in America, and later had 70 branches throughout the country. Vatra, which in Albanian means “hearth,” was initially headed by Fan Noli, and then from 1921 by Konitza. It was destined to become the most powerful and significant Albanian organization in America. In 1917, in view of the chaotic situation and political vacuum in Albania, it regarded itself as a sort of Albanian government in exile. The Vatra Federation has gone through many ups and downs over the years. It still exists and is presently headed by Agim Karagjozi, with its headquarters in the Bronx, New York.

VELO, MAKŠ (31 August 1935–). Painter and writer. Maks Velo was born in Paris of Albanian parents from the **Korça** region. He graduated from the Faculty of Construction in **Tirana** in 1958 and turned to **architecture** and drawing. His career as a leading Albanian painter was interrupted when he was denounced by name at the party’s fourth congress in 1973 for modernistic tendencies in his painting, that is, for having created works of **art** allegedly inspired by Amedeo Modigliani, Georges Braque, and Pablo Picasso, in contradiction to the teachings of socialist realism. He was arrested on 14 October 1978 and sentenced in 1979 to 10 years in prison. Some 246 of his paintings and all of his art collections were confiscated and destroyed. Velo himself was dispatched to the infamous copper mines of Spaç and was only released on 13 January 1986, when he was allowed to work as a manual laborer until the end of the dictatorship. He has exhibited his works in Albania, France, Poland, and the United States. Among his publications are the album *Kokëqethja* (*Head-Shearing*; Tirana, 1995); the memoirs *Palltoja e burgut* (*The Prison Cloak*; Tirana, 1995); the albums *Vizatime mbi arkitekturën shqiptare* (*Drawings on Albanian Architecture*; Tirana, 1995); *Thesi i burgut* (*The Prison Sack*; Tirana, 1996); *Jeta ime në figura* (*My Life in Figures*; Tirana, 1996); *Kohë antishenjë* (*Age of the Anti-Symbol*; Tirana, 2000); and *Zhdukja e ‘Pashallarëve të kuq’ të Kadesë: anketim për një krim letrar* (*The Disappearance of “The Red Pashas” by Kadare: Inquiry into a Literary Crime*; Tirana, 2002; in French as *La disparition des “Pachas rouges” d’Ismail Kadarë. Enquête sur un crime littéraire*; Paris, 2004). His

short stories have appeared in French translation under the title *Le commerce des jours* (*The Commerce of Days*; Paris, 1998). See also LITERATURE, ALBANIAN.

VENDETTA. See BLOOD FEUDING.

VEQILHARXHI, NAUM (6 December 1797–1846). Nationalist figure. Naum Veqilharxhi was one of the earliest men to devote himself to the creation of a new Albanian alphabet and also one of the first to formulate the ideals and objectives of the Albanian nationalist movement in its budding stages. He was born of a family from the village of Bredh near Vithkuq in the **Korça** region. It was no doubt after the destruction of Vithkuq in 1819 that Veqilharxhi immigrated to Romania in search of a better life. In 1821, he took part in a Wallachian uprising against the Turks. He spent the rest of his life as a lawyer, as far as is known, in the port of Brăila on the Danube. He died of poisoning in Istanbul, allegedly at the hands of Greek **Orthodox** fanatics supposedly linked to the patriarch of Constantinople. Whether this is true or not will never be known. However, it is known that the patriarchate was at odds with all expressions of non-Greek nationalism in the Balkans. In a letter in Greek, which Naum Veqilharxhi is reported to have circulated, he pointed to the backwardness and misery of the Albanians as a result of long centuries of Turkish rule and stressed the need for a new Albanian alphabet as a means of overcoming this stagnation and of uniting the country.

In 1824 or 1825, Veqilharxhi had already begun working on the 33-letter alphabet of his own invention, which he had printed in an eight-page Albanian spelling book in 1844. This little spelling book was distributed throughout southern Albania, from Korça to **Berat**, and was received, it appears, with a good deal of enthusiasm. The booklet was augmented to 48 pages in a second edition in 1845 entitled *Farë i ri abëtor shqip per djëlm nismetore* (*A Very New Albanian Spelling Book for Elementary Schoolboys*). A copy of this work, long thought lost, was discovered in the Gennadius Library in Athens, and it was reprinted in 1983. The significance of Veqil-harxhi's alphabet, which reminds one at first glance of a type of cursive Armenian, lies in the fact that it was not connected to the traditions of any particular religious community and, as a politically neutral creation, might

have found acceptance among all Albanians, had it survived the test of time.

With his circular, the introduction to his spelling book, and his other letters, Veqilharxhi stands out as the first man of letters in the 19th century to have expressed the ideals of the growing Albanian nationalist movement.

VËRLACI, SHEFQET BEY (15 December 1877–21 July 1946). Political figure. Shefqet bey Vërlaci was born in **Elbasan** of a wealthy family who owned vast tracts of land in Albania. In 1914, he participated in the delegation of **Essad Pasha Toptani**, which traveled to Germany to offer the Albanian throne to **Prince Wilhelm zu Wied**. In 1918, he became involved in the Congress of Durrës and, in 1920, prevented his native Elbasan from taking part in the **Congress of Lushnja**. He was nonetheless elected to the senate and, as leader of the reactionary Progressive Party, commonly called the Beys' Party because it represented the interests of the landowners, he held various cabinet posts until reluctantly becoming **prime minister** on 3 March 1924. His government, in which he also maintained the post of minister of the interior, was supported primarily by wealthy feudal families and lasted until 27 May 1924.

Vërlaci supported **Ahmet Zogu**, to whom his daughter Behije had been engaged for several years, and fled to **Italy** during the **Democratic Revolution** of **Fan Noli** to promote contacts between Zogu and the Italian government. In 1925, after Zogu had taken power, he was appointed senator. His relations with Zogu turned hostile, however, when the latter broke his engagement to Vërlaci's daughter.

On 13 December 1927, Vërlaci survived an assassination attempt, no doubt instigated by Zog, and spent more time over the following years in Italy than in Albania. On 12 April 1939, after the Italian invasion, the italophile Vërlaci was appointed prime minister and minister of public works. It was his duty, on 16 April 1939 in the great hall of the Quirinal Palace in Rome, to offer the crown of **Scanderbeg** to King Victor Emmanuel III of Italy, making the latter King of Albania in "personal union." Vërlaci thus lost popular support in Albania. On 17 May 1941, he survived an assassination attempt made in **Tirana** during the visit of Victor Emmanuel. Now supported only by conservatives and reactionaries, he was forced to

resign on 3 December 1941. At the end of the war he fled to Italy; he died in Zürich.

VETMO, DUSHKO. *See* SOLANO, FRANCESCO.

VIA EGNATIA. Roman road built through Albania to connect Rome and Constantinople. The Via Egnatia, named after its builder, the Roman proconsul Gnaeus Egnatius, was constructed between 146 and 120 BC from **Durrës** (ancient Dyrrachium) to the Evros (ancient Hebros) River, which now marks the Greek–Turkish border. It was equipped with milestones, and, being essential for Roman military expansion eastward, was improved under the Emperor Augustine. The Via Egnatia was designed as a continuation of the Via Appia, which led from Rome to Brindisi (ancient Brundisium) in southern Italy. Travelers could then cross the Adriatic by boat to Durrës and continue their journey overland to the East. Alternatively, they could cross from Otranto to **Apollonia** and begin their journey there. The two branches of the Roman road—from Durrës and from Apollonia—joined near the present town of Rrogozhina (ancient Asparagium Dyrrhachinorum) south of **Kavaja**. From there, the Albanian section of the Via Egnatia continued inland up the **Shkumbin** Valley, passing through Peqin (ancient Clodiana), Bradashesh (ancient Mutatio ad Quintum), **Elbasan** (ancient Scampa), Babja (ancient Ad Dianam), and Qukës (ancient Tres Tabernae) and over the Thana Pass to the town of Ohrid (ancient Lychnidos).

The Via Egnatia remained in use throughout late antiquity and the Middle Ages as an important trade route. It was utilized by the Normans during their invasion of Albania in the 11th century and by the Turks from the 14th century onward. The present road from Durrës to Ohrid uses parts of the Via Egnatia or runs parallel and close to it. Many sections of the ancient road are still visible today.

VICKERS, MIRANDA (1959–). British scholar and historian. Born in London, Miranda Vickers acquired her B.A. in history at Thames Valley University and her master's in 1990 in Balkan history at the School of Slavonic and East European Studies in London. As a researcher and freelance journalist, she writes and broadcasts regularly on Albanian affairs. Since 1997, she has worked as a senior analyst

for the Brussels-based International Crisis Group. Vickers is the author of *Albania: A Modern History* (London, 1994) and *Between Serbs and Albanians: A History of Kosovo* (London, 1998), and is coauthor with **James Pettifer** of *Albania: From Anarchy to a Balkan Identity* (London, 1996) and *The Albanian Question: Reshaping the Balkans* (London, 2006).

VIRGJINESHA. See SWORN VIRGIN.

VJOSA. River in southern Albania. The Vjosa has its source in the Pindus mountains of northern Greece and flows past **Përmet**, Këlcyra, and **Tepelena** into the Adriatic Sea north of **Vlora**. With a total length (in Albania) of 272 kilometers, it is the second largest river in Albania, after the **Drin**. The river was known in ancient times in Greek as *Aōos* (Polybius 5.110.1; Pausanias, *perieg.* IV.34.3) and in Latin as *Aous* (Pliny III.145), which became the Albanian *Vojusë*, *Vjosë*, *Vjosa* through Slavic transmission.

VLACH MINORITY IN ALBANIA. The Vlachs or Aromanians are a traditionally transhumant shepherding people found in various countries in the Balkans. Many live predominantly in the Pindus mountains around Metsovo of northern **Greece** and in the Republic of **Macedonia**. Their language, derived from Latin, is closely related to Romanian, from which it split in the ninth or tenth century. It is known in Albanian variously as *vllahçe* (Vlach language), *aromunçe* (Aromanian language), or *çobançe* (shepherd language). Although the Vlachs in Greece have been radically assimilated and have consequently lost their language, those in Albania have managed to retain the native language to a large extent.

In Albania, there are estimated to be about 40,000 to 50,000 Vlachs, most of whom live in southeastern Albania. They are all **Orthodox**. In the District of **Korça**, the best-known Vlach, or predominantly Vlach, communities are **Voskopojë**, Mborja, and Boboshtica. There are also many Vlachs in the District of **Pogradec**, specifically in and around the village of Llënga in the Mokra region, to which thousands of pilgrims make their way every year on July 29 to celebrate the Orthodox feast of Saint Marina. Vlachs

are also to be found in a number of villages on the coastal plain of Myzeqeja, where they arrived originally as transhumant shepherds in search of good winter pastureland. Selenica east of **Vlora** has a large Vlach population. To the south, the villages of Stjar in **Delvina** and Shkalla in **Saranda** have notable Vlach populations, and in the northern part of the District of **Gjirokastra**, a good number of Vlachs now live in the village of Andon Poçi. In addition to these rural settlements, there are now many Vlachs in the larger cities—**Tirana**, Korça, **Elbasan**, **Fier**, **Berat**, Vlora, and **Lushnja**—although in this urban milieu, they are mostly assimilated and no longer speak their language.

A Vlach Association of Albania was formed in Selenica in March 1991 after the fall of the dictatorship, and a number of publications have since appeared in Vlach or about the Vlach community. There has been a certain dichotomy in the Vlach community in recent years: some Vlachs are more attached to Romania and the Romanian diaspora, and thus identify their language as a Romanian dialect, while others are allied more with the Vlach community in Greece and thus wish to underline their distinct linguistic identity.

VLORA. Town in the District of Vlora, of which it is the administrative center. Its **population** is ca. 94,000 (2008). Vlora is the largest town in southern Albania and the country's second largest **port**, situated in the expansive bay of Vlora. Settlement here goes back at least to the fourth century BC. It was originally known as Aulon, from the Greek word *aulôn* ("ditch, channel"). This word *Aulon* evolved into medieval Latin *Avlona*, Turkish *Avlonya*, Italian *Valona*, and modern Albania *Vlora*.

Vlora was long part of the Byzantine Empire. In 1081 and 1107, it was conquered by the Normans, in 1204 by the Despot of Epirus, in 1272 by the Angevins, in 1343 by the Serbs, in 1378 by the Balsha dynasty, and finally in 1417 by the Turks. It served throughout the Ottoman period as the major Turkish port in Albania and was the point of departure for the Ottoman attack on southern Italy in 1480. Sultan Suleyman the Magnificent built an octagonal fortress in Vlora following his stay there in 1531. The remains of this fortress were, alas, torn down in 1906 to provide construction material for the road

between Vlora and the harbor. **Evliya Çelebi**, who visited Vlora in 1670, wrote about it:

The open town is quite separated from the fortress. It is situated on a level grassy plain with gardens and vineyards, roses, lemons, oranges, olives, pomegranates and figs, like the fabled gardens of Irem. It has 1,000 beautiful one- and two-story stonework houses with tiled roofs. . . . The young men are all brigands. They are ghazis always ready for jihad. Most of these ghazis look like Kalenderi **dervishes**: shirtless, barefoot and bareheaded, with brand marks on their heads and gashes on their bare chests, and their hearts rent with anguish.

Even today, the inhabitants of the Vlora region are considered excessively emotional and temperamental.

On 28 November 1912, Vlora was the venue of the declaration of Albanian independence by **Ismail Qemal bey Vlora**. It can thus be said to have been the first capital of Albania. From December 1914 to August 1920, the town and surrounding region were occupied by **Italian** troops. In 1916, it had a population of 6,500 and, in 1939, of 10,000.

Among the sites of interest in the town are the Murad Mosque, dating from 1542 to 1557; the 17-meter-high monument of independence, built in 1972; and the **Bektashi tekke** of Kusum Baba on the cliff overlooking the town.

On 14 October 1994, a new university was founded in Vlora, named after Ismail Qemal bey Vlora. In 2002, it had more than 10,000 students.

VLORA, DISTRICT OF. Region of local government administration. The District of Vlora (*Rrethi i Vlorës*), with its administrative headquarters in the town of **Vlora**, borders on the Ionian Sea to the west, the districts of **Fier** to the north, **Mallakstra**, Tepelena, and **Gjirokastra** to the east, and **Saranda** to the south. It is 1,609 square kilometers in size and has a **population** of 147,000 (2004).

VLORA, EQREM BEY (1 December 1885–29 March 1964). Political and public figure. Eqrem or Ekrem bey Vlora was born in **Vlora**, to one of the wealthiest landowning families of the south. He was educated at the Theresianum in Vienna (1899–1903) and studied law and **religion** in Istanbul (1904). After working for the Ottoman administration for a time, including a three-month tour of duty at the Ottoman embassy in St. Petersburg in 1907, and years of travel in

Europe, Albania, and the Orient, he joined **Ismail Qemal bey Vlora**, his father's cousin, in the movement for Albanian independence. In 1912, he was made deputy president of the senate. He was kept under arrest in **Italy** during **World War I** but subsequently became a promoter of close relations between Italy and Albania. Vlora was elected to **parliament** in 1924, representing a conservative wing and, in 1925, became a senator for a short period of time. His relations with **Ahmet Zogu** were tenuous, though he served the latter on various diplomatic missions abroad. He was a close friend of the Bavarian baroness **Marie Amelie, Freiin von Godin**, with whom he translated the *Kanun of Lekë Dukagjini* into German.

Vlora welcomed the Italian invasion of April 1939 and had close links to the Italian fascists. In 1942, **Mustaja Kruja** appointed him minister for **Kosovo**, which had been reunited with Albania. His anti-Slav policies, however, gave rise to widespread resistance among the Serbs and Montenegrins. In the summer of 1944, he was made foreign minister and minister of justice before going into Italian exile during the **communist** takeover. He died in Rome. As a writer, Eqrem bey Vlora is remembered for his monograph *Aus Berat und vom Tomor: Tagebuchblätter* (*From Berat and Tomorr: Pages of a Diary*; Sarajevo, 1911), and for his two-volume German-language memoirs, published posthumously as *Lebenserinnerungen* (*Memoirs*; Munich, 1968, 1973), which give fascinating insight into the world of an early 20th-century Albanian nobleman. They have recently been translated into Albanian as *Kujtime* (*Memoirs*; Tirana, 2002).

VLORA, ISMAIL QEMAL BEY (16 January 1844–24 January 1919). Political figure. Ismail Qemal bey Vlora, also known as Ismail Kemal bey Vlora, and in Albanian commonly as Ismail Qemali, was born in **Vlora**. He attended the Zosimeia secondary school in Janina and moved to Istanbul in May 1860. There he worked as a translator for the Ottoman ministry of foreign affairs and subsequently for district administrations in Janina (1862–1864) and Bulgaria (1866–ca.1877), carrying on business activities at the same time. As a supporter of the assassinated Turkish reform politician Midhat Pasha, he was interned in Asia Minor from 1877 to early 1884, but then became governor of Bolu. In the following years, he was governor of Gallipoli (1890), governor of Beirut (1891), and a member of the council of state in the late 1890s. He left in the summer of 1900 for Italy,

France, Belgium, and England and only returned to the Ottoman Empire after the Young Turk revolution in 1908, when he represented **Berat** as a member of the opposition in the Turkish parliament. In the spring of 1909, he took part in the counterrevolution against the Young Turks and founded the *Ahrar* (Liberal) party, which sought to decentralize the empire. He hastened to Vienna at the outbreak of **World War I** to negotiate with the Austrian foreign ministry on the future of Albania. On 19 November 1912, he sailed to **Durrës** on an Austro-Hungarian naval vessel and traveled on to Vlora, where he headed the national assembly that declared Albanian independence on 28 November 1912. It was Ismail Qemal bey Vlora who read out the proclamation. He was forced to resign on 22 January 1914 and transferred government authority to the **International Control Commission**. He then went into exile to Italy, Barcelona, and France, where he dictated his memoirs to the British journalist Sommerville Story in early 1917. He died of a stroke in Perugia in Italy.

VON GODIN, MARIE AMELIE. *See* GODIN, MARIE AMELIE, FREIIN VON.

VON HAHN, JOHAN GEORG. *See* HAHN, JOHANN GEORG VON.

VON HARFF, ARNOLD. *See* HARFF, ARNOLD VON.

VON ŠUFFLAY, MILAN. *See* ŠUFFLAY, MILAN VON.

VON THALLÓCZY, LUDWIG. *See* THALLÓCZY, LUDWIG VON.

VON XYLANDER, JOSEPH. *See* XYLANDER, JOSEPH, RITTER VON.

VORPSI, ORNELA (3 August 1968–). Writer. Ornela Vorpsi was born in **Tirana** and studied at the Academy of Fine Arts in the Albanian capital. In 1991, shortly after the fall of the **communist** dictatorship, she immigrated to Milan, where she studied at the Accademia de Bella Arti di Brera. In 1997, she moved on to Paris, where she now

works as a writer, photographer, painter, and video artist. As a writer, Vorpsi made a name for herself with her daring and much-lauded first novel, *The Country Where No One Ever Dies* (2009), about a young girl growing up in the last years of the communist dictatorship. The book was originally written in Italian and has since appeared in 14 languages, though not in Albanian. Vorpsi is also the author of the photo album *Nothing Obvious* (2001) and the prose collections *Buvez du cacao Van Houten! (Drink Van Houten Chocolate!)*, 2005), *Vetri rosa (Shards of Pink Glass)*, 2006), and *La mano che non morde (The Hand That Does Not Bite)*, 2007). She is the recipient of various **literature** prizes: Grinzane Cavour, the Premio Viareggio, the Premio Elio Vittorini, the Premio Città di Vigevano, and the Prix Méditerranéen des Lycéens. *See also* LITERATURE, ALBANIAN.

VOSKOPOJA. Small town in the District of **Korça**. Its **population** in December 1999 was ca. 400. Voskopoja is now a small village in the mountains 24 kilometers west of Korça, at an elevation of 1,115 meters. It was founded by **Vlach** shepherds in about 1300 and is known in Greek as *Moschopolis* and in Aromanian as *Moscopole*. The toponym derives from the Greek *moskhos* (“calf, young animal, musk”) and the Slav *polje* (“field”), thus meaning something like “musk field.”

In the 17th century, Voskopoja increased tremendously in size, becoming one of the largest cities in the Balkans and a flourishing center of trade and urban culture. At its zenith, before the city was pillaged for the first time in 1768, it is said to have had a population of 40,000–50,000, greater than Athens, Sofia, or Belgrade at the time, with an estimated 10,000 to 12,000 buildings, including 26 churches; a hospital; an orphanage; a library; the only Greek printing press in the Balkans (1720), which published at least 19 religious works; and the so-called New Academy.

The New Academy or *Hellênikon Frontistêrion* was a center of learning founded in 1744, similar to academies known to have existed in Bucharest, Iași, Constantinople, Metsovon, Janina, Mt. Athos, and Patmos. Many Greek scholars of note came to teach at Voskopoja among the Vlachs, who made up the majority of the population, the Albanians, and the Greeks. The New Academy was not an exclusively theological institution. It enjoyed a good reputation for

its teaching in ancient Greek, philosophy, mathematics, and physics, and produced many a writer and scholar of repute.

Between 1769 and 1789, Voskopoja was pillaged several times and came to lose its vitality and significance as a commercial center on the trading route between Constantinople and Venice. It was finally destroyed in 1916 during **World War I** and, with the exception of four beautiful **Orthodox** churches, the historical buildings that did survive were razed during partisan warfare in **World War II**.

The four remaining churches, all of exceptional cultural value, are St. Mary, constructed with three naves in 1712; St. Nicholas, built in 1721–1726 with room for over 1,000 people and decorated with frescoes by **David Selenica**; St. Michael, dating from 1722; and St. Athanasius, built in 1724.

VRETO, JANI (14 January 1820–July 1900). Nationalist figure, writer, and publisher. Jani Vreto was born in the village of Postenan near Leskovik, a town not far from the present Greek border. He studied at a Greek school in Vurban near Konitsa and from 1843 to 1847 at the Zosimaia secondary school in Janina, which instilled in him a lasting admiration for Hellenic culture. **Faik bey Konitsa** was later to call him a *graecomaniac*. In 1854, he moved to Istanbul, where his father owned a market garden. There he worked as secretary for a tobacco company; by the early 1870s, he had come into contact with the leading figures of the Albanian national movement.

Vreto's first publication was a Greek grammar translated into Albanian, *Grammatikê tês omilumenês hellênikês glôssês eis têt albanikên* (*Grammar of the Spoken Greek Language in Albanian*; Istanbul, 1866). In autumn of 1877, he became a founding member of the **Central Committee for the Defense of the Rights of the Albanian People** and worked actively to achieve its ends. In early 1879, he was appointed as a member of the commission set up by the Central Committee to decide on a definitive alphabet for Albanian. In 1879, the committee published *Allfabetare e gluhësë shqip* (*Alphabet of the Albanian Language*), several parts of which were written by Vreto, in particular an article entitled “Udhë e të shkruarit të gluhësë shqip” (“Way of Writing the Albanian Language”). On 12 October of that year, he also took part in the founding of the historic **Society for the Publication of Albanian Writing**. Vreto was the author of a

statute (*Kanonizmë*) for the society, which had to react skillfully and diplomatically in the face of Ottoman opposition and, especially, of Greek intransigence to the Albanian cultural awakening. It was about this time that he was excommunicated by the **Orthodox** metropolitan of **Gjirokastra** for having committed the heresy of “creating an Albanian question.”

In the summer of 1881, Vreto traveled to Bucharest to arouse interest in the nationalist movement among the many Albanians who had settled there and elsewhere in Romania, and founded a Bucharest section of the Society for the Publication of Albanian Writing. In December 1884, he cooperated in the foundation of the Bucharest *Drita* society and served as its secretary. This society set up an Albanian printing press and, in 1886, began the historic task of publishing Albanian-language books. Ten such books were published in the first year alone, including two of Vreto’s own works: *Mirëvetija* (*Ethics*; Bucharest, 1886) and *Numeratoreja* (*Arithmetic*; Bucharest, 1886). It was Vreto who virtually ran the printing press. He set the texts, read the proofs, and had the books bound and arranged for distribution.

As one of the most active members of the Society for the Publication of Albanian Writing in Istanbul and later in Bucharest, Jani Vreto played a key role in the realization of one major goal of Albanian intellectuals of the period: the publication of books in Albanian. The Albanian printing press in Bucharest, which he set up and operated, was as fundamental to the advancement of Albanian **literature** in the late 19th century as Johann Gutenberg’s invention of printing by movable type had been to European culture four and a half centuries earlier.

VRIONI, ILJAZ BEY (1882–12 March 1932). Political figure. Iljaz bey Vrioni, scion of a wealthy landowning family of southern-central Albania, was the son of Mehmet Ali Pasha, who collaborated with **Abdyl bey Frashëri** at the time of the **Congress of Berlin**. Iljaz bey himself took part in the Congress of **Vlora** and was elected to the senate in 1912. In 1914, he participated in the delegation of **Essad Pasha Toptani**, which traveled to Germany to offer the Albanian throne to **Prince Wilhelm zu Wied**. On 19 November 1920, after taking part in the **Congress of Lushnja**, he was chosen **prime minister** after the fall of **Sulejman bey Delvina**, a post he held until 19

October 1921. He was prime minister again from 27 May 1924 to 1 June 1924, when the **Democratic Revolution** under **Fan Noli** took place. From 1927 to 1929, he was foreign minister and, for a short time, minister of justice. He also served as Albanian ambassador to Paris and Rome. Like his cousin Hysen bey Vrioni, who was foreign minister in 1925–1927 and 1931–1933, he maintained close relations with **Italy**, in particular after the second Pact of **Tirana** on 22 November 1927. He was made a Grand Officer of the Légion d'Honneur in France and died in Paris after several years of drug and alcohol dependency.

VRIONI, JUSUF (16 March 1916–1 June 2001). Translator and public figure. Jusuf Vrioni was born on Corfu, the scion of an old aristocratic family of central Albania. He spent most of his early years beginning in 1923 in Paris, where his father, **Iljaz bey Vrioni**, former prime minister, served for a time as ambassador. On 5 August 1939, he returned to Italian-occupied Albania for what he had envisaged as a short visit, but his plans were altered by the outbreak of **World War II**. Later that year he moved to Rome, where his brother had been offered a job for the Italian ministry of foreign affairs, and he returned to **Tirana** in August 1943. On 13 September 1947, during the political hysteria and witch hunts under **Koçi Xoxe**, Vrioni was arrested and accused of spying for France and of playing tennis. He spent 14 months, from February 1949 to April 1950, locked up in one of the infamous 17 “cells of Koçi Xoxe,” which were 1.20 meters by 0.90 meters in size. In July 1950, he was sentenced to 15 years in prison and hard labor, part of which sentence he served in the notorious Burrel camp. He was released at the end of 1958 and, after a period of internal exile in **Fier**, began working as a literary translator.

Among his early translations, from Albanian into French, was “The General of the Dead Army” by **Ismail Kadare**, which was subsequently published in Paris. It was not until 1980, however, that his name appeared in a book as the translator. Although much of his time was taken up with translating and revising the political texts of **communist** leader **Enver Hoxha**, he found time to translate other novels by Kadare, which, thanks to Vrioni’s elegant quill, proved to be successful abroad. By the end of the dictatorship, Jusuf Vrioni

had gained a reputation in Albanian intellectual circles as the most gifted translator in the country. After the fall of the regime, he moved back to his beloved Paris in 1997, where he was appointed Albania's ambassador to UNESCO and was made a knight of the French Légion d'Honneur. His memoirs appeared in French as *Mondes effacés, souvenirs d'un Européen* (*Erased Worlds: Memoirs of a European*; Paris, 1998).

– W –

WASSA EFFENDI. *See* VASA, PASHKO.

WEIGAND, GUSTAV (1 February 1860–8 July 1930). German scholar and Balkan linguist. Gustav Weigand was born in Duisburg on the Rhine and went to school in Giessen. From 1878 to 1884, he taught school in a variety of locations, but then broke off his career as a teacher to study modern languages in Leipzig. In 1887, he spent three months in northern Greece studying the Aromanian (**Vlach**) dialects of the region, research that appeared in his seminal doctoral dissertation, “Die Sprache der Olympo-Walachen nebst einer Einleitung über Land und Leute” (“The Language of the Vlachs of Olympus together with an Introduction to the Country and People”; Leipzig, 1888). In 1890, he also visited Albania. In 1893, with the financial support of the Romanian government, Weigand founded a special Institute for the Romanian Language in Leipzig, which he headed for many years. From 1896 to 1928, he was professor of Romance philologie at the University of Leipzig. Weigand also set up a Bulgarian Institute (1906), supported by the Bulgarian government, and an Albanian Seminar (1925), which survived for only a few years. The library of this Albanian Seminar was incorporated into the university library in Leipzig after Weigand's death.

Although Weigand specialized in Romanian, Bulgarian, and, in particular, the Aromanian dialects of the Balkan peninsula, he also made a notable contribution to research on the Albanian **language**. In this field he is remembered for *Albanesische Grammatik im südgegischen Dialekt: Durazzo, Elbassan, Tirana* (*Albanian Grammar in the Southern Gheg Dialect: Durrës, Elbasan, Tirana*; Leipzig,

1913); *Albanesisch–deutsches & deutsch–albanesisches Wörterbuch* (Albanian–German & German–Albanian Dictionary; Leipzig, 1914); and many articles on Albanian dialects and the origins of the Albanian people.

WIED, WILHELM, PRINZ ZU (26 March 1876–18 April 1945).

German prince and, briefly, monarch of Albania. Prince Wied was born of a noble protestant family in Neuwied on the Rhine, between Bonn and Koblenz. He was a captain in the Prussian army and was the nephew of Queen Elizabeth of Romania. He married Princess Sophia of Saxony. In October 1913, the Great Powers offered him, the compromise candidate, the throne of the newly independent country of Albania, a land about which he knew very little at the time. After due reflection, he accepted the offer, and he arrived in **Durrës** on 7 March 1914 aboard an Austro–Hungarian naval vessel to take the throne of his new little kingdom. The chaotic political situation both within Albania and with respect to relations with Albania’s neighbors made it virtually impossible for the well-meaning prince to reign. In addition, he received little or no financial or military support from abroad as a result of the outbreak of **World War I**. On 3 September 1914, after less than seven months on the throne, the prince abandoned Albania aboard an Italian yacht, though without formally abdicating. During World War I, he served in the German army under the nom de guerre Count of Kruja. He had hoped to return to Albania after the war, but **Germany’s** defeat in 1918 made such expectations illusory. In 1917, he recorded an 82-page “Denkschrift über Albanien” (“Memorandum on Albania”), in which he presented his view of his short reign. Prince Wied died in Predeal in Romania at the end of **World War II**.

WINNIFRITH, TOM (5 April 1938–). British scholar. Tom J. Winnifrith was born in London. He completed his master’s in classics at Corpus Christi College in Oxford and his doctorate in English literature at the University of Liverpool. He taught English and Classics at Eton College (1961–1966) and at the University of Warwick (1970–1999), where he was chairman of the Joint School of English and Comparative Studies until his retirement. Winnifrith has a particular interest in the **Vlach** minority and in southern Albania in

general. Among his publications are *The Vlachs: The History of a Balkan People* (New York, 1987); *Perspectives on Albania* (Basingstoke, 1992); *Shattered Eagles: Balkan Fragments* (London, 1995); *Badlands, Borderlands: A History of Southern Albania* (London, 2002); and *Tribes and Brigands: A History of Northern Albania* (London, 2009).

WOMEN. Women have traditionally played a very subordinate role in Albanian society, which had and still has, though to a lesser degree, a strongly patriarchal structure. The first Albanian women's association was founded in **Vlora** on 13 May 1914 to care for Albanian fighters wounded in the border war with **Greece**. Among its leading members were the wives of Sureja Bey Vlora and Mehmed Ali Pasha of Delvina, and Ms. Marigo Pozio.

It was during the **communist** dictatorship that women were first given full equality with men, but the weight of patriarchal tradition, plus the fact that 70 percent of the **population** was of Muslim orientation, made their equality more theoretical than practical. The campaign initiated by **Enver Hoxha** and the **Party of Labor** to eradicate **religion** in 1967 was justified, among other things, by the need to emancipate and liberate women in real terms. Indeed, after the campaign, there were substantially more women in politics. From 1970 to 1987, women made up 27 to 34 percent of the members of **parliament**, as opposed to 7 to 16 percent beforehand. In 1981, 30 percent of the members of the Party of Labor were women, as opposed to 12.5 percent in 1966. This was an important step forward in women's emancipation, one of the few achievements of the communist period of which Albanians are still proud. As a result of the emancipation campaign of the later 1960s and 1970s, women in Albania are today far more liberated, educated, and emancipated than Albanian women in **Kosovo** and **Macedonia**.

In the first decade of the postcommunist period (1991–2001), women in Albania were faced with the revival of many long-forgotten traditions and with a number of new phenomena that had not existed in Albanian society previously. With regard to social emancipation, some of the modest gains of the communist period were reversed, at least for women in the countryside. In particular, the revival of the **Kanun** in the north of the country has had a negative

effect on the status of women. On the other hand, the opening up and Westernization of Albanian society has given many educated middle-class women in urban centers a higher degree of social and sexual emancipation and independence than they had in the past.

When the major state enterprises closed down in the early 1990s, women were among the first to lose their jobs and thus their modicum of economic independence. Women in Albania tend to hold low-level jobs, and their salaries are accordingly much lower than those of men. At the end of 1999, there were one female deputy **prime minister**, three ministers, three deputy ministers, one ambassador, one deputy speaker of parliament, twelve members of parliament, and three mayors. In 2002, women made up only 5.7 percent of the members of parliament (as opposed to 20.4 percent in 1991) and 10 percent of government cabinet members, and held only 24 percent of management positions in public administration.

The trafficking of girls and women for prostitution has also become a serious problem in Albanian society. In 2003, there were an estimated 30,000 Albanian women working as prostitutes in Western Europe, most in virtual slavery. The government and the population in general have shown themselves to be largely indifferent to this appalling situation and to women's issues in general. *See also* HUMAN RIGHTS; KOKALARI, MUSINE; SWORN VIRGIN; TOPALLI, JOZEFINA.

WORLD WAR I (1914–1918). Albania was already in a state of anarchy before the outbreak of World War I. Reigning **Prince Wilhelm zu Wied** abandoned the country aboard an Italian yacht on 3 September 1914, and there was no central government authority of any kind for some time. As in the first **Balkan War** of 1912–1913, the Albanians were primarily concerned about preserving their country's independence and territorial integrity against the encroachments of neighboring countries. Many even favored a return of Ottoman rule.

The situation was chaotic in August 1914, at the time of the outbreak of World War I, in which the Albanians themselves took little part. Very soon the country found itself invaded by at least seven foreign armies: Austrian, Italian, Greek, Serbian, Montenegrin, French, and Bulgarian. The Greeks invaded southern Albania (**Gjirokastra** and **Korça**) in October and November 1914, and by

April 1916, proclaimed the incorporation of “**Northern Epirus**” into **Greece**. The Montenegrins took **Shkodra**, and Serb forces occupied much of central Albania (**Elbasan** and **Tirana**). The Italians, ever covetous of the port of Vlora, located a mere 70 kilometers from the southern Italian coast, occupied the island of **Sazan** on 30 October 1914 and the town of Vlora itself on 26 December. The secret Treaty of London awarded **Italy** full sovereignty over the region on 26 April 1915. In September 1915, Bulgarian forces invaded, enabling Austro–Hungarian troops in January 1916 to attack and get the upper hand in Shkodra and in **Durrës** by February 1916. Greek forces were compelled to withdraw from southern Albania, only to be replaced in the summer of 1916 by the Italians in Gjirokastra and **Saranda** and down to Janina, and by French forces under General Maurice Sarrail and Colonel Descoins in Korça.

By the end of 1916, Austro–Hungarian forces were in control of northern and central Albania, and Italian forces held sway from Vlora southward. Only the southeast was held by the French, who proclaimed an autonomous Republic of Korça on 10 December 1916.

Bulgaria surrendered in September 1918, thus forcing Austro–Hungarian troops to withdraw from Albania. By the end of the war, on 11 November 1918, Italian forces were in possession of most of the country. Albania miraculously survived as an independent nation, though only because the Italian government found it expedient to maintain a sovereign Albanian state to counter growing Yugoslav encroachments in the region.

Despite the presence of all the foreign troops, there was comparatively little actual fighting in Albania during World War I. In fact, it was a period of consolidation for the country. The Albanians themselves ceased fighting one another, and the foreign troops built roads, bridges, and **railroads**, all of which had been desperately lacking in the country.

WORLD WAR II (1939–1945). The Second World War began five months early for Albania, when Italian troops invaded the country on Good Friday, 7 April 1939. The invasion had been prepared as part of fascist expansion under Benito Mussolini and had been directly and carefully planned by his son-in-law, Italian foreign minister Count Ciano, who had been best man at King Zog’s wedding in April 1938.

By 8 April, Italian troops had reached **Tirana**, and the royal family with their newborn son **Leka**, fled over the mountains to **Greece**. On 12 April, Ciano traveled to Tirana and persuaded the Albania **parliament** to offer the Albanian crown to Italian King Victor Emmanuel III. Independent Albania had ceased to exist. On 18 April, Italian ambassador Francesco Jacomoni di San Savino was appointed viceroy (Ital. *luogotenente generale*) of Albania, and on 23 April 1939, an Albanian Fascist Party (*Partia Fashiste Shqiptare*) was created as the only legal political formation in the country.

When **Italy** joined the Axis war effort with **Germany** on 10 June 1940, Albania, too, found itself at war, although there had been little fighting in the Balkans up to that time. Italian troops, including 50,000 Albanian soldiers, invaded Greece on 28 October 1940, only to be driven back by the end of the year by resolute Greek forces, which then occupied **Gjirokastra**, Leskovik, **Korça**, and **Pogradec**. Greek positions were abandoned a year later when, on 6 April 1941, German troops attacked Greece and **Yugoslavia**. On 12 August 1941, Italian forces, having occupied **Kosovo** and the Albanian-speaking regions of Plava, Gucia, and Ulqin (Ulcinj) in Montenegro, reunited these territories with Albania itself, thus realizing the dreams of Albanian nationalists for a unified ethnic Albania. An Albanian administration was set up in these regions, and Albanian schools, long forbidden under Ottoman and Serb rule, were opened.

After the capitulation of Italian forces on 8 September 1943, German troops swiftly occupied Albania with two divisions. The Germans were intent on setting up an autonomous administration and endeavored to persuade Albanian leaders to form a government to take over the administration of the country themselves. Many hesitated, in particular when rumors spread that British forces were preparing to invade Albania. Kosovo Albanian leaders, however, realizing that a German defeat would mean a return to Yugoslav rule, were more willing to cooperate. On 14 September 1943, an Albanian government was then set up under Ibrahim Biçaku of Elbasan and Bedri Pejani and Xhafer Deva from Kosovo. The national assembly, composed of 243 members, began to function on 16 October 1943, electing a four-member High Regency Council (*Këshilli i Lartë i Regjencës*) to govern the country.

The new government, which promised to remain neutral in the war, succeeded in restoring a good deal of stability. The administration and justice systems functioned once again, and schools were reopened throughout northern and central Albania. Steps were also taken to implement a land reform. On 13 July 1944, Albania attained formal independence under German aegis.

On 2 October 1944, German troops received orders to withdraw from Albania, and many Albanian politicians who had collaborated with the German forces fled the country. The last German soldiers left **Shkodra** on 29 November 1944.

There had been resistance to the Italian and German occupation from the very start, though it was sporadic at first. **Myslim Peza** organized one of the first guerrilla bands in 1940 to fight openly against Italian rule and, on 7 April 1941, **Abaz Kupa**, who had resisted the Italian invasion in **Durrës**, returned to Albania with British support to found the monarchist resistance movement, **Legality**. By the end of 1941, there was also a **communist** resistance movement. In the summer of 1942, the communists invited all resistance groups to a conference in Peza, but a united front against the foreign occupiers was short-lived. Over the next two years, the three major resistance groups—the communist partisans, the **Balli Kombëtar**, and the Legality movement—spent most of their time fighting one another. Indeed, it is said that in World War II more Albanians fell fighting Albanians than opposing the Italians and Germans.

WRITERS' UNION. *See* UNION OF WRITERS AND ARTISTS.

– X –

XANONI, ANTON (12 January 1862–16 February 1915). Writer and educator. Anton Xanoni, also known as Ndoc Zanoni, was a leading figure of **Catholic** education in the **Rilindja** period. He exercised a considerable influence on the development of the **Gheg** literary language of northern Albania at the turn of the century. Xanoni was born in **Durrës** and moved to **Shkodra** as a young child, where he received a Catholic **education**. The **Jesuit** fathers, recognizing his talents, sent

him on for higher education and training to their institutions abroad. These included the Carthusian monastery of Porta Coeli north of Valencia in Spain (1883), a Jesuit establishment in Kraljevica (Ital. *Porto Re*) on the Dalmatian coast (1884), Cremona in northern Italy (1886), and the Gregorian college at Kraków in Poland (1890–1892). In 1892, he was ordained as a Jesuit priest in Kraków and returned two years later to Shkodra to teach Albanian at the Saverian College, from which he had himself graduated 13 years earlier. In 1896, he taught for a year at the Gregorian college in Chieri, southeast of Turin in Italy, before returning to Albania. Together with classical lyric poet **Ndre Mjeda** and his brother Lazër Mjeda, Xanoni was an active member of the *Agimi* (Dawn) literary society, founded in 1901, which aimed at stimulating the use of Albanian in **literature**, in particular by means of a new alphabet. It was Anton Xanoni at the influential Saverian College who established the norms of rhetoric and style for writing in the northern Albanian dialect, norms he set forth in his *Prësi në lëmë të letratyrës* (*Guide to the Field of Literature*; Shkodra, 1911–1912). He followed a purist approach to writing Albanian, advocating the replacement of the many loan words from Italian, Turkish, and Slavic by older Albanian roots.

As the author of poetry, literary prose, drama, and scholarly works in Albanian, which proved a lasting inspiration to his students and fellow writers, Xanoni was not only a linguistic innovator, but also, for the period, an excellent stylist himself. Starting in 1908, he collaborated regularly in the Jesuit periodical *Elçija i Zemers t'Jezu Krisctit* (*The Messenger of the Sacred Heart*), publishing articles on history, literature, culture, and politics, as well as short stories and verse of his own and much-admired translations. He is remembered for his *Gramatika shqyp* (*Albanian Grammar*; Shkodra, 1909); *Shkurtoja e historis së moçme* (*Outline of Early History*, 1910); and in particular the Rilindja poem “Rrnoftë Shqypnia” (“Long Live Albania”), on Albanian independence. Much of his work remains unedited to this day. Xanoni died in Shkodra, a veteran of Albanian education and culture.

XEGA, SPIRO (1876–1953). Painter. Spiro Xega, one of the early figures of Albanian painting, was born in Opar in the **Korça** region of southeastern Albania. He spent his early years in Turkey, where

he learned to draw and paint, though without formal professional training. Back in Albania, he was a member of the guerrilla band of **Çerçiz Topulli** and later worked as a fuel and salt merchant in Korça. His earliest paintings, mostly on nationalist themes, date from before **World War I**. He is remembered in particular for his *Çeta e Shahin Matrakut* (*Guerrilla Band of Shahin Matraku*, 1930) and his horseback painting of *Skënderbeu* (*Scanderbeg*, 1931). Xega's style is often strangely reminiscent of Sikh paintings. *See also* ART AND ARCHITECTURE.

XHAFERI, BILAL (10 May 1935–22 August 1986). Writer. Bilal Xhaferi was born in the village of Ninat near Konispol in the southern **Çamëria** region and was raised with his sisters in internment, where he was permitted to finish secondary school. In his early years, he published a volume of 10 short stories entitled *Njerëz të rinj, tokë e lashtë* (*Young People, Ancient Land*; Tirana, 1966), a work of artistry and ideas, but perhaps too realistic for the time. In 1968, Xhaferi spoke out at the **Union of Writers and Artists** against **Ismail Kadare's** novel *Dasma* (*The Wedding*; Tirana, 1968) and was severely taken to task by the then all-powerful **Fadil Paçrami**. He was expelled from his home in **Durrës** and sent to work as a farm laborer in Sukth. Xhaferi was miraculously able to escape from Albania to Greece on 30 August 1969 and immigrated subsequently to the **United States**, where he worked for the Boston periodical *Dielli* (*The Sun*) and organized an American–Çamërian organization. He died in Chicago. A volume of his verse, *Lirishta e kuqe* (*The Red Glade*; Tirana, 1967), was printed shortly before his fall but was never circulated. His novel on **Scanderbeg** and another one, entitled *Krasta Kraus*, remained unpublished until the 1990s. *See also* LITERATURE, ALBANIAN.

XHEPA, MARGARITA (2 April 1932–). Stage and **film** actress. Margarita Xhepa was born in **Lushnja**. She is considered to be one of the most successful actresses of the **National Theater** in **Tirana**, where she was active from 1950 and was especially noted for various Shakespearean roles. From 1965 on, she also appeared in more than 25 Albanian films and is remembered in particular for her roles in *Dimri i fundit* (*The Last Winter*, 1976); *Toka e përgjakur* (*The Blood-*

Soaked Land, 1976); *Koncert në vitin '36* (*Concert in the Year 1936*, 1978); *Dora e ngrohtë* (*The Warm Hand*, 1983); *Gurët e shtëpisë sime* (*The Stones of My House*, 1985); *Pranvera s'erdhi vetëm* (*Spring Did Not Come Alone*, 1988); and *I dashur armik* (*Beloved Enemy*, 2004). Most recently she appeared in *Ne dhe Lenini* (*Lenin and Us*, 2008) and *Lutjet e dashurisë* (*Prayer of Love*, 2009).

XHEPA, NDRIÇIM (21 January 1957–). Stage and film actor. Ndriçim Xhepa, son of actress Margarita Xhepa, was born in **Tirana**, where he studied at the Academy of Fine Arts (*Instituti i Lartë i Arteve*) and began working for the **National Theater** in 1979. Up to 1994, he had appeared in 20 films, among which were *Hije që mbeten pas* (*The Lingering Shadows*, 1985); *Flutura në kabinën time* (*Butterflies in My Cabin*, 1988); and *Pas fasadës* (*Behind the Facade*, 1992). More recently he appeared in *I dashur armik* (*Beloved Enemy*, 2004) and *Lindje, perëndim, lindje* (*East, West, East*, 2008).

XHUGLINI, NEXHMIJE. See HOXHA, NEXHMIJE.

XHUVANI, ALEKSANDËR (14 March 1888–22 November 1961). Scholar and linguist. Aleksandër Xhuvani was born in **Elbasan**. He attended Greek-language schools in Albania and Macedonia and studied at the Faculty of Philology of the University of Athens from 1902 to 1906. In August 1906, he moved to Naples, where he got to know several leading **Arbëresh** intellectuals and began teaching at the Arbëresh College of Saint Adrian in San Demetrio Corone (Cosenza). In 1909, he returned to Elbasan and taught at the Normal School (*Shkolla Normale*) until 1910, when he was forced to immigrate to **Egypt**, where he worked as a journalist. After independence, he was appointed director of the Normal School in Elbasan. In 1920–1922 and 1929–1933, he worked for the ministry of **education** in **Tirana** before returning to his native Elbasan to teach. After the **communist** takeover, Xhuvani worked for the ministry of education once again, preparing school texts. He was later a founding member of the **Union of Writers and Artists**, and from January 1947 to September 1953, served as head of the language and literature section of the Institute of Sciences, forerunner of the University of Tirana. Xhuvani is the

author of *Për pastërtinë e gjuhës shqipe* (*For the Sake of the Purity of the Albanian Language*; Tirana, 1956), school texts, dictionaries, and countless articles on the standardization of the Albanian **language**. He was very much lauded during the communist period as a leading figure of scholarship and linguistics.

XHUVANI, GJERGJ (20 December 1963–). Film director. Xhuvani was born in Tirana, the son of prose writer Dhimitër Xhuvani (1934–), and finished his studies in directing at the Academy of Fine Arts (*Instituti i Lartë i Arteve*) in 1986. His first film, *Bardhë e zi* (*Black and White*, 1990), was followed by the successful *E diela e fundit* (*The Last Sunday*, 1993); *Dashuria e fundit* (*Last Love*, 1995); *Parrullat* (*The Slogans*, 2001), a Franco–Albanian coproduction; *I dashur armik* (*Beloved Enemy*, 2004); and *Lindje, perëndim, lindje* (*East, West, East*, 2008).

XOXA, JAKOV (13 April 1922–11 November 1979). Writer. Jakov Xoxa was from **Fier** on the once marshy and mosquito-infested plain of Myzeqeja. He is remembered as the author of the novel *Lumi i vdekur* (*The Dead River*; Tirana, 1965), in which he decried the exploitation of the impoverished peasantry by ruthless beys. This novel, modeled on the Russian *Tikhiy Don* (*And Quiet Flows the Don*; Moscow, 1928), by Mikhail Aleksandrovich Sholokhov (1905–1984), is one of the rare works of the period with any semblance of literary merit. His second novel, *Juga e bardhë* (*The Fair South Wind*; Tirana, 1971), modeled on Sholokhov's *Podnyataya tselina* (*Virgin Soil Upturned*; Moscow, 1932), dealt with the collectivization of **agriculture** in Myzeqeja after the war. *See also* LITERATURE, ALBANIAN.

XOXE, KOÇI (1917–11 June 1949). Political figure of the early **communist** period. Koçi Xoxe was a tinsmith of Macedonian Slav origin and is said to have been one of the very few communist leaders of Albania with a genuine proletarian background. He was also one of the most ruthless.

Koçi Xoxe was born and raised in **Korça**, where, like **Enver Hoxha**, he came into contact with the communist movement. He became a founding member of the Albanian Communist Party in

1941. From 1943 to 1948, he served as organizational secretary of the Central Committee, and from 1946 to 1948, as deputy **prime minister**, minister of the interior, and chairman of the state control commission. From December 1944 to January 1945, although he had no formal legal training, he also headed the Special People's Court of **Tirana**, trying alleged collaborators and war criminals, and conducted witch hunts against many leading Albanian intellectuals of the period. During the Tito–Hoxha conflict, Koçi Xoxe had the support of **Yugoslavia** and became a real threat to the power of Enver Hoxha. This led to his purge and downfall. In May 1949, he was arrested and charged with Trotskyite and Titoist activities. Despite self-criticism, he was sentenced to death as an enemy of the people and was executed. His last words were “Long live Stalin!”

XYLANDER, JOSEPH, RITTER VON (4 February 1794–1854).

German scholar and linguist. Joseph von Xylander was born in Munich and, as a youth, was an intimate friend of German poet and dramatist August von Platen-Hallendorf (1796–1835). He was given a military education and worked as a teacher for the military cadet corps in Munich, and was a captain in the Bavarian engineer corps. Xylander was later a member of the Swedish Academy of Military Sciences, doctor *honoris causa* of the University of Munich, and Bavaria's representative at the national assembly in Frankfurt am Main in 1848–1849. He is remembered in general as the author of numerous standard works in the field of military science, and in Albanian studies in particular, as the author of the 320-page *Die Sprache der Albanesen oder Schkipetaren* (*The Language of the Albanians or Skipetars*; Frankfurt am Main, 1835), which included a grammar of the **Gheg** dialect, early Bible translations, and glossaries. *See also* LANGUAGE, ALBANIAN.

– Y –

YANULATOS, ANASTASIOS. *See* JANULATOS, ANASTAS.

YOUNG, ANTONIA (3 June 1936–). British scholar and anthropologist. Antonia Young was born in London. She received her B.A. in

anthropology from the University of California at Berkeley and now holds research positions at the University of Bradford in England and at Colgate University in upstate New York. Ever since her first visit to Yugoslavia in 1958, she has maintained an interest in the Balkans in their changing forms. She has spent time in Albania every year since 1989; has made frequent visits to **Kosovo**, **Macedonia**, and Bosnia; and has led tour groups to the region. Young was instrumental in setting up and obtaining funding for the Peace Studies and Conflict Resolution Center in **Shkodra**. She is currently engaged in a long-term environmental cross-border mountain project for Albania, Kosovo, and **Montenegro**.

Antonia Young claims to have been the first outsider to have found that the tradition of **sworn virgins** (reported by many writers prior to **World War II**) still exists today, and she has met and interviewed several in Albania. Among her major publications are the bibliography *Albania: World Bibliographical Series* (Oxford, 1997) and *Women Who Become Men: Albanian Sworn Virgins* (Oxford, 2000). She is also coauthor with John Allcock of *Black Lambs and Grey Falcons: Women Travelling in the Balkans* (New York, 2000), and with Robert Elsie of *Berit Backer: Behind Stone Walls* (Peja, 2003).

YPI, XHAFER BEY (1880–17 November 1940). Political figure. Xhafer bey Ypi was born of a wealthy landowning family in Starja in the southern **Kolonja** region. In 1920, he became prefect of **Vlora**, and was soon thereafter minister of justice as well as deputy minister of the interior in the first cabinet of **Iljaz bey Vrioni**. On 24 December 1921, he was chosen as **prime minister** and served for a time as foreign minister, though real political power was already held by **Ahmet Zogu**. Although he was regarded as a somewhat bland bureaucrat, his centralist government managed to establish diplomatic relations with a number of European countries, introduce the **lek** as the Albanian national currency on 16 February 1922, and rid the country of Italian troops in **Shkodra** by the end of March of that year. Ypi was replaced on 16 December 1922 and fled Albania in 1924. From 1925 to 1932, he was a member of **parliament** and, from 1927 to 1929, minister of **education**. In 1931, he served as chief inspector of the court and, in 1939, gave his support to the **Italian** invasion. On 8 April 1939, he headed a short-lived provisional administration

committee (a provisional government) to prepare the way for the “new order” in the country, in line with the wishes of Count Ciano (1903–1944). In 1940, as minister of justice once again, he led Albanian units marching against **Greece** and was killed by a bomb.

YUGOSLAVIA, RELATIONS WITH. *See* MONTENEGRO, RELATIONS WITH; SERBIA, RELATIONS WITH.

– Z –

ZADEJA, ÇESK (8 June 1927–15 August 1997). Composer. Çesk Zadeja, like most figures of early Albanian **music**, was born in **Shkodra**. In 1941–1943, he studied at the Accademia di Santa Lucia in Rome. After **World War II**, he worked for **Radio Shkodra** and, in 1949–1951, directed the army musical ensemble. From 1951 to 1956, he studied composition at the Tchaikovsky Conservatory in Moscow. Upon his return to Albania, he headed the newly founded Albanian folk music and dance ensemble from 1957 to 1962 and the **Tirana** state conservatory from 1962 to 1965. From 1973 to 1979, he headed the **Opera and Ballet Theater**. Çesk Zadeja is the author of over 100 works of concert music, including four ballets, chamber music, symphonies, and songs. His work has had a substantial influence on virtually all subsequent Albanian composers. He died in a clinic in Rome.

ZADEJA, NDRE (3 November 1891–25 March 1945). Playwright. Ndre Zadeja was born in **Shkodra**. He attended the **Jesuit** college there, before being sent to Innsbruck for religious training. Upon his return to Albania, he was appointed secretary to the archbishop of Shkodra, Jak Serreqi, and later served as a parish priest in a number of northern Albanian villages, among which were Gusht, **Boga**, Shkrel, and Sheldia, and spent much of his leisure time writing. Among his literary production is verse, some of which has been published. Zadeja is, however, somewhat better remembered as the author of a number of plays of nationalist inspiration on historical and legendary themes, which were performed in Shkodra in the 1920s and 1930s. Much of his work remained unpublished and was there-

fore little known, in particular during the **communist** dictatorship. Zadeja himself was arrested on 4 February 1945 and was executed after a mock trial. The priest-playwright is said to have been tortured and forced to dig his own grave before being lined up against the wall of the church courtyard with nine other people and shot.

ZADRIMA. Geographical and ethnographic region of northern Albania. Zadrime refers to the fertile plain in the District of **Lezha**, south of **Shkodra**, through which the Drin River flows before it reaches Lezha. The toponym, recorded in 1515 as *Sadrime* (John Musachi), is of Slavic origin: *za Drima* (“behind or beyond the Drin”).

ZAJMI, NEXHMEDIN (1916–19 May 1991). Painter. Nexhmedin Zajmi was born in Trebisht in the **Dibra** region. In 1931, he attended the **American Vocational School** in **Tirana**, where he studied agriculture and, later, art. He finished his schooling in 1938 and went on to study at the Academy of Fine Arts in Rome, where he graduated in 1943. After his return to Albania in 1944, he taught at the Jordan Misja Academy and at the Academy of Fine Arts (*Instituti i Lartë i Arteve*) until 1969. Though much of his painting falls within the category of conformist socialist realism, he is also remembered for moving portraits such as *Nëna labe* (*The Laberian Mother*, 1955); *Bajram Curri* (*Bajram Curri*, 1957); and *Malësori* (*The Highlander*, 1969).

ZAMPUTI, INJAC (12 February 1910–1 March 1998). Scholar, writer, and historian. Zamputi was born in **Shkodra** of an Italian family. He attended the **Jesuit** Saverian college and studied law and political science in Trieste. In the 1930s, he wrote numerous articles for the **Catholic** periodicals *Hylli i Dritës* (*The Day-Star*) and *Leka* (*Leka*) and taught at the college under his mentor, the poet **Ndre Mjeda**. It was in this period that he began writing prose, though he soon returned to scholarship. His short stories appeared in *Zëmra njerzish* (*The Hearts of People*; Shkodra, 1940) and *Atje, nën hijen e Rozafës* (*There, in the Shade of Rozafa*; Tirana, 1944). In subsequent decades he made a name for himself as a historian of unusual precision and reliability, although he was never allowed to leave Albania during the dictatorship. When the Academy of Sciences was founded

in 1974, Zamputi was appointed to head the section on medieval history. He died in Tivoli near Rome.

Aside from countless articles on Albanian cultural history, Injac Zamputi is remembered in particular for his monumental publication of source material on Albanian history. Among his numerous publications are *Relacione mbi gjendjen e Shqipërisë veriore e të mesme në shekullin XVII* (*Reports on the State of Northern and Central Albania in the Seventeenth Century*; Tirana, 1963, 1965); *Dokumenta të shekullit XV për historinë e Shqipërisë* (*Fifteenth Century Documents on the History of Albania*; Tirana, 1967); *Regjistri i kadastrës dhe i koncesioneve për rrethin e Shkodrës, 1416–1417* (*Land Registries and Concessions for the District of Shkodra, 1416–1417*; Tirana, 1977); *Dokumente për historinë e Shqipërisë 1479–1506* (*Documents on the History of Albania, 1479–1506*; Tirana, 1979); *Dokumente për historinë e Shqipërisë të shek. XV, 1400–1405* (*Documents on the History of Fifteenth Century Albania, 1400–1405*; Tirana, 1987); and his four-volume *Dokumente të shekujve XVI–XVII për historinë e Shqipërisë* (*Sixteenth and Seventeenth Century Documents on the History of Albania*; Tirana, 1989), covering the period 1507–1699.

ZANA. Figure of northern Albanian mythology. The *zanas* are the mountain fairies of Albanian oral **literature**. They dwell near springs and torrents in the highlands of northern Albania and **Kosovo**, where every mountain is said to have its own *zana*. They are envisaged as fair maidens, the muses of the mountains, who sing, gather flowers, and bathe in the nude in alpine springs. *Zanas* are also exceptionally courageous and, like Pallas Athena of ancient **Greece**, they bestow their protection on warriors, thus the expression to be as “courageous as a *zana*” (Alb. *trim si zana*). If the warrior is slain, it is the *zana* who begins the ritual wailing and lamenting for him, as a mother would do for her son. Originally a pre-Roman deity, the term *zana* is thought to be related etymologically to the Latin *Diana*, Roman goddess of the hunt and the moon. The *zanas* have been a source of much inspiration in northern Albanian epic poetry, where they are wont to observe battles between the Albanian tribes and their neighbors from the distant mountain peaks, and intervene if necessary.

ZANONI, NDOC. See XANONI, ANTON.

ZAVALANI, TAJAR (15 August 1903–19 August 1966). Writer.

Tajar Zavalani, also known as Thomas Henri Zavalani, was born in **Korça** and studied at the French secondary school in Salonika. In 1922, he became a civil servant and served together with **Sejfulla Malëshova** as secretary to Xhafer bey Vila (1889–1938). In June 1924, he took part in the **Vlorë** uprising that brought **Fan Noli** to power. After the fall of the Noli administration at the end of 1924, he fled to **Italy**, where Soviet agents offered to let him study in Russia as a “victim of counterrevolution.” After a year in Moscow, he attended the Marxist–Leninist school in Leningrad. In the summer of 1929, he returned to Moscow and worked at the Agrarian Institute, specializing in economics. In November 1930, he managed to get out of Russia, about which he now had serious misgivings because of the collectivization campaign, and settled in Berlin, from where he went to Leysin near Montreux in Switzerland for treatment of tuberculosis. In January 1933, he returned to Albania, where he was active in the translation of literary works, mostly from Russian and French.

After the Italian invasion in 1939, he was interned in northern Italy, from where he escaped with his wife Selma Zavalani (1915–1995)—former lady-in-waiting to Queen Geraldine—via Switzerland to France and then, with King Zog’s party, to England in 1940. In November 1940, he was given a job in the BBC’s Albanian-language service, where he worked until his death in an accident in 1966. Tajar Zavalani is the author of *How Strong Is Russia* (London, 1951) and the two-volume *Histori e Shqipërisë* (*History of Albania*; London, 1957, 1963). The English-language version of the latter, *Land of Eagles: A History of Albania from Illyrian Times to the Present Day*, remains unpublished.

ZGËRDHESH. Archeological site south of the road from Fushë-Kruja

to **Kruja**. Zgërdhesh is somewhat of a mystery because it is unmentioned in ancient sources. Some scholars believe, however, that it may be the site of ancient Albanopolis, referred to by Pliny. The **Illyrian** settlement here seems to have been founded in the seventh or sixth century BC and flourished in the fourth and third centuries, before being abandoned in the second century BC, when the inhabitants moved to **Durrës** and **Lezha**. Among the remains at Zgërdhesh are 1,350 meters of fortification walls and heavily decayed terraces

and towers spread over a hillside of 8.2 hectares. The toponym Zgërdhesh first occurs in 1431, in a Turkish document as *Ozgurtaè*, and subsequently, in 1641, in the Italian chronicle of Marco Scura as *Sgurdessi*.

ZOG, KING. *See* ZOGU, AHMET.

ZOGOLLI, AHMED. *See* ZOGU, AHMET.

ZOGOLLI, SADIJE HANËM (28 August 1876–25 November 1934). Mother of King Zog. Sadije Hanëm Zogolli, born Sadije Toptani, was a relative of **Essad Pasha Toptani**. In 1891, she married the tribal chieftain of **Mat**, Xhemal Pasha Zogolli. When her husband died, she took over the “regency” for her son, **Ahmet Zogu**. She later had great influence over him both during his term as **president** of Albania and later when he was “King of the Albanians.” The *nënë mbretëresha* (queen mother) died in 1934 and was buried in a pompous mausoleum, which was subsequently razed, on a hill above **Tirana**.

ZOGRAFI, KOSTANDIN AND ATHANAS (18th century). Painters. Kostandin and Athanas Zografi, two brothers, were from the Mokra region near **Pogradec**. They are remembered as painters of **Orthodox** icons and church frescoes, and were active in the years between 1741 and 1783. Their works are to be seen in churches in **Korça**, **Ardenica**, **Voskopoja**, Vithkuq, and **Berat** and on Mount Athos.

ZOGU, AHMET (8 October 1895–9 April 1961). Political figure and monarch of Albania. Ahmet Zogu, also Ahmet Zogolli, known abroad more commonly as King Zog, was born in Burgajet in the **Mat** district, the nephew of **Essad Pasha Toptani**. He spent his early years, from 1903 to August 1912, in Istanbul, and commanded an Albanian volunteer brigade fighting on the side of Austria–Hungary during **World War I**. He took part in the **Congress of Lushnja** in 1920, and from 1920 to 1922 served as minister of the interior under **Sulejman bey Delvina** and then as minister of defense. On 2 December 1922, he formed a conservative government himself and held onto power

until 23 February 1924, when an assassination attempt was made on his life. Zogu fled to **Yugoslavia** after the **Democratic Revolution**, which saw the ephemeral rise to power of **Fan Noli**. There, with Yugoslav support, he organized volunteer corps and returned to take over Albania. His forces occupied **Tirana** on 24 December 1924, bringing an end to the democratic experiment.

On 15 January 1925, he formed a new cabinet; declared Albania, which was nominally still a monarchy under the exiled **Prince Wilhelm zu Wied**, to be a republic; and made himself **president** thereof on 31 January of that year. Although he had come to power with Yugoslav support, he began to ally himself increasingly with Yugoslavia's rival on the Adriatic, fascist Italy. After an initial trade agreement between Albania and **Italy**, the two countries signed a first Pact of Tirana on 27 November 1926 and a second Pact of Tirana on 22 November 1927, the latter providing for mutual assistance in case of attack. These treaties gave Italy de facto control over Albania as a protectorate.

On 1 September 1928, with Italian support, Zog declared himself Zog I, King of the Albanians. In January 1931, he traveled to Vienna for health reasons, and on the evening of 20 February an attempt was made to assassinate him as he was leaving the Vienna opera house after a performance of *Pagliacci*. One member of his entourage was killed and one was wounded, but the king, who had shot back, survived the attack unscathed and returned to Tirana at the end of March 1931. His attackers, Aziz Çami, a southern Albanian **communist**, and Ndoc Gjeloši, a conservative **Catholic** from **Shkodra**, were subsequently sentenced to prison by the Austrian authorities.

Over the coming decade, the authoritarian monarch endeavored to maintain a degree of independence from Mussolini's increasingly colonialist designs, but in the end he was forced to give in. When Italian troops invaded Albania on Good Friday, 7 April 1939, with the firm intention of staying, Zog and his family, Queen Geraldine and their newborn son **Leka**, fled overland to Greece and went into exile in England in 1940, holding court at the Ritz Hotel in London and then in Pangbourne in the Thames Valley. From 1946 to 1955, the royal family lived in Egypt under King Farouk (1920–1965), who was himself of Albanian origin. There, Zog reorganized the monarchist **Legality** movement and endeavored to gain the support

of anticommunist Albanians in exile, but with limited success. After the deposition of King Farouk in 1952, Zog and his family moved to Cannes on the French Riviera. He died of stomach cancer in Suresnes near Paris and is buried there.

ZOGU, LEKA (5 April 1939–). Public figure and pretender to the Albanian throne. Prince Leka Zogu was born in **Tirana**, son of King Zog I (**Ahmet Zogu**) and Queen Geraldine (**Geraldine Apponyi**). Two days after his birth, the royal family fled to Greece as a result of the Italian invasion of Albania. From there, they took refuge in England. Leka Zogu spent the subsequent years of his life in exile, initially with his parents in Egypt and France. He studied at Sandhurst military academy in England. After the death of his father in 1961, Leka moved to Pozuelo near Madrid to join his mother Geraldine. There he set up an import–export business in the arms trade. The Spanish authorities, having discovered a large cache of illegal arms at his home in 1979, objected, and as a result, under circumstances that remain unclear, he left Spain and took up residence in Rhodesia in 1979. The change of government in Rhodesia/Zimbabwe forced him to move to South Africa in 1980, where he bought a farm in Bryanston. On 10 October 1975, he married the Australian-born Susan Cullen-Ward (28 January 1941–17 June 2004) and had a son, Leka (26 March 1982–), born in Johannesburg.

Leka Zogu made his first visit to Albania on 20 November 1993 but was refused entry into the country for passport reasons: he was traveling on a passport of the Kingdom of Albania, which he had issued himself. During his second visit, on 12 April to 12 July 1997, a period of political turmoil, his involvement, that of brandishing arms in a street demonstration, led once again to trouble with the Albanian government authorities. He took up permanent residence in Albania on 28 June 2002. In January 2004, he created the small **Movement for National Development** (*Lëvizja për Zhvillim Kombëtar*) Party out of the **Legality Party**. In early May 2009, this movement united with the equally small Christian Democratic Party to form the **Pole of Freedom** coalition.

ZOGU, SADIJE HANËM. *See* ZOGOLLI, SADIJE HANËM.

ZOTOS, ALEXANDRE (1939–). French scholar and translator. Alexandre Zotos, whose family is originally from Albania, graduated with a degree in classics and currently teaches French **literature** at the Jean Monnet University of St. Etienne in central France. He is the author of *Anthologie de la prose albanaise* (*Anthology of Albanian Prose*; Paris, 1984); *De Scanderbeg à Ismail Kadaré: propos d'histoire et de littérature albanaises* (*From Scanderbeg to Ismail Kadare: Remarks on Albanian History and Literature*; St. Etienne, 1997); and *Anthologie de la poésie albanaise* (*Anthology of Albanian Poetry*; Chambéry, 1998).

Appendix A: **Albanian Heads of State and Government**

HEADS OF STATE

1912–1914	Ismail Qemal bey Vlora, acting head of state
1914	Prince Wilhelm zu Wied
1914–1916	Essad bey Toptani, president of the provisional government
1918–1924	Turgut Pasha
1925–1928	Ahmet bey Zogu, president
1929–1939	King Zog I
1939–1943	King Vittorio Emanuele III (Albania under Italian occupation)
1946–1953	Omer Nishani, chairman of the Presidium of the People's Assembly
1953–1982	Haxhi Lleshi, chairman of the Presidium of the People's Assembly
1982–1991	Ramiz Alia, chairman of the Presidium of the People's Assembly
1991–1992	Ramiz Alia, president
1992–1997	Sali Berisha, president
1997–2002	Rexhep Meidani, president
2002–2007	Alfred Moisiu, president
2007–	Bamir Topi, president

HEADS OF GOVERNMENT

1912–1914	Ismail Qemal bey Vlora, chairman of the provisional government and acting head of state
1914	Turhan Pasha Përmeti, prime minister

1914–1916	Essad bey Toptani, president of the provisional Albanian government
1918–1920	Turhan Pasha Përmeti, prime minister (second time)
1920	Sulejman bey Delvina, prime minister
1920–1921	Iljaz bey Vrioni, prime minister
1921	Pandeli Evangjeli, prime minister
1921	Qazim Koculi, prime minister
1921	Hasan bey Prishtina, prime minister
1921	Idhomene Kosturi, prime minister
1921–1922	Xhafer bey Ypi, prime minister
1922–1924	Ahmet bey Zogolli (Ahmet bey Zogu), prime minister
1924	Shefqet bey Vërlaci, prime minister
1924	Iljaz bey Vrioni, prime minister (second time)
1924	Fan S. Noli, prime minister
1924–1925	Iljaz bey Vrioni, prime minister (third time)
1925	Ahmet bey Zogu, styled “savior of the nation”
1925–1928	Ahmet bey Zogu, president and head of government
1928–1930	Kostaq Kota, prime minister
1930–1935	Pandeli Evangjeli, prime minister (second time)
1935–1936	Mehdi bey Frashëri, prime minister
1936–1939	Kostaq Kota, prime minister (second time)
1939–1941	Shefqet bey Vërlaci, prime minister (second time)
1941–1943	Mustafa Merlika-Kruja, prime minister
1943	Eqrem bey Libohova, prime minister
1943	Maliq bey Bushati, prime minister
1943	Eqrem bey Libohova, prime minister (second time)
1943–1944	Rexhep bey Mitrovica, prime minister
1944	Fiqri bey Dine, prime minister
1944	Ibrahim bey Biçaku, prime minister
1944–1954	Enver Hoxha, chairman of the Council of Ministers
1954–1981	Mehmet Shehu, chairman of the Council of Ministers
1982–1991	Adil Çarçani, chairman of the Council of Ministers
1991	Fatos Nano, chairman of the Council of Ministers (two times)
1991	Ylli Bufi, chairman of the Council of Ministers
1991–1992	Vilson Ahmeti, chairman of the Council of Ministers
1992–1997	Aleksandër Meksi, prime minister (two times)
1997	Bashkim Fino, prime minister

1997–1998	Fatos Nano, prime minister (third time)
1998–1999	Pandeli Majko, prime minister
1999–2002	Ilir Meta, prime minister (twotimes)
2002	Pandeli Majko, prime minister (second time)
2002–2005	Fatos Nano, prime minister (fourth time)
2005–	Sali Berisha, prime minister

Appendix B:

Albanian Political Parties and Organizations

Akademia e Shkencave e Republikës së Shqipërisë: Academy of Sciences of the Republic of Albania
Aleanca për Shtetin: Alliance for the State
Bashkimi për Demokraci: Union for Democracy
Bashkimi për Fitore (BF): Union for Victory
E Djathta e Bashkuar Shqiptare (DBSH): United Albanian Right
Fronti Demokratik i Shqipërisë: Democratic Front of Albania
Lëvizja për Demokraci: Movement for Democracy
Lidhja Demokratike e Kosovë (LDK): Democratic League of Kosovo
Lidhja e Shkrimtarëve dhe e Artistëve të Shqipërisë: Union of Writers and Artists of Albania
Partia Agrare Shqiptare (PASH): Albanian Agrarian Party
Partia Aleanca Demokratike (PAD): Democratic Alliance Party
Partia Alternativa Liberale Shqiptare (PALSH): Albanian Liberal Alternative Party
Partia Balli Kombëtar (PBK): National Front Party
Partia Balli Kombetar Demokrat (PBKD): Democratic National Front Party
Partia Bashkësia Kombëtare Shqiptare (PBKSH): Albanian National Unity Party
Partia Bashkimi Demokratik (PBD): Democratic Union Party
Partia Bashkimi Demokristian Shqiptar (PBDKSH): Albanian Christian Democratic Union Party
Partia Bashkimi për të Drejtat e Njeriut (PBDNJ): Union for Human Rights Party
Partia Bashkimi Liberal (PBL): Liberal Union Party
Partia Bashkimi Republikan Shqiptar (PBRSH): Albanian Republican Union Party
Partia Bashkimi Socialdemokrat (PBSD): Social Democratic Union Party

- Partia e Bashkuar Komuniste Shqiptare (PBKSH): United Albanian Communist Party
- Partia e Biznesit Shqiptar (PBSH): Albanian Business Party
- Partia Demokratike (PD): Democrat Party
- Partia Demokratike e Re (PDR): New Democratic Party
- Partia Demokratike e Shqipërisë (PDSH): Democratic Party of Albania
- Partia Demokristiane e Shqipërisë (PDK): Christian Democratic Party of Albania
- Partia e Djathtë Demokratike (PDD): Democratic Right Party
- Partia e Emigracionit Shqiptar (PESH): Albanian Emigration Party
- Partia Forca Albania (PFA): Forca Albania Party
- Partia Komuniste Shqiptare (PKSH): Albanian Communist Party
- Partia Konservatore (PKONS): Conservative Party
- Partia Lëvizja për Demokraci (PLD): Movement for Democracy Party
- Partia Lëvizja e Legalitetit (PLL): Movement for Legality Party
- Partia Lëvizja Monarkiste Demokratike Shqiptare (PL Mona.): Albanian Democratic Monarchist Party
- Partia Lëvizja Punëtore Shqiptare (PLPSH): Albanian Labor Movement Party
- Partia Lidhja Fshatare Shqiptare (PLFSH): Albanian Peasant League Party
- Partia e Mirëqenies Popullore (PMP): People's Welfare Party
- Partia e Pajtimit Kombëtar Shqiptar (PPK): Albanian National Reconciliation Party
- Partia Progresi Demokratik (PPD): Democratic Progress Party
- Partia e Punës e Shqipërisë (PPSH): Party of Labor of Albania
- Partia Reformatore Demokratike Shqiptare (PRDSH): Albanian Democratic Reform Party
- Partia Republikane Shqiptare (PRSH): Albanian Republican Party
- Partia Shqiptare Ambientaliste (PSHA): Albanian Environmentalist Party
- Partia Socialdemokrate e Shqipërisë (PSDSH): Social Democratic Party of Albania
- Partia Socialiste e Shqipërisë (PSSH): Socialist Party of Albania
- Partia Socialkristiane Shqiptare (PSKSH): Albanian Social Christian Party
- Partia e Unitetit Kombëtar Shqiptar (PUKSH): Albanian National Unity Party

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The following bibliography presents an overview of publications on Albania and the Albanians, with concentration on works in English. Comparatively few serious works have been written about Albania in the Western world, no doubt due to the country's traditional isolation and the glaring lack of foreign scholars who can actually speak and read Albanian. This compilation thus also includes a number of works in Albanian and other languages (principally German, French, and Italian), many of which should definitely be consulted by any serious reader with specific interests.

It has really only been since 1990–1991 that Albania has received much public attention, most of which, alas, has been negative: the somber heritage of the long Stalinist period; the negative phenomena of third world development such as destitution, illegal migration, and crime; the uprising of 1997, which shook the very foundations of the Albanian state and spread weapons throughout the country and region; and the war in neighboring Kosovo in 1999. Yet Albania is much more than recent newspaper headlines would have us believe. It is a European nation with a long history and a rich, though still little known, cultural heritage. There is much to learn, and much more remains to be discovered. As a scholarly discipline, Albanian studies is still very much in its infancy.

With regard to bibliographies, which are the first point of reference for any serious research, readers should initially consult Antonia Young's *Albania: Revised Edition* in the World Bibliographical Series of Clio Press (Santa Barbara, 1997). For the communist period in particular, reference may also be made to the earlier edition in the same series (Santa Barbara, 1988) by William Bland of the former Marxist-oriented British Albanian Society. There are also detailed and periodized bibliographies of Albanian history in *Albanie: une Bibliographie Historique* (Paris, 1985) by Odile Daniel and *Albania: A Bibliographic Research Survey with Location Codes* (Munich, 1983) by Armin Hetzer and Roman Viorel.

For works of a general nature, readers should consult what in this writer's humble opinion is still the best and most delightful book ever written on Albania in English, Edith Durham's *High Albania* (London, 1909, reprint 2000). For

modern Albania as seen and experienced by a contemporary traveler, Robert Carver's controversial *The Accursed Mountains: Journeys in Albania* (London, 1998) provides much thought-provoking material.

Unfortunately there is still no comprehensive and fully reliable history of Albania in English. The best full-length account of the country and people to date is Edwin Jacques's *The Albanians: An Ethnic History from Prehistoric Times to the Present* (Jefferson, 1995). For the 20th century, readers should also consult Miranda Vickers's *The Albanians: A Modern History* (London, 1994). The following works are exceptionally informative for the first half of the century, up to the end of World War II: *King Zog and the Struggle for Stability in Albania* (New York, 1984) and *Albania at War, 1939–1945* (London, 1999), both by Bernd Fischer; and *Albania's National Liberation Struggle: The Bitter Victory* (London, 1991) by Reginald Hibbert. Of major assistance is Owen Pearson's three-volume chronology of Albanian history from 1908 to 1998, *Albania and King Zog: Independence, Republic and Monarchy, 1908–1939* (London, 2004), *Albania in Occupation and War: From Fascism to Communism, 1940–1945* (London, 2006), and *Albania as Dictatorship and Democracy: From Isolation to the Kosovo War, 1946–1998* (London, 2006).

Another great lack in Albanian historiography is a full and reliable account of Albanian history during the communist period. Although not up to date, the following works can be recommended as a start: Peter Prifti's *Socialist Albania since 1944: Domestic and Foreign Developments* (Cambridge, 1978); Arshi Pipa's *Albanian Stalinism: Ideo-political Aspects* (New York, 1990); and Elez Biberaj's *Albania, a Socialist Maverick* (Boulder, 1990). The postcommunist period is better represented in particular by *Albania: From Anarchy to a Balkan Identity* (London, 1996) by Miranda Vickers and James Pettifer, which deals in depth with the early years of the Berisha regime, and its update, *The Albanian Question: Reshaping the Balkans* (London, 2006).

For neighboring Kosovo, readers should consult Noel Malcolm's widely acclaimed *Kosovo, a Short History* (London, 1998), as well as the Scarecrow Press *Historical Dictionary of Kosova* (Lanham, 2004).

On Albanian literature and culture, one should consult the volume by Robert Elsie, *Albanian Literature: A Short History* (London, 2005), and the first comprehensive anthology of Albanian poetry, *Lightning from the Depths* (Evanston, Ill., 2008). The field of art is covered by Ferid Hudhri's well-illustrated *Albania through Art: Brief History of Albanian Art* (Tirana, 2007). There are also several new works on Albanian archeological sites, such as Richard Hodge's *Eternal Butrint* (London, 2006). In most other fields, such as politics, economy, legal affairs, and science, there are no comprehensive reference works available in English. This should be taken as a word of encouragement to young scholars in search of a field of their own.

The largest collection of Albanian books is in the National Library of Albania (Scanderbeg Square, Tirana). Other useful collections of Albanica are at the libraries of the Albanian Academy of Sciences in Tirana, the University of Tirana, and the National and University Library of Kosovo in Prishtina. Farther afield, one may consult the library of the Albanien-Institut, now at the Institute for Eastern European History of the University of Vienna (Spitalgasse 2, Hof 3, A-1090 Vienna, Austria), the Südost-Institut in Regensburg (Landshuter Str. 4, D-93047 Regensburg, Germany), and major world libraries—Library of Congress (Washington), British Library (London), Bavarian State Library (Munich), Berlin State Library (Berlin), the Austrian National Library (Vienna)—as well as the collections of Italian universities where Albanian is or has been taught (Cosenza, Palermo, Rome, Naples, Bari). The major depository of archives in Albania is the General Directorate of Archives (Rruga Jordan Misja, Tirana).

Increasing amounts of information on Albania and the Albanians are now, of course, available on the Internet. See the links given below.

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Robert Elsie (Vancouver, Canada, 1950) is a leading specialist in Albanian affairs. He studied at the University of British Columbia, graduating in 1972 with a degree in classical studies and linguistics. In the following years, he did postgraduate research at the Free University of Berlin, the Ecole Pratique des Hautes Etudes and the University of Paris IV in Paris, the Dublin Institute for Advanced Studies in Ireland, and the University of Bonn, where he finished his doctorate in 1978 at the Linguistics Institute. From 1982 to 1987, he worked for the German Ministry of Foreign Affairs in Bonn. Since that time, he has worked as a freelance writer and conference interpreter, primarily Albanian and German. In 2002–2006, he interpreted the Slobodan Milošević trial at the International Criminal Tribunal for the Former Yugoslavia (ICTY) in The Hague, where he currently works.

Elsie is the author of about 50 books and numerous articles on various aspects of Albanian culture and affairs, and of literary translations from the Albanian. Among his major works are *History of Albanian Literature* (New York, 1995); *Kosovo: In the Heart of the Powder Keg* (New York, 1997); *Evliya Çelebi in Albania and Adjacent Regions: Kosovo, Montenegro, Ohrid* (with Robert Dankoff; Leiden, 2000); *Dictionary of Albanian Religion, Mythology and Folk Culture* (London, 2001); *Early Albania: A Reader of Historical Texts, 11th–17th Centuries* (Wiesbaden, 2003); *Historical Dictionary of Albania* (Lanham, Md., 2004); *Historical Dictionary of Kosovo* (Oxford, 2004); *Albanian Literature: A Short History* (London, 2005); *The Highland Lute: The Albanian National Epic* (London, 2005); *Balkan Beauty, Balkan Blood: Modern Albanian Short Stories* (Evanston, Ill., 2006); *Writing in Light: Early Photography of Albania and the Southwestern Balkans* (Prishtina, 2007); and *Lightning from the Depths: An Anthology of Albanian Poetry* (Evanston, Ill., 2008). See www.elsie.de.

